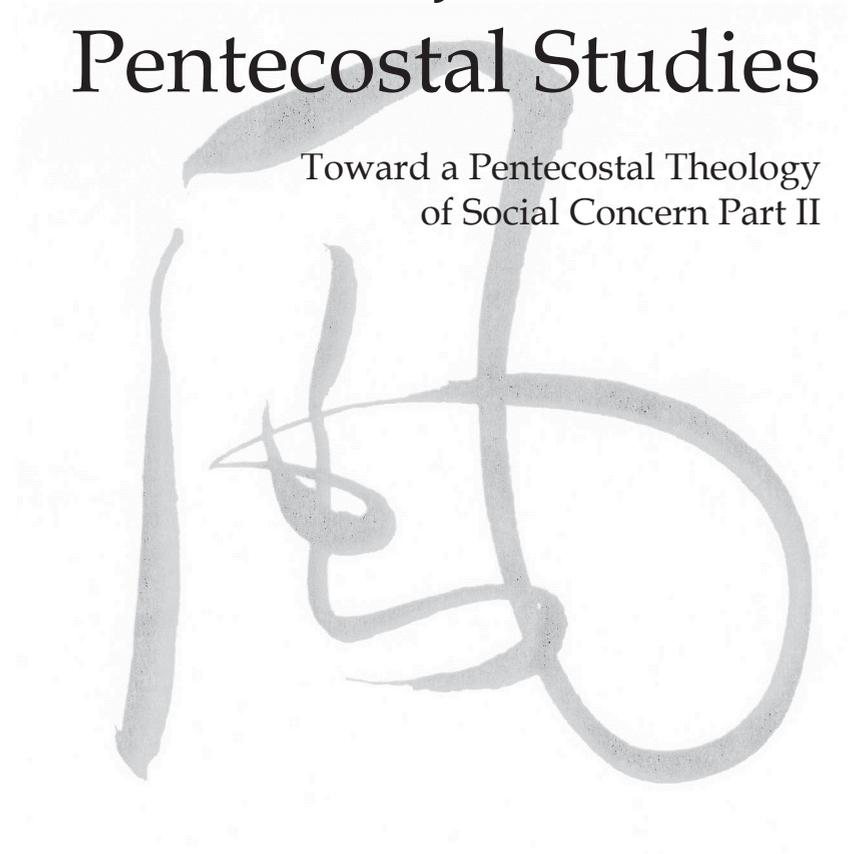




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Toward a Pentecostal Theology
of Social Concern Part II



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Toward a Pentecostal Theology of Social Concern

Part II

This is the final installment of a two part series regarding a theology of Pentecostal social concern. Pentecostal social concern goes well beyond feeding programs and disaster relief and must include dealing with long term issues such as unjust social structures, health care and environmental concerns. To even scratch the surface of these issues is well beyond our ability here. The articles that follow, however, deal broadly with the issue of unjust social structures, which are particularly relevant to the poor—a category that includes most Pentecostals in the Majority World.

In this issue, Monte Rice calls for global Pentecostalism to engage the biblical concept of justice and draws on the history of racial equality that prevailed at the Azusa Street Revival where the line between the races was “washed away by the blood of Jesus.” He argues that imbuing Pentecostal tradition with a strengthened emphasis on social orientation will enhance the Pentecostal “vision and witness of the justified people of God.” For Rice, this implies “uniting social-economic, generational, and ethnically stratified peoples” into diverse missional communities based on loving one another as equals in Christ.

In a two part article, Denise Austin tells the incredible story of Mary (Wong Yen) Yeung, a Chinese Australian woman who, by her own confession, was poor and not well educated, who became filled with the Holy Spirit. Empowered by the same Spirit, she rose above her circumstances and transcended a number of racial and social barriers to become a Pentecostal pioneer both in Australia and China, outliving no less than three husbands in the process. Yeung’s story is indicative of the reality that the Baptism in the Holy Spirit is a socially democratizing factor that can lift those with lower social status above their situations. Furthermore, throughout her life Yeung planted churches and did social work, seeing no difference between the two and even engaged in business when necessary to support her various ministries.

APTS MTh student Daniel Qin has written an excellent article giving an emic perspective on the Confucian concept of filial piety and compares it to the fifth commandment to honor one's parents (Exo 20:12). Basing his reflections on H. Reinhold Niebuhr's concept of Christ above Culture, he provides some excellent examples of correlation between the Chinese concept of filial piety and the biblical concept of it as well as presenting some striking differences. For example, according to Qin, the primary relationship in the family in to Confucian filial piety is that of the Father and eldest son, not the husband and wife, which Qin says degrades the woman. The biblical ethic, then, lifts the woman's relationship to equality with her husband. The point for a Pentecostal theology of social concern is both to elevate the status of women and to follow the biblical command to honor one's parents deal with the issues of the family, the building block of human civilization.

Finally, Robin Steen writes an insightful article giving an etic perspective of the impact of the Pentecostal message among the animistic Kankana-ey tribe of Northern Luzon in the Philippines. He contends that the gospel has been "reasonably" well contextualized, but also expresses some concern about syncretism. Here, the development of a Pentecostal theology of social concern is not immediately obvious, although it does begin to come into focus when one considers both the spiritual and economic impact of the Kankana-ey's animistic practices.

As always, I welcome your comments. You can drop me a line at www.aps.edu.

In Christ,

David M. Johnson, D-Miss
Managing Editor

“RENEWING THE PENTECOSTAL VISION AND WITNESS OF
THE JUSTIFIED PEOPLE OF GOD”¹

By Monte Lee Rice

Introduction

Beginning on Wall Street in New York City and spreading to more than 80 nations worldwide, the “Occupy” movement was a key iconic trend defining the year 2011. Branding itself as “the 99 per cent,” the movement has protested against a grossly disparate social-economic wealth divide. I believe these are cries for a more just world order. Therefore, may God indeed raise us up to the high paths of compassion, mercy and justice. With this in mind, I argue in this paper that integral to global Pentecostalism as an ecclesiological tradition and Christian spirituality is a vision of God’s justice and witness as the justified people of God. When the Spirit renews this vision in us, our ecclesial life should evidence the coming together of diverse social-economic, generational, and ethnically stratified peoples into heterogeneous communities. In this manner, we witness to God’s reign as prophetic signs to His healing for all creation.

However, the consumerist vision for human life that is attendant to 21st century market forces challenges the integrity of Pentecostalism/s, as they engage globalization. Further triggering this risk is the Pentecostal “indigenizing” impulse, which prompts global Pentecostal streams to hybridize through engagement with globalization. Pentecostalism/s therefore risks fragmenting into “spiritualities” no longer reflecting a viably embodied vision and witness as God’s justified people. I therefore propose a renewing of the Pentecostal social vision and witness as God’s justified people, in a

¹This paper was originally presented at the 41st Annual Meeting of the Society for Pentecostal Studies on February 29-March 3, 2012, at Regent University in Virginia Beach, Virginia, USA.

manner that is faithfully responsive to 21st century challenges of a market and consumerist-driven world order. I suggest we inform the ongoing maturation of a Pentecostal ecclesiology and spirituality with a stronger social theology of justification. This infers our witness as inclusive-reaching, heterogeneous communities with the aim of empowering the weak and marginalized to a just fellowship and shared voice within present and emerging expressions of God's shalom.

Part One: Historical Precedence and Current Challenges

Early Pentecostal Inclusivism and Social-Economic Empowerment

I shall begin by recalling the early Pentecostal vision for congregational inclusivism and its role in "social-economic" empowerment in Pentecostal spirituality. In doing so, I suggest that this vision is integral to Pentecostal giftedness. I thus affirm Walter Hollenweger's thesis that Pentecostal outpourings during the first "ten years" of the 20th century impregnated Pentecostal spirituality with paradigmatic trajectories for its ongoing maturation as a communally gifted, Christian tradition and spirituality.² While running the risk of appearing privy to past western hegemony over Pentecostal historiography, which ignored the global polycentric origins of Pentecostalism, I find reasonable grounds for privileging the Azusa Street Revival as a core framing-story for 21st century global Pentecostalism. Historiographies that have privileged the Azusa Street Revival, if only on grounds of its "mythological" relation to world Pentecostalism, often note its symbolic power to resonate with social-economically marginalized peoples worldwide.³ I believe the Azusa story helps us envision Pentecostal outpourings as God's blessing for bringing people of different social strata together, often leading to social-economic uplift.⁴

²Walter J. Hollenweger, *The Pentecostals* (Peabody, MA: Hendrickson, 1988), 251; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, UK: Sheffield Academic Press, *Journal of Pentecostal Theology Supplement Series* 1, 1993; Cleveland, TN: CPT Press, 2010), 1, 14, 37.

³Stephen J. Hunt, "Deprivation and Western Pentecostalism Revisited: The Case of 'Classical' Pentecostalism," *PentecoStudiesOnline, Journal for the Interdisciplinary Study of Pentecostalism and Charismatic Movements*, no. 1 (2002) Available: <http://www.glopent.net/pentecostudies/2002/hunt2002-1.pdf/view> [29 December 2011], 1, 6, 8.

⁴Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge, UK: Cambridge University Press, 2004), 45.

Two important dynamics arising from the Azusa testimony of inclusiveness and social-economic empowerment are the democratizing power of oral-driven liturgy and defining the mark of Spirit baptism as social reconciliation, often liturgically signified through the congregational practice of tongues speech. Hollenweger argued that Pentecostal orality nurtures “a form of community that is reconciliatory.”⁵ While print-driven liturgies may better ensure doctrinal and performative correctness, Pentecostal orality has demonstrated a socially revolutionary power by empowering all social-economic strata into full vocalized participation within the gathered community.⁶ Within this oral liturgy, tongues speech has particularly played a “democratizing” function, signifying that the Holy Spirit is dismantling prevailing segregating norms by raising up a socially inclusive leadership and charismatic fellowship.⁷

This “oral-participatory” ecclesiology thus presumes a democratizing of the Spirit’s prophetic anointing, as we recognise God is pouring out His Spirit “upon all flesh.”⁸ There is still however, much to recover from William Seymour’s “reconciling” theology of Spirit baptism, and much to rectify from the ideological role which “evidential” phraseology has played in demarking boundaries on Pentecostal identity worldwide.⁹ Some have therefore proposed a “sign” approach to tongues speech, which may better identify its true social-ethical-theological ramifications signifying the “breaking down of walls between diverse peoples,” and joining them together as God’s new people.¹⁰

⁵Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), 18.

⁶Hollenweger, *Pentecostalism*, 23-24, 35, 269-275; esp. 273.

⁷Dale T. Irvin, “Drawing All Together in One Bond of Love”: The Ecumenical Vision of William J. Seymour and the Azusa Street Revival,” *Journal of Pentecostal Theology* 6 (1995): 25-53 (25-26); Veli-Matti Kärkkäinen, “Culture, Contextualization, and Conversion’: Missiological Reflections from the Catholic-Pentecostal Dialogue (1990-1997),” *Journal of Asian Mission*, no. 2 (September 2000): 261-275 (273).

⁸Kärkkäinen, “Truth on Fire: Pentecostal Theology of Mission and the Challenges of a New Millennium,” *Asian Journal of Pentecostal Studies* 3, no. 1 (January 2000): 38.

⁹Hollenweger, *Pentecostalism*, 23; Cecil M. Robeck, Jr., “Pentecostal Origins in Global Perspective,” in *All Together in One Place: Theological Papers from the Brighton Conference on World Evangelization*, eds. Harold D. Hunter and Peter D. Hocken (Sheffield, UK: Sheffield Academic Press, 1993), 167.

¹⁰Hollenweger, *Pentecostalism*, 23; Frank D. Macchia proposes shifting from evidentialist language to “sign” oriented phraseology, to better capture the theological ramifications arising from the symbolic imagery of tongues speech; “Groans too Deep for Words’: Towards a Theology of Tongues as Initial Evidence,” *Asian Journal of Pentecostal Studies* 1, no. 2 (July 1998): 149-173 (152-153, 172-173).

Globalization, Global Market Spirituality, Pentecostal Fragmentation

Global Pentecostalism has positively engaged the global market economy in manners demonstrating the socially redemptive fruit of Pentecostal spirituality. In his analysis on Pentecostalism and the “global market economy,” Amos Yong notes that Pentecostal networks, especially in the Southern Hemisphere, have enabled Pentecostals to thrive within the global market economy, leading to “upward socio-economic mobility,” while also aiding local social-economic prosperity.¹¹ Nonetheless, a critical challenge facing Christianity today is the formative power of 21st century global market forces along with their consumerist vision for human life. Thoughtful critiques have discerned a spirituality operative through global market forces, which comprises an identity-forming story-world. This story-world defines human identity according to consumption of brands, goods, and services. Unfortunately, Christians may fail to recognize the market’s formative power to “disciple” us in manners most conducive for its own interests. This may be evident in church growth strategies emphasizing cultural relevancy and need-centered, niche marketing.¹² Synergism to the consumerist spirituality of current global market forces may be evident when churches seek congregational expressions of socio-economic homogeneity in order to reach higher social-economic strata within a given locality.¹³

The spirituality of consumerism may be particularly evident whenever Pentecostals divide along social-economic lines, especially when prosperous Pentecostals loosen contact with less prosperous Pentecostals.¹⁴ Another symptom may be diminishing liturgical expressions of Pentecostal orality, in order to gain upper middle class Evangelical respectability.¹⁵ Further triggering this risk is the

¹¹Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology* (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans, 2010), 15-26.

¹²James K. A. Smith, *Who’s Afraid of Postmodernism? Taking Derrida, Lyotard, and Foucault to Church* (Grand Rapids, MI: Baker Academic, 2006), 103-107.

¹³Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids, MI: BakerBooks, 2007), 42.

¹⁴Anderson, “Introduction: World Pentecostalism at a Crossroads,” in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, eds. Allan H. Anderson, and Walter J. Hollenweger (Sheffield, UK: Sheffield Academic Press, 1999), 28-29; Hollenweger, “Crucial Issues for Pentecostals,” in *Pentecostals after a Century*, 188-189.

¹⁵Gary B. McGee, “‘More than Evangelical’: The Challenge of the Evolving Theological Identity of the Assemblies of God,” *Pneuma: The Journal of the Society for Pentecostal*

Pentecostal “indigenizing” impulse, which prompts Pentecostal streams to hybridize as they engage globalization and globalized networks.¹⁶ While nurturing the *forming* (*formanda*) of “Pentecostalisms” within new contexts, the cost however may be a weakened prophetic consciousness, given Pentecostal pragmatism and ambivalence towards theological and philosophical reflection.¹⁷

Experiential Versus Confessional Understanding of Pentecostalism/s

This analysis leads me to counter Allan Anderson’s thesis, reflecting a highly inclusive defining of Pentecostalism according to its nuance on invasive experiences with the Holy Spirit that Pentecostalism’s “contextual pneumatology” will insure continued 21st century vitality.¹⁸ Relevant is James Smith’s five descriptives of a “pentecostal worldview;” “*radical openness to God;*” “*enchanted theology of creation and culture;*” “*nondualistic affirmation of embodiment and materiality;*” “*affective, narrative epistemology;*” and “*eschatological orientation to mission and justice.*”¹⁹ I surmise however, that we may discern in varied degrees the first four descriptives within postmodern spirituality. Therefore, I argue for a more theological and confessional approach to defining Pentecostalism/s, which suggests a moral-ethical-prophetic trajectory, integral to the communal calling and giftedness of Pentecostalism as an ecclesiological tradition and Christian spirituality.²⁰

Studies 25, no. 2 (Fall 2003): 289-300 (296); Scott A. Ellington, “The Costly Loss of Testimony,” *Journal of Pentecostal Theology* (2000): 48-59 (53-54, 59).

¹⁶Michael Wilkinson, “What’s ‘Global’ about Global Pentecostalism?” *Journal of Pentecostal Theology* 17 (2008): 96-109 (107-109); See: Irvin, “Pentecostal Historiography and Global Christianity: Rethinking the Question of Origins,” *Pneuma: The Journal of the Society for Pentecostal Studies* 27, no. 1 (Spring 2005): 35-50 (45).

¹⁷Byron D. Klaus, “The Holy Spirit and Mission in Eschatological Perspective: A Pentecostal Viewpoint,” *Pneuma: The Journal of the Society for Pentecostal Studies* 27, no. 2 (Fall 2005): 322-342 (342).

¹⁸Anderson, *An Introduction to Pentecostalism*, 14, 285-286.

¹⁹Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans, 2010), 12, 44-46.

²⁰I am thus following through with: John Christopher Thomas, “Pentecostal Theology in the Twenty-First Century,” *Pneuma: The Journal of the Society for Pentecostal Studies* 20, no. 1 (Spring 1998): 3-19 (12, 17-19); idem, “Introduction,” in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, ed. John Christopher Thomas (Cleveland, TN: CPT Press, 2010), 5-6. For relevant discussions see: Land, *Pentecostal Spirituality*, 133-135; Murray W. Dempster, “The Structure of a Christian Ethic Informed by Pentecostal Experience: Soundings in the Moral Significance of Glossolalia,” in *The Spirit and Spirituality: Essays in Honour of Russell P. Spittler*, eds. Wonsuk Ma and

Part Two: Applying the Social Orientation of Justification to
Pentecostal Ecclesiology

N.T. Wright's "Fresh" Perspective on Paul's Theology of Justification

If we are to faithfully negotiate the challenges of a market and consumerist-driven world order, while also helping believers prosper within this order, we must counter its false identity-forming scripts for human actualization by demonstrating through the power of the Holy Spirit the full spiritual and socially redemptive vision of Jesus as Savior, Sanctifier, Baptizer, Healer and Coming King. I believe that a stronger social orientation of justification can provide us a timely help towards this direction. I therefore place at the foundation of this proposal, N.T. Wright's "'fresh'/'new' perspective" on Paul's theology of justification.

Rather than understanding Paul's polemics against Judaism in Pelagian terms (works-righteousness), Wright argues Paul was rather primarily concerned with how God would show himself faithful to His Abrahamic covenant-promise for Israel and creation.²¹ Israel's failure stemmed from casting ancestral distinctives (e.g., Torah) as identity markers of her "covenant status" ("righteousness") as God's people, thus betraying the covenant's missiological purpose (Gal 2:15f; Rom 9:4-5).²² By construing God's purpose "through-Israel-for-the-world," into "Israel-apart-from-the-world," Israel thus illustrates Martin Luther's description of sin: "turned in on one-self."²³ Wright therefore stresses that "justification" is the "great *ecumenical* doctrine" of Christian faith; not primarily about "soteriology," but rather, "ecclesiology," proclaiming that in all their diversity, all believers "belong at the same table" (Gal 2:11-16).²⁴ Justification (*dikaiōsis*) is thus about God declaring our "status" within His new humanity (Gal 2:15-16; Rom 3:24; 8:30).²⁵ From this social orientation, Wright

Robert P. Menzies (New York, NY; London, UK: T&T Clark International, 2004), 108-109.

²¹N.T. Wright, *What Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* (Oxford, UK: Lion Publishing Plc; Sutherland, Australia: Albatross Books Pty Ltd, 1997), 18-19, 32, 84.

²²Wright, *What Paul Really Said*, 84, 108.

²³Wright, *Justification: God's Plan and Paul's Vision* (London, UK: SPCK, 2009), 215.

²⁴Wright, *What Paul Really Said*, 119, 122, 158-159.

²⁵Wright, *What Paul Really Said*, 124-125. Wright thus generally renders "righteousness" (*dikaiosynē*; Heb parallel: *tsedaqah elohim*) not as a "moral quality" but as "status" (Gal 2:21; 3:6; Rom 3:20; 4:3; 10:3-4); idem, *Justification*, 100, 113, 187.

describes the “gospel” as God’s cosmic victory over all enslaving powers; hence, His “covenant-faithfulness” (Rom 3:21; “righteousness of God,” *dikaiosynē theou*), revealed through the “faithfulness of” Christ to this plan (Rom 3:22; *pistis* as subjective genitive, rather than objective genitive: “faith in”).²⁶ The gospel thus summons people to Jesus’ Lordship, whereby faith in Him provides justified “status” as God’s “new people” who share His cosmic mission.²⁷

Frank Macchia’s Trinitarian / Pneumatological Theology of Justification

In his work, *Justified in the Spirit: Creation, Redemption, and the Triune God*, Macchia develops a “pneumatological theology of justification” informed by Pentecostal accents.²⁸ In doing so, he argues that the “communal reality” of justification implicitly lies at the heart of the pneumatological orientation in Pentecostal spirituality. Macchia moreover discerns this orientation through the tradition’s Spirit baptism metaphor, and Lukan-centered hermeneutic.²⁹ The Holy Spirit is the “substance of justification,” who “embraces” us, thus justifying us as participants in God’s triune life and mission.³⁰ Macchia notes that justification, as a social reality, comprises “profound implications” for “the social witness” of the church as God’s justified people.³¹ Yet while Macchia calls notable attention to how the social orientation of justification enjoins our embracing of one another across socially distancing and stratifying boundaries, he only briefly addresses how this trajectory might *concretely* inform the ecclesiological expression of Pentecostal spirituality.³² This is understandable, however, given that his intended thrust was on explicating an ecumenical theology of justification informed by Pentecostal nuances.³³ I am thus seeking to elucidate directions towards greater ecclesial application of Macchia’s work.

²⁶Wright, *What Paul Really Said*, 98-99; idem, *Paul: Fresh Perspectives* (London, UK: SPCK, 2005), 47, 119-120; idem, *Justification*, 178.

²⁷Wright, *What Paul Really Said*, 109.

²⁸Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans, 2010), 14.

²⁹Macchia, *Justified in the Spirit*, 14, 30, 37, 188-195. Macchia builds these themes upon his earlier work, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006); see ch. 5: “Spirit-Baptized Ecclesiology,” 155-156, 167-168, 174.

³⁰Macchia, *Justified in the Spirit*, 4-5, 8-12, 293-294.

³¹Macchia, *Justified in the Spirit*, 218.

³²Macchia, *Justified in the Spirit*, 258, 262, 264, 292.

³³Macchia, *Justified in the Spirit*, 12-14, 318.

Pentecostal Missional Witness to the *Missio Dei*

Crucial to missional church thinking is that premises for the mission and life of churches should begin with the *Missio Dei*, God's mission to heal creation from all its fractures (Eph 1:9-10).³⁴ With this in mind, I believe that renewing the Pentecostal vision and witness to God's justice via a strong communal theology of justification suggests a Pentecostal missiology that subsumes ecclesiology and missiology under the *Missio Dei* rubric. Doing so should immediately call to mind the early Pentecostal vision for congregational inclusivism. When socially stratified and ethnically separated people visibly embody union with one another as God's new humanity, they powerfully demonstrate through the power of the Spirit, God's victory over these powers as a foretaste of His coming healing for all creation (Eph 2:14-16; 3:10).³⁵ Maturing of Pentecostalism as a Confessional Ecclesiological Tradition

Over the past decade, Pentecostal theological scholarship has evidenced growing momentum towards a more trinitarian-based, Pentecostal ecclesiology. I suggest that the social orientation of justification will further enhance this momentum.³⁶ We can best further these respective directions by seeing them as intrinsic to one another. They together nurture the maturing of Pentecostalism as a confessional ecclesiological tradition and communally gifted spirituality in manners that ecumenically engage Pentecostal churches and streams to past and present confessional traditions comprising the universal Church. I say this while appreciating Pentecostalism as a prophetic, restorationist and

³⁴A seminal influence is: David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991). See: Van Gelder, *The Ministry of the Missional Church*, 15-19, 51-58, 72-88; Alan Roxburgh and M. Scott Boren, *Introducing the Missional Church: What It Is, Why It Matters, How to Become One* (Grand Rapids, MI: Baker Books, 2009), 17-20, 54-55, 68-71, 101-103.

³⁵Wright, *Justification*, 149. My suggestion thus parallels Peter Althouse's earlier proposal for integrating "developments in missional ecclesiology" into Pentecostal ecclesiology: "Towards a Pentecostal Ecclesiology: Participation in the Missional Life of the Triune God," *Journal of Pentecostal Theology* 18 (2009): 230-245 (230-231). Matthias Wenk meanwhile that a "Pentecostal theology of missions" should reflect the *Missio Dei*, from which he argues for congregational heterogeneity as a missiological aim for Pentecostal churches: "Reconciliation and Renunciation of Status as God's Final Aim for Humanity: New Testament Thoughts on the Church's Mission and Unity," *Journal of Pentecostal Theology* 19 (2010): 44-58 (45, 56-58).

³⁶On what has been achieved and what remains see: Kärkkäinen, "'The Leaning Tower of Pentecostal Ecclesiology': Reflections on the Doctrine of the Church on the Way," in *Toward a Pentecostal Ecclesiology* 267-271.

apostolic oriented type of Christian spirituality.³⁷ Veli-Matti Kärkkäinen thus refers to “restoration of experiential apostolicity.”³⁸ A robust Pentecostal ethos mediates restored apostolic vocation and empowerment as worshippers encounter intermediacy into God’s inner triune life and pathos via experiences of Spirit baptism.³⁹ These dynamics point to the giftedness of Pentecostal spirituality. Yet to use George Lindbeck’s “cultural-linguistic approach,” Pentecostal ahistoricism, coupled with ambivalence towards theological reflection, inculcates grassroots Pentecostals towards viewing the Trinity as a cognitive truth-claim with minimal, if any, “regulative” role (*regulae fidei*) on Christian life and ecclesiological ethos.⁴⁰ Renewing the communal implications of justification within Pentecostal tradition should nonetheless prompt and aid us further towards these aims.

Justification and “Holiness” in Pentecostal Tradition

The social orientation to justification provides the appropriate theological substantiation for directing ecclesial implications arising from the confession of Jesus as “sanctifier” in the Pentecostal Fivefold Gospel paradigm (Jesus as Savior, Sanctifier, Baptizer, Healer, Coming King, which Matthias Wenk earlier pursued (“The Church as Sanctified Community”) at the June 2010 Bangor University (Wales) conference on Pentecostal Ecclesiology. This social orientation thus theologially forwards his argument that the New Testament “ecclesial-inclusiveness” theme provides us the appropriate biblical trajectory for clarifying the Pentecostal confessional connotation of “holiness” in Pentecostal ecclesiology.⁴¹ Wenk insists that the “New Testament vision of a holy community,” primarily associates “holiness” not with “personal purity” but rather with “divine acceptance.” Divine acceptance in turn leads to an “inclusive ecclesiology.” An inclusive ecclesiology thus directs us to the forming of reconciling, socially-

³⁷Land, *Pentecostal Spirituality*, 3, 6; Macchia, *Baptized in the Spirit*, 229.

³⁸Kärkkäinen, “Church as Charismatic Fellowship: Ecclesiological Reflections from the Pentecostal-Roman Catholic Dialogue,” *Journal of Pentecostal Theology* 18 (2001): 100-121 (101).

³⁹Land, *Pentecostal Spirituality*, 196-200; Ralph Del Colle, “Spirit-Christology: Dogmatic Foundations for Pentecostal-Charismatic Spirituality,” *Journal of Pentecostal Theology* 3 (1993): 91-112 (106); Peter Hocken, *The Glory and the Shame: Reflections on the 20th Century Outpouring of the Holy Spirit* (Surrey, UK: Eagle; Inter Publishing Service, 1994), 7, 49, 60-61; Macchia, *Baptized in the Spirit*, 63, 258, 271.

⁴⁰George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Louisville, KY: John Knox Press, 1984), 16-19, 74.

⁴¹Matthias Wenk “The Church as Sanctified Community,” in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, ed. John Christopher Thomas (Cleveland, TN: CPT Press, 2010), 112f, 133-135.

racially embracing communities that visibly challenge normal fragmentations of human society.⁴²

Two particularly relevant biblical themes are first, Jesus' formation of an inclusive community and second, Luke's theology of justification. Wenk notes that Jesus founded a "renewed community characterised by inclusiveness . . . of those formerly marginalised and excluded" in order to renew the true Old Testament nuance on holiness and its corresponding love-ethic (Lev 19:17-18; Isa 2:1-5; 11:1-9; 32:15-20; 65:25).⁴³ To demonstrate the ecclesial significance of the Pentecostal Lukan-centered hermeneutic, Macchia, meanwhile, calls attention to Luke's theology of social justification (e.g., Luke 18:9-14; Acts 13:39). In his early church narratives, Luke thus describes how the Spirit is raising up a justified community, visibly characterised by social inclusiveness (Acts 2:17-18; 42-47).⁴⁴ Macchia suggests that if we assume that "the Gentile reception of the Spirit" shaped Paul's justification doctrine, then Luke's dual theologies of justification and Spirit baptism provide us the appropriate "narrative framework" for understanding Paul's justification theology.⁴⁵ This trajectory also clarifies Spirit baptism as an "ecclesial dynamic." As such, the Spirit purposes a just community growing in "prophetic empathy for others," which pedagogically begins as congregations welcome diverse peoples into their presence.⁴⁶ Wenk argues that in fidelity to the *Missio Dei*, these themes should direct Pentecostal churches towards fostering social "pluralism" at the congregational level. The formation of such pluralistic churches necessarily calls us to cross horizontal (peer group) and vertical (social strata) stratified social-economic status and ethnic "boundaries," so that we may embody before the world reconciling communities of healing and justice.⁴⁷

⁴²Wenk, "The Church as Sanctified Community," in *Toward a Pentecostal Ecclesiology*, 111-112, 117, 133-135. Wenk thereby addresses the "rigorist . . . exclusivist" congregational ethos that too often has otherwise risen from the Pentecostal holiness emphasis; 111.

⁴³Wenk, "The Church as Sanctified Community," in *Toward a Pentecostal Ecclesiology*, 112-113.

⁴⁴Macchia, *Justified in the Spirit*, 188, 191, 195.

⁴⁵Macchia, *Justified in the Spirit*, 195, 218.

⁴⁶Macchia, *Baptized in the Spirit*, 167-168, 174.

⁴⁷Wenk, "Reconciliation and Renunciation," *Journal of Pentecostal Theology*, 47-48, 56-58.

The Spirit's Pedagogy for Justice, Charismatic Catholicity,
Healing Communities

An important aim of Pentecostal congregational inclusivity should be the fostering of communal catholicity, which endows us as charismatically gifted, healing communities. In a world deeply fractured by ethnicity, age differences and social-economic status, the Spirit displays our social healing and justified status as God's new people before the world and all powers as a proleptic foretaste of His coming healing for all creation. Manifesting and fostering our social healing as God's justified people implore our embracing of "one another" in all our many differences and giftings, at God's table through the fellowship of the Holy Spirit. As pedagogy for justice, the Spirit thus creates opportunities for empowering "one another" to a just fellowship and shared voice within present and emerging expressions of God's shalom.⁴⁸

I suggest that a socially relevant healing community involves our formation into what Miroslav Volf calls, "catholic personalities." These are formed as we engage diverse people; the more comprehensive this engagement to "other Christians past and present, the more catholic" we become. Conversely, failure to embrace "people on the basis of race or social class . . . in their otherness (see Rom 14:1-15:13)," destroys a church's catholicity. Catholicity thus results in giving and receiving of spiritual gifts from one another.⁴⁹ If we presume that the Spirit culturally mediates gifts through our diverse social "callings" (1 Cor 7:17), we thus come into Christian community, as bearers of socially-shaped gifts (*charismata*).⁵⁰ Embracing plurality as a healing community thus endows us with a diversity of gifts and fosters maturity as a charismatic fellowship. Moreover, just as gifts are socially-culturally mediated, so are they socially-economically mediated. When churches grow as inclusive fellowships, there thus arises the moral opportunity to share gifts across social-economic divides.⁵¹

⁴⁸See: Richard J. Mouw, "Life in the Spirit in an Unjust World," *Pneuma: The Journal of the Society for Pentecostal Studies* (Fall 1987): 109-128 (122, 124, 126); Dempster, "Social Concern in the Context of Jesus' Kingdom, Mission and Ministry," *Transformation* 16, no. 2 (1999): 43-53 (52).

⁴⁹Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans, 1998), 211-212, 276-278, 281.

⁵⁰Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. by Margaret Kohl (Minneapolis, MN: Fortress Press, 2001), 180-182.

⁵¹Mouw, "Life in the Spirit," *Pneuma: The Journal of the Society for Pentecostal Studies*, 122.

Altogether, the social orientation of justification, the biblical vision of *shalom*, the postmodern turn towards systemic holism and the Pentecostal confession of Jesus as Healer, suggests a socially expansive, systemic perspective on healing.⁵² This suggests all healing is intrinsically social. Hence, the Spirit ultimately links our personal healing to the healing of all relationships. This would include the healing of our relation to those whom we may not yet recognize as integral to our personal healing. Inasmuch as God's reign, manifest in Christian community, fosters healing experiences, these foreshadow cosmic healing. This should therefore prompt us towards practicing God's justice.⁵³ Nicholas Wolterstorff notes that, oftentimes, Evangelical ambivalence towards the idea of practicing justice arises from a misplaced nuance on justice in the "retributive" sense, which arises from a highly privatized and forensically nuanced understanding of salvation. He argues, however, that the "justice" the Spirit prompts us to practice is rather "distributive justice:" insuring the economically vulnerable have enough.⁵⁴

Also relevant is Yong's thesis that global Pentecostalism intrinsically comprises "theological motifs regarding salvific health," which in turn informs prosperity themes within Pentecostalism. Yong argues from the Lukan corpus that proclaiming Jesus as Healer comprises both personal health and "socio-economic peace and justice (*shalom*)."⁵⁵ Yong thus exhorts us to reflect on how Jesus' Jubilee message (e.g., Isa 61:1-2; Luke 4:18-19), along with early church practices of sharing and mutuality, might guide us towards ecclesial-initiated, "economic practices." This may comprise "solidaristic fellowship" extending particularly to those who are most economically vulnerable, resulting in a "range of informal economic services, guided not by the dominate "economy of exchange," but rather by "a pneumatological economy of grace."⁵⁶

Daniela Augustine has similarly delineated what she calls the "Pentecost communal model." In contrast to current market economy logic, this model finds its pattern in God's giving of creation to

⁵²Opuk Onyiah, "Pentecostal Healing Communities," in *Toward a Pentecostal Ecclesiology*, 208, 218-219.

⁵³Cornelius A. Buller, "Healing Hope: Physical Healing and Resurrection Hope in a Postmodern Context," *Journal of Pentecostal Theology* 10, no. 2 (2002): 74-92 (88, 90-91).

⁵⁴Nicholas Wolterstorff, "Why Care about Justice?" in *Hearing the Call: Liturgy, Justice, Church, and the World* (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans, 2011), 95-97.

⁵⁵Yong, *In the Days of Caesar*, 257-258, 263-265, 269, 295.

⁵⁶Yong, *In the Days of Caesar*, 305-306.

humanity. God's gift "does not follow market logic," however, for creation "is not compensated for its contribution." God gives creation for the "pedagogical" aim of teaching humanity to "share it with the other and the different." In this manner, humanity grows "in the likeness of God."⁵⁷ Augustine then points to the Pentecost event as a paradigm illustrating the Jubilee economic practice of "distributive justice" (Acts 4:32-35). Growing in this pedagogical discipline and economic practice of "sharing" wealth, which moreover involves a practice of "reverent consumption," thus embodies healing within the Christian community as a foretaste of God's healing for all creation.⁵⁸

Conclusion

I have argued that informing Pentecostal tradition with a stronger social orientation of justification will significantly help renew, in manners highly relevant to our early 21st century market and consumerist-driven world order, the Pentecostal vision and witness of the justified people of God. I believe this infers an ecclesial witness, which unites social-economic, generational, and ethnically stratified peoples, into heterogeneous missional communities. In this manner, we prophetically witness to God's reign as visibly proleptic signs to His healing for all creation. Becoming a healing community thus results from maturing as a socially charismatic community that is full of ever increasing gifts, which the Holy Spirit pours out through our receiving and giving to one another. The Holy Spirit gives us these gifts, by giving in our diversity, ourselves to one another. In so doing, the Spirit raises up an inclusive fellowship in the likeness of the triune God. The Pentecostal missional church recognizes that, oftentimes, there are difficult obstacles, which limit our inclusiveness, such as in the case of targeted outreach to a people group whose primary language severely restricts their participation within the greater congregation. Yet, even still, we can maintain a sustained vision and strategic actions for growth as socially inclusive fellowships of the Holy Spirit.

In a world crying for justice, Pentecostal healing communities must grow in the spiritual practice of hospitality. Christian healing thus comprises embracing the "other," those who are significantly different from us, into our lives and living space. Such hospitality displays us as a healing people, dramatizing a lived contrast to a very inhospitable

⁵⁷Daniela C. Augustine, "Pentecost Communal Economics and the Household of God," *Journal of Pentecostal Theology* 19 (2010): 219-242 (224-225).

⁵⁸Augustine, "Pentecost Communal Economics," *Journal of Pentecostal Theology*, 233-236.

world. In doing so, God empowers the weak and marginalized to dream a better future for the world and meaningfully contribute to its coming fullness. I believe that Pentecostal experiences of Spirit baptism grant entry into a new world order, wherein the “last” receive an empowering grace to become the “first.” In this new order of life, the Spirit grants both the “first” and the “last,” the affluent and not affluent, the marginalized voice and the majority voice, a common tongue signifying the inclusive broadness of God’s eschatological “household” (*oikoumene*). As this happens, the world identifies us as communities more visibly sensitized to the socially marginalized, than to the socially affluent, powerful, privileged, elite, and secure, even as the Spirit unites people of every social strata and background into one community of love.

We live in a world thirsting for living water, and it thirsts for communities who can offer this water without cost, other than the cost of learning how to receive and give ourselves to one another. For such a time as this, such communities grow in their healing as an inclusive people. Such a people recognize that in receiving the “different” and the many we rise up as charismatically powerful people of destiny. We rise up together, laboring with God through the power of His Spirit, and dramatizing through our union as God’s new people the coming new world of Perfect Love.

MARY (WONG YEN) YEUNG: THE ORDINARY LIFE OF AN
EXTRAORDINARY AUSTRALIAN CHINESE PENTECOSTAL
PART I¹

By Denise A. Austin

INTRODUCTION

In early Australia, women comprised less than two percent of the Chinese population and so have been somewhat ignored in historical research.² Shen Yuanfang blames the noticeable absence of female biographies on illiteracy and self-abasement.³ Nevertheless, several prominent women did make important contributions, including some key Christians.⁴ The survival of an unusually detailed repository of sources offers the opportunity to investigate one such woman—Mary Kum Sou (Wong Yen) Yeung (1888-1971), a Pentecostal missionary from a well-known Chinese business Christian family.

Today, Pentecostalism comprises around sixty-five percent of the Christian population in China,⁵ substantiating Daniel Bays' claim

¹Adapted from a conference paper presented at *the International Conference on the History of Everyday Life in Late Imperial and Modern China* (Brisbane: University of Queensland, May 23-27, 2012).

²Sophie Couchman, "'Oh, I Would Like to See Maggie Moore Again!': Selected Women of Melbourne's Chinatown," in *After the Rush: Regulation, Participation and Chinese Communities in Australia 1860-1940*, Sophie Couchman, John Fitzgerald and Paul Macgregor, eds. (Fitzroy VIC: Otherland Literary, Journal 9, 2004), 175.

³Shen Yuanfang, *Dragon Seed in the Antipodes: Chinese-Australian Autobiographies* (Melbourne: Melbourne University Press, 2001), 48.

⁴Denise A. Austin, *'Kingdom-minded' People: Christian Identity and the Contributions of Chinese Business Christians* (Leiden: Brill, 2011), 208.

⁵Allan Anderson, "Introduction: The Charismatic Face of Christianity in Asia," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, Allan Anderson and Edmond Tang, eds. (Oxford: Regnum, 2005), 1; Rob Moll, "Great Leap Forward: China Is Changing and So Is Its Church—How New Urban Believers Are Shaping Society in Untold Ways," *Christianity Today*, 52, 5 (May 1, 2008) [ATLA Religion Database].

that it has played a major role in the nation's religious development.⁶ Therefore, it is also of great interest to examine the life of one early church planter. Based on Mary's personal memoirs, letters and sermons, as well as oral interviews, archives and secondary sources, this article will reveal that Pentecostalism radically broadened her everyday life—from traditional home and business duties to church leadership and overseas missions.

Traditional Family Life

Prior to her conversion to Pentecostalism, Mary's family life appeared very similar to that of most Chinese women of her time. She was the eldest of six children of James Chen Ah Kew (Kau c1835-1902), a gold miner who came to Victoria in 1853, and his arranged bride Lum Kou Gum (Gum Lum 1862-?), who arrived in 1887.⁷ The family grew up in Wahgunyah, near Cowra, operating a convenience store and a land-clearing business on Blanche Street in this busy Murray River port.⁸ There was a thriving Chinese community that worked mostly in mining and agriculture.⁹

As Morag Loh notes, the Chinese women's role was to care for the home, children and elders, although there was greater freedom

⁶Daniel H. Bays, "The Protestant Missionary Establishment and the Pentecostal Movement," in *Pentecostal Currents in American Protestantism*, ed. Blumhofer et al. (Urbana and Chicago: University of Illinois Press, 1999), 50-67.

⁷Mabel Wang, "My Melbourne," *The Age* (February 19, 1982), 3; "Chen, George Wing Dann", *Chinese-Australian Historical Images in Australia*, <http://www.chia.chinesemuseum.com.au/biogs/CH00821b.htm> (February 26, 2012); *Family Search*, <http://www.familysearch.org> (March 10, 2012).

⁸"Gum Lum," *New South Wales, Australia, Unassisted Immigrant Passenger Lists, 1826-1922*, <http://www.ancestry.com.au> (March 9, 2012); "Chen Family," *Chinese Museum*, <http://www.chia.chinesemuseum.com.au/biogs/CH00822b.htm> (March 9, 2012); Cora Trevarthen, "After the gold is gone: Chinese Communities in Northeast Victoria, 1861-1914," *Journal of Chinese Australia*, 2 (October 2006), <http://www.chaf.lib.latrobe.edu.au/jca/issue02/09Trevarthen.html> (March 10, 2012); Rod Lancashire, "European-Chinese Economic Interaction in a Pre-Federation Rural Australian Setting," *Rural Society Journal*, 10, 2 (2000), 229-241, <http://search.informit.com.au.ezproxy.library.uq.edu.au/fullText;dn=200100766;res=APAFI> (April 25, 2012); *Flowers and the Wide Sea: The Epic Story of China's Centuries-Old Relationship With Australia* (Sydney: Australian Government and Screen Australia, 1994).

⁹Cora Trevarthen, "After the Gold Is Gone: Chinese Communities in Northeast Victoria, 1861-1914," *Journal of Chinese Australia*, 2, <http://www.chaf.lib.latrobe.edu.au/jca/issue02/09Trevarthen.html> (March 10, 2012).

for those living in Australia.¹⁰ Still, like most women of the late 19th century, Lum Kou Gum retained the traditional view that Mary should care for the home and for her younger brothers Matthew Wing Tang, George Wing Dann, William Wing Young and Peter Wing Shing, as well as her baby sister King Sui.¹¹ As with many other Australian-born Chinese, it appears that Mary struggled with “otherness.”¹² She writes:

I myself had no education, of either Chinese or English. I was not allowed to go to school because at that time the...custom would not allow any girls to read or write, so that they could be under man and do as he wish. It is a life of misery...[mother] would rather pay for the [government] summons, and keep me away as much as she could. I was only in the second class.¹³

Household chores were also quite a challenge for a young girl. Owing to the New South Wales/Victoria import duties, it was cheaper to buy meat across the river at Corowa; so before the John Foord Bridge was built, Mary had to swim over to Albury and carry meat back on top of her head.¹⁴ Constrained by tradition, Mary’s life appears to have revolved around domestic duties.

Mary’s next phase brought significant changes, although life still followed traditional norms. Conscious of the introduction of Australia’s Immigration Restriction Act (or ‘White Australia’ policy), as well as his own ill health, Chen Ah Kew moved the family back to his native village of Huangchun, Guangdong, in December 1901.¹⁵ Having grown up in the reasonable comfort of rural Australia, the

¹⁰Morag Loh, *Celebrating Survival—An Overview, 1856-1986* (Canberra: Department of Immigration and Ethnic Affairs, 1986), 1-3.

¹¹James Wong Yen, *And So It Was. . . The Christ Witness of a Chinese Mother Born in Victoria at the Turn of the Century, and the Story of Her Father, a Young Emigrant from China Who Established Family Roots in Northern Victoria in the Early 1850s* (self-published, no date), 12.

¹²Carole Tan, “Living with ‘Difference’: Growing Up ‘Chinese’ in White Australia,” *Journal of Australian Studies*, 77 (2003), 106.

¹³RYA. Mary Yeung, *The Miracle of Grace—personal memoirs* (Hong Kong: no date). **Author’s note:** Since adding a [sic] following each instance of incorrect grammar and spelling would be cumbersome and because Mary’s direct quotes are important to the story and add a measure of authenticity (she being not well educated by her own admission), the author felt it appropriate to leave the quotes in their original form.

¹⁴Wong Yen, *And So It Was. . .*, 12; Esther Yap, *Personal interview with Denise Nicholls* (Melbourne, 1997).

¹⁵“Chen Family,” *Chinese Museum*. <http://www.chia.chinesemuseum.com.au/biogs/CH00892b.htm> (March 9, 2012).

living conditions in China were somewhat of a shock. Mary records her feelings the first evening in the village, where they lived in a:

. . . little wooden house, [lit by] a small kerosene light. I stood outside. I don't want to put my foot in, floor with no lining, and. . . whole row of idol. . . on this center long shelf. Our bed was wooden bed with straw mattress, after coming from sunny Australia, nice soft bed and pillow. . . everything is different. . .¹⁶

Things became more difficult for 13-year-old Mary as she was forced to have her feet partially bound and kept in embroidered, high-heeled shoes, despite her advanced age. This seriously affected her mobility and caused ongoing pain for the rest of her life. In reporting on this, Jan Ryan reinforces the stereotype of Mary as a 'passive victim.'¹⁷ (Her later life would prove her to be so much more.) Chen built a small brick home with a tiled roof in a prime location on the inner edge of the village square. It had an entrance hall with tiled floor that led to a family room, a kitchen with a wood-burning stove, a washing area and a large bedroom. Drinking water was filtered through sand in an earthenware pot.¹⁸

The home was only partly completed when Chen died in March 1902, followed shortly afterward by two-year-old King Sui, who succumbed to illness. While Mary's brothers were sent to school to learn Chinese, she was still kept at home as a domestic helper.¹⁹ Adjusting to the different living conditions in China was made all the more difficult with the added restraint of her bound feet and family grief—but overall, life remained more or less the same.

According to Chinese custom, continuous responsibility for household duties is only heightened with marriage. At the age of 16, Mary was matched with a prosperous Canadian Chinese from the Lee clan—a man some years her senior whom she had never met and who returned to Canada four months after the wedding.²⁰ Canadian immigration restrictions meant Mary only saw her husband during his infrequent visits home. As in most multi-generational families of that era, the husband and wife relationship was of little importance and was

¹⁶Yeung, *The Miracle of Grace*, n.p.

¹⁷Jan Ryan, *Chinese Women and the Global Village: An Australian Site* (St Lucia: University of Queensland Press, 2003), 39-41.

¹⁸Wong Yen, *And So It Was. . .*, 39.

¹⁹Kate Bagnall, "Rewriting the History of Chinese Families in Nineteenth-Century Australia," *Australian Historical Studies*, 42, 1 (2011), 65.

²⁰Yeung, *The Miracle of Grace*, n.p.?

based on shared obligations rather than on intimacy.²¹ The wife of an overseas Chinese husband was expected to care for the husband's family and her own children.²² Sophie Couchman explains: "Bound by Confucian ideology...women were subordinate to men," preferably isolated to domestic duties, including "care of the family, moral training of children, cleaning, washing and cooking."²³

So, Mary established a comfortable home in Shenzhen and became occupied with the care of her daughter Yip Dee (1904-1918), and son Robert King Sun Lee (1908-2002).²⁴ She relied on family news from one of her brothers, who would occasionally walk three hours from their village to visit her; but eventually, all four brothers returned to Australia for work. Residing in a remote rural village, there is no evidence to suggest that Mary was influenced by topical debates on the "modern woman" in urban Republican China.²⁵ She fulfilled the traditional role of a dutiful wife, mother and daughter-in-law.

When her husband died, Mary moved back to Melbourne in 1917 (her mother following in 1923),²⁶ yet emphasis on the home continued, despite her religious conversion. Less than 100 Chinese women lived in Melbourne at that time; but being Australian-born, Mary was not subject to the immigration restrictions that her brothers' wives faced.²⁷ The whole family converted to Christianity through English classes hosted by the Church of Christ in Carlton.²⁸

²¹Zuo Jiping, "Rethinking Family Patriarchy and Women's Positions in Presocialist China", *Journal of Marriage and Family*, 71, 3 (Aug 2009), 542-557 <http://search.proquest.com.eproxy.library.uq.edu.au/docview/219750918> (April 28, 2012).

²²Bagnall, "Rewriting the History of Chinese Families in Nineteenth-Century Australia," 65.

²³Sophie Couchman, "From Mrs Lup Mun, Chinese Herbalist, to Yee Joon, Respectable Scholar: A Social History of Melbourne's Chinatown, 1900-1920," in *The Overseas Chinese in Australasia: History, Settlement and Interactions*, Henry Chan, Ann Curthoys and Nora Chiang, eds. (Canberra: National Taiwan University and Australian National University, 2002), 132-133.

²⁴Peter Wing-Tang, "A Potted History of Auntie Mary," *Personal e-mail correspondence with the author* (May 8, 2012).

²⁵Louise Edwards, "Policing the Modern Woman in Republican China," *Modern China* 26, 115 (2000), <http://mcx.sagepub.com/content/26/2/115> (April 28, 2012).

²⁶William Wing Young Chen, *The Mission Work of Bro. & Sis. C.N. Yeung* (Hong Kong: Oriental Full Gospel Church, no date).

²⁷Couchman, "From Mrs Lup Mun, Chinese Herbalist, to Yee Joon, Respectable Scholar," 132; John Fitzgerald, *Big White Lie: Chinese Australians in White Australia* (Sydney: University of New South Wales Press, 2007), 50.

²⁸Mabel Wang, *Personal phone conversation with the author* (March 19, 2012); A.B. Maston, "Churches of Christ," *Jubilee Pictorial History of Churches of Christ in*

Even with their new-found faith, many traditional customs were upheld. So, in October 1918, Mary's brothers arranged for her to marry Andrew Wong Yen (1882-1928), a fellow parishioner, fruit merchant and widower from a neighboring Sunwai village.²⁹ Andrew and Mary established a home at 108 Lygon Street; and Mary had six more children—James (1919-1978), Dorothy (1921-1925), Ida (1922-2004), Vena Grace (1923-1986), David (1924-1994) and Esther Thyra Me Ho (1926-2011).³⁰ Although the couple continued to struggle with their literacy, they operated a successful fruit shop. Mary's first son Robert also worked for her brothers' Wing Young and Company on Little Bourke Street.³¹ While conversion had brought some changes in terms of English lessons and Christian business networking, Mary's routine continued to revolve around the home and the family business.

Church Leadership

Thus far, Mary's life was fairly typical of many early 20th century Chinese women in Australia, but it expanded substantially to include church leadership when she adopted a Pentecostal spirituality. This movement, which emerged from global Methodist and holiness cultures in many countries between 1893-1907, centered on the 'baptism in the Holy Spirit' as a post-conversion manifestation of 'gifts of the Spirit,' including *glossolalia* (speaking in tongues), healing, prophesy, miracles and empowerment for evangelism.³² While present

Australasia (1903), <http://www.mun.ca/rels/restmov/digital/jph/JPH417.htm> (April 28, 2012).

²⁹Wong Yen, *And So It Was*. . . , 22.

³⁰Kelso Glover, "Home Going of Brother Wong Yen," *Australian Evangel and Glad Tidings Messenger* (September 1928), webjournals.alphacrucis.edu.au, <http://webjournals.alphacrucis.edu.au/journals/AEGTM/1928-september/home-going-of-brother-wong-yen> (February 24, 2012); "Through Sorrow to Service", *The Latter Rain Evangel* (January 1931), 22-23, http://ifphc.org/pdf/LatterRainEvangel/1930-1939/LRE%201931/1931_01.pdf#Page22 (February 28, 2012); "The Chen Family, Melbourne, 1928", *Culture Victoria*, <http://www.cv.vic.gov.au/stories/chinese-australian-families/9413/the-chen-family-melbourne-1928> (February 26, 2012).

³¹Wang, "My Melbourne," 3; Sophie Couchman, "The Banana Trade: Its Importance to Melbourne's Chinese and Little Bourke Street, 1880s-1930s," in *Histories of the Chinese in Australasia and the South Pacific*, Paul Macgregor, ed. (Melbourne: Museum of Chinese Australian History, 1995), 80.

³²This experience is described in Acts 2; Gary B. McGee, "'Brought into the Sphere of the Supernatural: How Speaking in Tongues Empowered Early Pentecostals,'" *Encounter*, 4, 1 (Fall 2007), http://www.agts.edu/encounter/articles/2007_fall/mcgee.htm (March 7, 2012); Frank D. Macchia, "The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology," in *The*

in Australia as early as the 1870s, by 1907 Pentecostalism had gained organizational forms.³³ By the early 1920s, crowds of up to 4,000 people were gathering in regional revivals.³⁴ Mary describes her experience, possibly during the second visit of British healing evangelist Smith Wigglesworth:

In the year 1923 a revival came to Australia, my husband and I both received the wonderful baptism of the Holy Ghost, according to Act 2:4. . . . I was caught up in the cloud to meet the Lord, in the air. . . .³⁵

She continues:

The night I received the Holy Ghost I never forget as long as I live. I was praising God all night. The Lord filled me with the Holy Ghost. I was under the power trembling all night shaking. A personal baptism with Holy Ghost and fire. I was in the presence of God, I meet Jesus face to face.³⁶

Her experiences seemed to have continued with the Sunshine Revival (1925-1926), led by Mexican-American evangelist Adolpho Clarence Valdez.³⁷ The Wong Yens, as well as Lum Kou Gum, became zealous members of the 300-member-strong Richmond Temple, later pastored by Charles L. Greenwood.³⁸ Stephen Hunt finds that there is a

Globalization of Pentecostalism: A Religion Made To Travel, Murray W. Dempster, Byron D. Klaus and Douglas Petersen, eds. (Oxford: Regnum, 1999), 13.

³³PHCS. "Pentecost in Australia," *The Apostolic Faith*, 2, 13 (May 1908), 1.

³⁴**Phillip Duncan**, "**Pentecost in Australia, Chapter 1**", webjournals.alphacrucis.edu, <http://webjournals.ac.edu.au/journals/EB/pentecost-in-australia-duncan/pentecost-in-australia-chapter-1> (March 7, 2012); Mark Hutchinson, "'The Normal Vision': Revival Thought in a Leading Australian Pentecostal Journal (Australian Evangel and Glad Tidings Messenger) 1928-1948," *Paper Delivered at the Pentecostal Heritage Conference, Heritage 2003: Revival* (Southern Cross College, July 2003), <http://webjournals.ac.edu.au/journals/aps/issue-8/05-the-normal-vision-revival-thought-in-a-leading-> (August 20, 2011).

³⁵Yeung, *The Miracle of Grace*, n.p.

³⁶RYA. Mary Yeung, *Sermon Notes on 2 Kings 1-1* (no date).

³⁷Denise A. Austin, *Our College: A History of the National College of Australian Christian Churches (Assemblies of God in Australia)* (Sydney: Australian Pentecostal Studies, 2013), 12.

³⁸Shane Clifton, *Pentecostal Churches in Transition: Analysing the Developing Ecclesiology of the Assemblies of God in Australia* (Leiden: Brill, 2009), 90.

strong link between religion and the transformation of self-identity,³⁹ which was apparent in Mary, whose her life had been revolutionized:

It was like stepping out of a starless night into a day of eternal light, like being lifted from a bottomless pit on to solid rock. He is my savior, baptiser, healer and coming king; He filled me with the Holy Spirit, it is joy unspeakable and full of Glory.⁴⁰

From this point onward, it appears that she began to look well beyond the confines of her own home, and daily life increasingly meant church involvement. The Wong Yen family attended Richmond Temple's Sunday services, Sunday school, weekday choir practices and other meetings. Andrew and Mary were active in evangelism each weekend, visiting "the aged, poor and needy Chinese men in institutions and out into the open-air meetings."⁴¹ Daughter Esther comments: "Most of our lives were spent in church."⁴² and various nieces and nephews also made regular visits.⁴³ Mary's life bore little resemblance to traditional stereotypes of Chinese women in early Australia.

Personal devotion was emphasised in this new spirituality. Mary's son James notes that: "Mother was in constant daily prayer, praying for God's guidance and seeking the Holy Spirit to teach her."⁴⁴ Although still semi-illiterate, she would pray three times every day, "weeping before the Lord and reading the Word of God. . . ."⁴⁵ Mary's commitment to prayer is evident in her writing:

He who love God find real joy in prayer. . . we find fellowship with God, compassion, life, power, knowledge of his presence fill our soul with His glory. I prove God. He hears and answers prayer. . . Prayer will over throw the devil. . . if we do not delight in the hour of secret prayer, it is because you do not live in harmony with the laws of God. I know we are not all perfect, but I know there should be a longing in the heart for a better way. . . . You never be successful winning soul for Christ until you enter into fellowship with Christ. Sometimes you may

³⁹Stephen Hunt, *Religion in Everyday Life: The New Sociology* (New York: Routledge, 2005), 170.

⁴⁰Wong Yen, *And So It Was. . . .*, 24.

⁴¹Yeung, *The Miracle of Grace*, n.p.

⁴²Yap, *Personal interview with Denise Nicholls*.

⁴³Wang, *Personal phone conversation with the author*.

⁴⁴Wong Yen, *And So It Was. . . .*, 25.

⁴⁵Yeung, *The Miracle of Grace*, n.p.

feel all your work is vain and burden press upon you, and the Victory can never be gain, get alone with God and pray.⁴⁶

Esther adds that everyone who met her mother said she was “a wonderful witness of God’s love. . . . She would lock herself in room with the Bible, and God would speak to her through scriptures.”⁴⁷ Mary even considered enrolling in a Bible school (possibly the short-lived Victorian Bible Institute operated by Valdez and then Kelso Glover).⁴⁸ In 1925, when her youngest daughter Dorothy died at only four years of age, this did not dissuade Mary’s faith. Her favourite hymn became: “Where Jesus is tis heaven, O hal-le-lu-jah, yes tis heaven, tis heaven to know my sins forgiven on land or sea; what matters where Jesus is, tis heaven there.”⁴⁹ The individual spirituality of her church experience was evident.

Early Pentecostalism was small, fragmented and largely female-led,⁵⁰ so it is no surprise that Mary was thrust into a leadership role. Without the restrictions of mainline denominations, Pentecostal women became preachers, Bible teachers, evangelists, church planters, missionaries and denominational founders.⁵¹ Julie Ma notes that strong teaching on the ‘call of God’ opened unprecedented opportunities for Asian women.⁵² Mary clearly benefited from this fluid egalitarianism, being described as “a very good preacher.”⁵³ She writes of her life: “From the devil to the pulpit, a servant of the devil to the servant of our living God. Hallelujah.”⁵⁴ Almost completely self-taught, Mary also contributed many articles to the *Australian Evangel and Glad Tidings*

⁴⁶RYA. Mary Yeung, *Personal journal*.

⁴⁷Yap, *Personal interview with Denise Nicholls*.

⁴⁸Austin, *Our College*, 13.

⁴⁹Yeung, *Personal Journal*.

⁵⁰Elizabeth Brusco, “Gender and Power,” in *Studying Global Pentecostalism: Theories and Methods*, Allan Anderson, Michael Bergunder, Andre Droogers, Cornelis Van Der Laan, eds. (Berkeley: University of California Press, 2010), 82.

⁵¹Janet Everts Powers, “‘Your Daughters Shall Prophesy:’ Pentecostal Hermeneutics and the Empowerment of Women,” in *The Globalization of Pentecostalism: A Religion Made To Travel*, Murray W. Dempster, Byron D. Klaus and Douglas Petersen, eds. (Oxford: Regnum, 1999), 313.

⁵²Julie Ma, “Asian Women and Pentecostal Ministry,” in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, Allan Anderson and Edmond Tang, eds. (Oxford: Regnum, 2005), 129.

⁵³Duncan, “Pentecost in Australia: Chapter 1.

⁵⁴Yeung, *Personal journal* (no date).

Messenger, which had a strong missions focus and circulated among Pentecostal assemblies across Australia and beyond.⁵⁵

As with other Chinese Christians of early 20th century Australia,⁵⁶ the Wong Yens remained concerned about their native land. They wrote to George M. Kelley, an American Assemblies of God missionary, offering to financially support a worker for their district of Sunwai, Guangdong, although a suitable candidate was not available at that time.⁵⁷ When Andrew Wong Yen died unexpectedly on August 20, 1928,⁵⁸ Mary's spiritual expression had already prepared her for the mission ahead.

Daily Life in Missions

Willem Marie Speelman argues that people's spirituality can both affect and direct their daily life, including eating, housing, clothing, working, traveling, communicating and celebrating.⁵⁹ This was certainly true of Mary's Pentecostal spirituality. On Christmas Day 1928, this single mother burst through all remaining vestiges of tradition when she made the decision to become a missionary in China—and unprecedented move for an Australian Chinese woman of this era. As one Pentecostal pastor noted, she had “the call of God on her soul to preach the full gospel to her own people.”⁶⁰ It was widely believed that the ‘gift of tongues’ was for the rapid advancement of the gospel worldwide, which heightened the movement's eschatological, pre-millennial urgency.⁶¹ Pentecostal missionaries had been in China since 1907, attracting around 1,000 adherents within the first decade.⁶²

⁵⁵ **Anonymous**, “News: Farewell to Sister Wong Yen,” *Australian Evangel and Glad Tidings Messenger* (May 1929), webjournals.alphacrucis.edu.au, <http://webjournals.ac.edu.au/journals/AEGTM/1929-may/news-farewell-to-sister-wong-yen> (February 24, 2012).

⁵⁶ Denise A. Austin, “Citizens of Heaven: Overseas Chinese Christians During Australian Federation,” in *After the Rush: Regulation, Participation, and Chinese Communities in Australia 1960-1940*, Sophie Couchman, John Fitzgerald and Paul Macgregor, eds. (Melbourne: Otherland, 2004), 83.

⁵⁷ “Through Sorrow to Service,” *The Latter Rain Evangel*.

⁵⁸ **Glover**, “**Home Going of Brother Wong Yen**.”

⁵⁹ Willem Marie Speelman, “A Spiritual Method for Daily Life Practices,” in *Towards A Theory of Spirituality*, Elisabeth Hense and Frans Maas, eds. (Leuven: Peeters, 2011), 59.

⁶⁰ Duncan, “Pentecost in Australia: Chapter 1.”

⁶¹ Allan Anderson, “Pentecostalism in India and China in the Early Twentieth Century and Inter-Religious Relations,” in *Global Pentecostalism: Encounters with Other Religious Traditions*, David Westerlund, ed. (London: I.B. Tauris, 2009), 119.

⁶² Daniel Woods, “Failure and Success in the Ministry of T.J. McIntosh, the First Pentecostal Missionary to China.” *Cyberjournal for Pentecostal-Charismatic Research*,

Although Mary was not sponsored by any missions agency, Andrew Wong Yen had invested in the China Steamship Line, Wing On and Company and other businesses that provided some support.⁶³ The family fruit business was taken on by Mary's brothers, who also financed her ministry⁶⁴ and held monthly interdenominational prayer meetings in their homes to encourage her supporters.⁶⁵ So on April 3, 1929, Mary, with her five small children and elderly mother, left Australia aboard the *S.S. Tanda*.⁶⁶ They were accompanied by William Wing Young and family, who planned to expand their business prospects abroad.⁶⁷ The Pentecostal experience had taken Mary from house-bound daily duties to a life of missions work.

Mary was clearly driven by a pioneer spirit; and although she networked with other Pentecostal missionaries, she remained independent.⁶⁸ Since she could not read or write Chinese, one of the Kelleys' converts, Wai Lin, became her valued assistant, later migrating with her back to Australia. Despite her educational limitations, Mary preached in her local dialect with great impact. Kelley described her as a valuable co-worker through whom many were "saved and baptized in the Spirit."⁶⁹

Only days after her arrival in Jiangmen, Mary met an indigenous leader of the local Baptist church who, being concerned at the declining number of attendees, offered to rent the Baptist church hall for some meetings. Richmond Temple donated money for hymn books and Bibles. So in September 1929, Mary commenced a two-

<http://www.pctii.org/cyberj/cyberj12/woods.html> (March 5, 2012); George Kelley, "The Call of China," *The Pentecostal Evangel* (October 20 1923), 2, http://ifphc.org/pdf/PentecostalEvangel/1920-1929/1923/1923_10_20.pdf#Page2 (February 28, 2012).

⁶³Wong Yen, *And So It Was...*, 27.

⁶⁴Lynette Pearson, *Personal phone conversation with the author* (March 26, 2012); Mabel Wang, *Personal phone conversation with the author*.

⁶⁵Peter Wing Tang, *Personal e-mail correspondence with the author* (May 16, 2012).

⁶⁶**Anonymous**, "News: Farewell to Sister Wong Yen."

⁶⁷Wong Yen, *And So It Was...*, 29.

⁶⁸George M. Kelley, "A Five-Dollar Missionary Offering," *The Pentecostal Evangel* (April 6, 1929), 10, http://ifphc.org/pdf/PentecostalEvangel/1920-1929/1929/1929_04_06.pdf#Page10 (February 28, 2012); F. Tuck, "Missionaries from China [J and J Beruldsen]," *Australian Evangel and Glad Tidings Messenger* (May 1929), webjournals.alphacrucis.edu.au, <http://webjournals.alphacrucis.edu.au/journals/AEGTM/1929-may/missionaries-from-china-j-and-j-beruldsen> (March 7, 2012).

⁶⁹George M. Kelley, "Work in Canton," *The Pentecostal Evangel*, 863 (August 30, 1930), n.p., http://ifphc.org/pdf/PentecostalEvangel/1930-1939/1930/1930_08_30.pdf (February 24, 2012).

week campaign, with a daily schedule that included a morning prayer meeting, an afternoon meeting for Christians, and an evening evangelistic meeting.⁷⁰ Her ‘gospel family’ also provided food and clothes to disabled beggars on the streets. She tells of one man with no hands or feet who was carried around on another man’s back. When he became too heavy, he had to roll along the ground, receiving cuts and bruises from the rough stones. Mary’s mother supervised the construction of a wheelchair for the delighted man. This early pioneer work saw worthwhile results.

After some hesitation, Mary’s brothers agreed to defy paternal tradition and allow the indefatigable woman to establish a mission in the family home in October 1929.⁷¹ Huangchun was among the 26 villages in the sub-district of Ngai Sai in Sunwai, one of the four districts forming the county of Siyi, Guangdong. From Jiangmen, it took several hours by river junk to Sunwai City then a two-hour walk to the village.⁷² Huangchun included communal areas, an ancestral hall and family homes. A river acted as a natural boundary, and the other sides were walled, with a large gate and several multi-story posts for armed guards. Rice and vegetable crops were grown outside the walls and paths connected the various villages. Sunwai was comprised of more than 100,000 people, but there was some resistance to Christianity. However, the fully furnished family house and compound became a productive mission, as well as a school for girls.⁷³ Mary employed two full-time teachers to run the education program.⁷⁴ Pentecostalism had indeed come to the region!

During mid-1930, Kelley, Mary, William Wing Young and some other workers conducted a special week-long crusade. One young businessman, who claimed to have recently been healed, facilitated the meetings at his ancestral hall and held a prayer meeting in his own

⁷⁰**Mary Yen Yeung, “Sister Wong Yen writes from China,”** *Australian Evangel and Glad Tidings Messenger* (November 1929), [webjournals.alphacrucis.edu.au](http://webjournals.alphacrucis.edu.au/journals/AEGTM/1929-november/sister-wong-yen-writes-from-china), <http://webjournals.alphacrucis.edu.au/journals/AEGTM/1929-november/sister-wong-yen-writes-from-china> (February 24, 2012).

⁷¹Wong Yen, *And So It Was*. . . , 33; PHC Mary **Yeung**, “**Foreign Mission News: Mrs. Wong Yen Writes from China**,” *Australian Evangel and Glad Tidings Messenger* (April 1930).

⁷²George M. Kelley, “A Door of Opportunity,” *The Pentecostal Evangel* (July 5, 1930), 12. http://ifphc.org/pdf/PentecostalEvangel/1930-1939/1930/1930_07_05.pdf#Page12 (February 28, 2012); Wong Yen, *And So It Was*. . . , 3.

⁷³“Through Sorrow to Service.” *The Latter Rain Evangel*; Wang, *Personal phone conversation with the author*.

⁷⁴PHC. “Pentecostal Church, Sun Wai, China,” *The Pentecostal Church, Richmond Temple: Souvenir* (Easter 1939), 33.

home. Despite warnings from village elders, Mary persisted. Kelley noted regarding her that “the opposition availed nothing.”⁷⁵ On the third evening, 30 people gathered for a prayer meeting, which lasted until 4 a.m. the next morning, with many people seeking and receiving the experience of being baptized in the Holy Ghost. Converts included those from wealthy families, despite fierce opposition from relatives.⁷⁶ Marginalized as both Christian and Pentecostal, believers often had rocks and cow manure thrown at their houses.⁷⁷ Anti-Christian agitators almost stopped a Christian wedding ceremony passing through the village gate, until authorities cleared the way.⁷⁸

Another ongoing concern was the nightly bandit attacks on the village. Esther recalls regularly running to the wall towers when the alarm bell rang.⁷⁹ Mary even had to herd her family into a tower late one evening when two of the children were seriously ill with measles. Toine Van den Hoogen argues that the intense reality of the spiritual compels people to disrupt daily life in order to endure the unbearable.⁸⁰ Village outreach had many challenges, but Mary chose to persevere.

The public meetings, centered on Mary’s work, grew until around 300 people were attending three daily services, with evening meetings often running all night. Apparently, at least a dozen people “received the Baptism of the Holy Spirit...singing and speaking in tongues. Some spoke in English, though they did not know the language. . . . Demons have been cast out and a number of sick have been healed.”⁸¹ Mary walked on her stunted feet from 10 to 24 kilometers each day, visiting villages to pray for people to be filled with the Holy Spirit. She was also well received when she held three days of meetings in the home village of her “dear husband” Andrew. She describes the scene:

God came down in mighty Holy Ghost power. Conviction came upon young and old. One young girl about 14 years of age called out, “Have mercy upon me a sinner,” and many confessed their sins weeping with tears of repentance. A large number stood up for the Baptism of the Holy Ghost. Eight have received according to Acts 2:4.⁸²

⁷⁵Kelley, “A Door of Opportunity,” 12.

⁷⁶Kelley, “Work in Canton,” n.p.

⁷⁷Wong Yen, *And So It Was*. . . , 41.

⁷⁸Yeung, *Personal journal* (no date).

⁷⁹Yap, *Personal interview with Denise Nicholls*.

⁸⁰Toine Van den Hoogen, “Elements of a Theory About ‘Lived Spirituality,’” in *Towards A Theory of Spirituality*, Elisabeth Hense and Frans Maas, eds. (Leuven: Peeters, 2011), 16.

⁸¹“Through Sorrow to Service”, *The Latter Rain Evangel*.

⁸²Mary Yen Yeung, “Foreign Mission News: Sister Wong Yen Writes from China”, *Australian Evangel and Glad Tidings Messenger* (June 1930),

Many were converted and baptized in the river, while two reportedly spoke in tongues for the first time.⁸³ A supportive businessman financed Mary's further outreaches around the district, using Kelley's tent. Her return as a Pentecostal pioneer was vastly different to her former experience in China.

The missions work also involved management responsibilities. With 60 enquirers undertaking a regular Bible study, Mary's home became too small; and so a larger premise was needed, preferably more centrally situated. Requesting money from Pentecostal assemblies in Australia, she wrote:

It is with a heart full of praise to God that I write, letting you know that the Lord is with us all along the way, and that we are having very precious times. . . . There is a great need of a church here for us to have a place of worship, and I am looking to the dear ones in Australia for help to build, so that those who have come in and received the baptism of the Holy Ghost may have a place to meet in. . . . The fields are white unto harvest, and the souls in China are dying in darkness. Pray ye the Lord of the harvest to send laborers into this great field.⁸⁴

An ideal block of land beside the river was donated by a female convert, who was the wife of a wealthy real estate dealer.⁸⁵ Through funds raised from overseas Pentecostals, her own congregation and a supporter in India, the 400-seat, non-denominational Fook Yum church was constructed on the site.⁸⁶ Since Mary was not an ordained pastor, she felt it important to have visiting ministers from Guangzhou conduct baptismal and communion services. Eventually, a Chinese pastor was installed to lead the church.⁸⁷ Mary's commitment to church planting, discipleship and networking led to a thriving Pentecostal community.

Experiential power encounters were prominent in Mary's ministry in China. Pentecostal theologian Amos Yong points out that there is a continual expectation of the Holy Spirit's intervention in

webjournals.alphacrucis.edu.au, <http://webjournals.alphacrucis.edu.au/journals/AEGTM/1930-june/foreign-mission-news-sister-wong-yen-writes-from-c/> (26 February 2012).

⁸³Kelley, "A Door of Opportunity," 12.

⁸⁴**Yeung**, "Foreign Mission News: Sister Wong Yen Writes from China."

⁸⁵Yeung, *Personal journal*.

⁸⁶Wong Yen, *And So It Was*. . . , 38.

⁸⁷Duncan, "Pentecost in Australia: Chapter 1."

response to prayer.⁸⁸ Veli-matti Kärkkäinen affirms that Pentecostals hold “an expectation of the miraculous as part of the Christian’s everyday life.”⁸⁹ Luke Wesley adds that Chinese Pentecostals anticipate divine assistance, including healing, raising the dead, divine wisdom, dreams, visions, prophesy, evangelism and miraculous protection.⁹⁰ Indeed, there have often been reports of a “mighty outpouring of the Holy Spirit,” supernatural protection and miracles in China.⁹¹ Mary’s colleague George Kelley was known for his zealous ministry, with healings, miracles, tongues and ‘faintings’ often reported in his meetings.⁹² Pentecostals lived with the assumption that divine intervention would occur.

Mary also relied on power encounters, writing: “We have victory through the blood of the Lamb. Sunday night our little girlie took sick. She had a high fever. I prayed for her and the power of God came down and touched her.”⁹³ One of her female converts who had been miraculously healed later also prayed for a baby who had died, and it reportedly came back to life.⁹⁴ Even the expressive joy of Pentecostal funerals aroused the interest of hundreds of spectators. In Guangzhou, Mary visited her late husband’s cousin, who had joined a

⁸⁸ Amos Yong, “‘The Spirit Hovers Over the World:’ Toward a Typology of ‘Spirit’ in the Religion and Science Dialogue,” *The Digest: Transdisciplinary Approaches to Foundational Questions*, 4, 12 (2004), n.p., http://www.metanexus.net/digest/2004_10_27.htm (March 4, 2012).

⁸⁹ Veli-matti Kärkkäinen, “Pneumatologies in Systematic Theology,” in *Studying Global Pentecostalism: Theories and Methods*, Allan Anderson, Michael Bergunder, Andre Droogers, Cornelis Van Der Laan, eds. (Berkeley: University of California Press, 2010), 235.

⁹⁰ Luke Wesley, “Is the Chinese Church Predominantly Pentecostal?,” *Asian Journal of Pentecostal Studies*, 7, 2 (2004), 244.

⁹¹ **Hermann Becker**, “**A Bandit’s Sword the Price of Revival**,” *Good News* (July 1924), 15, 7. <http://webjournals.alphacrucis.edu.au/journals/GN/gn-vol-15-no-7-july-1924/a-bandits-sword-the-price-of-revival-china> (February 24, 2012); James Moore Hickson, “**The Christian Healing Mission in China, Japan and the Philippine Islands**,” *Heal the Sick* (New York: E P Dutton and Co., 1924), <http://webjournals.alphacrucis.edu.au/journals/EB/heal-the-sick-hickson-1924/04-the-christian-healing-mission-in-china-japan-an> (February 24, 2012).

⁹² George M. Kelley, “Bible Conference in Canton,” *The Pentecostal Evangel* (September 3, 1927), 10, http://ifphc.org/pdf/PentecostalEvangel/1920-1929/1927/1927_09_03.pdf#Page10 (February 28, 2012); “A Blessed Convention,” *The Pentecostal Evangel* (December 13, 1913), 12, http://ifphc.org/pdf/PentecostalEvangel/1913-1919/1919/1919_12_13.pdf#Page12 (February 28, 2012); Mark W. Kelley, “Missionary Marriage and Civil War: George Kelley and Eugenia Wan in China, 1935-1950,” http://uncw.edu/csurl/documents/MarkKelley_000.pdf (February 28, 2012).

⁹³ **Yeung**, “**Foreign Mission News**” (June 1930).

⁹⁴ Yeung, *Personal journal*.

Pentecostal group after he claimed to have received healing from a 10-year nose complaint, and his wife was cured of back trouble.⁹⁵ When Mary's own brother fell seriously ill in Hong Kong, she disregarded her own ill health, "stood on the promises and went," seeing him "healed...under the mighty power of God."⁹⁶ For this Chinese Pentecostal missionary, expectation of power encounters was commonplace and part of 're-scripting' the traditional narratives in line with the biblical stories that formed the core of Christian preaching.

Conclusion

The personal writings of Mary (Wong Yen) Yeung provide unique insight into her life transitions. Clearly, her early years were marked by traditional conformity to the domestic duties of a devoted daughter, wife, daughter-in-law and mother. Although conversion to Christianity assisted her educational advance and opened new opportunities for business networking, her priority remained the care of her growing family. However, after a profound religious experience, Mary's horizons expanded from unprecedented leadership opportunities in church to courageous pioneering missionary opportunities as a single mother in China. Her remarkable contributions were not to stop there, however. The later years of this extraordinary Australian Chinese Pentecostal woman would prove to be some of her most fruitful ministry endeavors.

⁹⁵Yeung, "Foreign Mission News."

⁹⁶Yeung, *Personal journal*.

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MARY (WONG YEN) YEUNG: THE ORDINARY LIFE OF AN
EXTRAORDINARY AUSTRALIAN CHINESE PENTECOSTAL
PART II

By Denise A. Austin

Overview

With ever-increasing notoriety, owing to her successful missionary activities and charismatic preaching style, Mary Wong Yen's public ministry in Australia blossomed. Ignoring the conventional restraints of society, religion, race and gender, she became a household name in Pentecostal circles. However, 1930s China was suffering from horrific violence through external attack and internal turmoil. So, rather than stay in the peace and security of Australia, Mary chose to risk everything and return to the mission field, where she met and married Chinese minister, Jack Yeung. Complimenting each others' giftings, the Yeungs further consolidated their effective missions and social welfare work in China. Even when forced to escape, then ultimately widowed for a third time, Mary (Wong Yen) Yeung's passion for missions remained unabated. Unlike many others, who willingly retired into obscurity in later years, Mary sustained her zealous work with social service endeavors in Hong Kong, leaving a legacy for generations to come.

Public Ministry

Just when it seemed like Mary had broken all cultural rules of propriety, the next phase of life took her further into public ministry in 'White Australia.' Despite the unwritten rule that "no Chinese wife, no Chinese woman, ever traveled to Australia unattended,"¹ the twice-widowed Mary returned to Australia unaccompanied in 1932 to settle her children into school. William Wing Young helped her establish a

¹Eric Rolls, *Citizens: Flowers and the Wide Sea* (St Lucia: University of Queensland Press, 1996), 185.

tea shop, ably assisted by her son, James.² Skillfully now using “otherness” to her advantage, Mary was greeted by the Pentecostal assemblies as a local hero and was afforded an extraordinary opportunity, virtually unknown to Chinese women in mainline denominations. As Jacqui Grey points out, women in early 20th century Australia could not even open a bank account without their husbands’ permission, yet 11 of the 18 early Pentecostal churches were founded by women.³ Shortly after Mary’s return, she told a crowded Richmond Temple assembly of the “heart gripping story of her work among the bandits in China.”⁴ Sundays were always spent at church and Mary became a much-sought after public speaker. Besides Richmond Temple, Mary also preached at Pentecostal services in Adelaide. In June 1935, Mary was a guest speaker alongside the popular American evangelist, Kelso Glover, at a special week-long crusade on Grote Street. Advertisements encouraged: “Everyone welcome. Come, come, come.”⁵ It appears that the Christian community could not get enough of the Chinese, female, Pentecostal, missionary anomaly.

With a heightened profile, Mary’s public ministry continued even after her return to China in 1935. Again defying the tradition of domesticity, she installed eight-year-old Esther at boarding school in Hong Kong while a Christian friend, Edith Johnson, cared for the other children at a school in Melbourne.⁶ The criticism that this must have brought, as well as the pain of family separation, serves to highlight Mary’s deep spiritual motivation. It was not uncommon for a Chinese man to leave his wife and children whilst on a sojourn, but for the mother to leave was notably unusual. In December 1936, in yet another shredding of past matrimonial tradition, Mary herself chose to marry an ordained Presbyterian minister, who was also a practitioner of Chinese medicine and widower from Guangzhou, Jack Chick Nam Yeung (1885-1957) who oversaw 30 churches in six districts around Sunwai.⁷

²Wong Yen, *And So It Was*. . . ,46.

³Jacqui Grey, “Torn Stockings and Enculturation: Women Pastors in the Australian Assemblies of God”, *Australian Pentecostal Studies*, 56 (<http://webjournals.alpha.acris.edu.au/journals/aps/issue-56/torn-stockings-and-enculturation-women-pastors-in-/>) (9 March 2012).

⁴“Other Denominations,” *The Argus* (Saturday 26 March 1932), 13.

(<http://trove.nla.gov.au/ndp/del/article/4443417?searchTerm=%22Wong%20Yen%22%20pentecostal&searchLimits=>) (24 February 2012).

⁵“Pentecostal,” *The Advertiser* (Adelaide) (Saturday 8 June 1935), 8.

(<http://trove.nla.gov.au/ndp/del/article/40050578?searchTerm=%22Wong%20Yen%22%20pentecostal&searchLimits=>) (24 February 2012).

⁶Yap, Personal Interview with Denise Nicholls.

⁷Wong Yen, *And So It Was*. . . ,47.

He resigned from his denomination and entered into Pentecostal ministry with his new wife. Pastor Yeung used his training in traditional Chinese medicine as an effective evangelistic tool. Mary's life now revolved around organized public ministry with her new husband.

In July 1937, Japan invaded China. Mary's journals during this time provide a fascinating glimpse into the dangers she faced while undertaking ministry. Japanese aircraft circled over Sunwai several times a day, so low that Mary could actually see the pilots' faces and the bombs hanging on each side of the plane. The aircraft bombed the Sunwai railway station, as well as the waterfront and some city streets, with an estimated 300 killed, although nobody from the Pentecostal congregation was injured.⁸ Many churches were closed during the war and one of Mary's orphanage building projects was postponed.⁹ The Yeungs evacuated to Jiangmen only four days before Sunwai was taken by Japanese troops.¹⁰ In that city, they opened a mission in a shop-front and a free Christian school for 60 disadvantaged children. During 1938, Jiangmen was also bombed by the Japanese and on one occasion the Yeungs were in a train that came under machine gun fire. Nevertheless, they continued to minister in refugee camps around Jiangmen and Guangzhou. Mary writes:

Very little transport is available; thousands of small boats have been destroyed by Japanese gun-fire and what fishing vessels that have not been destroyed have been commandeered. Starvation is so great. Money cannot purchase food. Human beings become like animals eating pig food mixed with clay. . . The Lord is keeping us calm and in peace, trusting in Him we placed a candle on the pulpit for light and went on preaching to comfort the people. . . Of the many thousands on the refugee road many would not reach their destination. Little children suffering from food shortage would be left on the roadside to die of cold and hunger. . . When the air raid siren sounded, greater panic struck, with people rushing in all direction for what little shelter there was. . . At night we were raided and our city of Kong Moon would be plunged into darkness as the power house switched off the lights. You could hear

⁸Mary Yen Yeung, "Missionary News: Sister M. Yeung," *Australian Evangel and Glad Tidings Messenger* (August 1939), [webjournals.alphacrucis.edu.au \(http://webjournals.alphacrucis.edu.au/journals/AEGTM/1939-august/missionary-news-sister-m-yeung/\)](http://webjournals.alphacrucis.edu.au/journals/AEGTM/1939-august/missionary-news-sister-m-yeung/) (26 February 2012).

⁹RYA. Mary Yeung, *Personal Memoirs* (no date).

¹⁰Eulogy for Esther Yap – read by Rev. Denise Nicholls

grown-up people and children running in the darkness, falling over trees and shrubs to find shelter. . .¹¹

In late 1938, the Yeungs eventually escaped to Hong Kong. Mary immediately returned to Australia with her daughter, but her husband had to apply for an immigration permit. The horror of war was not something any of them would forget.

Mary's public ministry focused on raising financial support for her workers in China. Mary and Esther arrived back in Australia on 29 May 1939, aboard the S.S. Nellore, greeted at the wharf by all the members of the Assemblies of God in Australia's (AGA) missions board.¹² The AGA had been established two years before and had a total membership of around 1,000 people in 38 different Pentecostal assemblies across Australia, including Richmond Temple.¹³ Although it was clear that the devastation of Japanese occupation had taken a toll on her health, in typical Mary-style, she commented to her attentive supporters:

The voyage was a very pleasant one. I had a wonderful opportunity of witnessing for Jesus of His mighty power to save to both English and foreigners. One young man promised to make a decision for Christ.¹⁴

She also reported that the mission in Sunwai was continuing during her absence, with overseas finances still able to be smuggled in twice a month under the cover of darkness by Hong Kong travellers transported in a junk. This supported her two indigenous workers, as well as some elderly congregation members. Mary comments: "They are real saints and are too old to work, and we keep them in rice to save them from starving. Let us bear this burden cheerfully, for God loves a cheerful giver."¹⁵ She was clearly concerned for her own husband, adding:

Pray also for Pastor Yeung, my husband, that the way will soon be opened up for him to return to Australia to join me in the work in this

¹¹Ibid., 52.

¹²Mary Yen Yeung, "Missionary News: China," *Australian Evangel and Glad Tidings Messenger* (July 1939), webjournals.alphacrucis.edu.au (<http://webjournals.alphacrucis.edu.au/journals/AEGTM/1939-july/missionary-news-china/>) (26 February 2012).

¹³PHCS. "All Australia Conference", *The Glad Tidings Messenger*, 3, 5 (April 1937), 6.

¹⁴Mary Yen Yeung, "Missionary News: China."

¹⁵Yeung, "Missionary News: Sister M. Yeung" (August 1939).

land on behalf of the Chinese suffering millions. We want to give them the Pentecostal truth. The field is ripe, and whitened unto harvest, but the labourers are few.¹⁶

Mary opened the Pagoda Trading Company on Victoria Street, North Melbourne, but she soon embarked on another itinerating tour to raise support for China.¹⁷ Her son writes: “Her message always was the simple message of God’s salvation as in John 3:16 with a little episode from China.” During mid-1939, Mary spoke at a crowded Chinese Association Hall in Bendigo about the needs in China and it was reported that:

. . . though a heathen idol had been placed in the centre of the Hall, Sister was able to preach under the anointing of the Spirit, and she feels that a work has been done in the hearts of the listeners.¹⁸

The gathering also gave her a financial offering towards the work. Never complacent for a moment, when someone brought Mary a cup of tea, she pointed out that the people of China were still thirsty for the Word of God. Mary also preached at Ballarat and Adelaide to large crowds. Opportunities opened up for Vena and Ida Wong Yen to occasionally minister in song at Richmond Temple.¹⁹ Esther and Vena later even attended Sydney Bible Training Institute in Strathfield, fulfilling their mother’s original dream.²⁰ It seems that Mary’s children also became involved in her public ministry.

Eventually, the Australian immigration authorities granted Chick Nam Yeung a visa to “engage in missionary work” which drew him into Mary’s world of Australian Pentecostalism.²¹ Just a month after World War II broke out, Greenwood again invited Mary’s family into the pulpit for an emotional service at Richmond Temple. Chick

¹⁶Ibid.

¹⁷Wong Yen, *And So It Was*. . . , 45.

¹⁸Mary Yen Yeung, “*Missionary News: Sister Yueng Visits Bendigo*. . . ,” *Australian Evangel and Glad Tidings Messenger* (October 1939) (<http://webjournals.alphacrucis.edu.au/journals/AEGTM/1939-october/missionary-news-sister-yueng-visits-bendigo/>) (26 February 2012).

¹⁹“Pentecostal,” *The Argus* (Melbourne) (Saturday 9 September 1939), 25 (<http://trove.nla.gov.au/ndp/del/article/11260731?searchTerm=%22Wong%20Yen%22%20pentecostal&searchLimits=>) (24 February 2012).

²⁰Denise Nicholls, “Proclaiming Christ: The History of Three Generations of Australian-born Chinese Women in One Family” in *Sisters of the Son* (Melbourne: Access Publishing International – in print), 6.

²¹Yeung, “*Missionary News: Sister Yueng Visits Bendigo*. . . .”

Nam spoke about their ministry in China while Mary interpreted. Esther sang “Jesus is all the World to me” in Chinese (presumably Cantonese). Greenwood added hopefully: “This little girl, who recently returned from China with her mother after having witnessed some of the horrors of war, may yet be out telling the Gospel story to her own people.”²² Chick Nam and Mary continued iterating, conducting two successful tent crusades in Sydney, despite the fact that the tent was blown down during a wind storm.²³ Revealing the pressures of travel, the Yeungs requested special prayer for their children while they were away from home. By April, Mary was ministering in Queensland, including Toowoomba, Ravensbourne, Brigalow and Kingsthorpe.²⁴ It was reported of the Toowoomba meeting:

Seven Chinese citizens were interested in the meetings and we hope for a rich harvest amongst these dear people later. Pictures of the Chinese refugees and of the work and workers in Canton were thrown on the screen with the aid of the epidiastope, and backed home Sister Yeung’s appeal for her native land.²⁵

Mary had become something of a celebrity among Pentecostal assemblies across Australia.

This missionary’s primary goal was to keep the needs of Sunwai ever before the Australian assemblies. As I note in a previous publication on the Salvation Army during the Sino-Japanese War, Chinese Christians in occupied China walked a tentative line between collaboration with and resistance to the Japanese administration.²⁶

²²Charles L. Greenwood, “Missionary News: Missionary Night at Richmond Temple”, *Australian Evangel and Glad Tidings Messenger* (November 1939), [webjournals.alphacrucis.edu.au](http://webjournals.alphacrucis.edu.au/journals/AEGTM/1939-november/missionary-news-missionary-night-at-richmond-templ/) (http://webjournals.alphacrucis.edu.au/journals/AEGTM/1939-november/missionary-news-missionary-night-at-richmond-templ/) (24 February 2012).

²³Mary Yen Yeung, “Missionary News: Brother and Sister Yueng,” *Australian Evangel and Glad Tidings Messenger* (January 1940), [webjournals.alphacrucis.edu.au](http://webjournals.alphacrucis.edu.au/journals/AEGTM/1940-january/missionary-news-brother-and-sister-yueng_1740/) (http://webjournals.alphacrucis.edu.au/journals/AEGTM/1940-january/missionary-news-brother-and-sister-yueng_1740/) (26 February 2012).

²⁴“Revival Tidings: Sr Yeung’s Visit made a Blessing,” [webjournals.alphacrucis.edu.au](http://webjournals.alphacrucis.edu.au/journals/AEGTM/1940-april/revival-tidings-sr-yeungs-visit-made-a-blessing/) (http://webjournals.alphacrucis.edu.au/journals/AEGTM/1940-april/revival-tidings-sr-yeungs-visit-made-a-blessing/) (30 April 2012).

²⁵Ibid.

²⁶Denise A. Austin, “A ‘Model’ Cooperative Effort: The Salvation Army during the Sino-Japanese War (1937-1945)” in *Baptism by Fire: The Chinese Church during the Sino-Japanese War (1937-1945)*, Lee Kam-keung, Lau Yee-cheung and Lee Wai-yat, eds (Hong Kong: Alliance Bible Seminary, 2011), 338.

No doubt Mary's coworkers faced these same challenges and they reported that many people in the district were dying of starvation, hypothermia and bombings, while countless others had attempted to escape into the mountains. However, several people had been converted and baptized in water.²⁷ Despite such tremendous challenges, Pentecostal outpourings continued in many different regions,²⁸ which must have encouraged Mary to continue her itinerant ministry.

The Yeungs continued to travel throughout Australia and beyond, visiting many different denominations, including the AGA, Foursquare Full Gospel Church, Apostolic Church and Churches of Christ Chinese Mission.²⁹ In 1944, Mary was invited by the Foursquare Full Gospel Church to preach in their New South Wales congregations, including Orange, Cessnock, The Entrance, Forbes, Parkes, Manly and Katoomba, where she was the speaker at their inaugural service.³⁰ Clearly, her ministry was effective as she was invited for a return tour the following year. In 1947, the Yeungs were invited to speak at gospel meetings across both the north and south islands of New Zealand. In May that year, Pastor Yeung baptised a number of Chinese converts at the Apostolic Church on Punt Road, Richmond.³¹ In Adelaide, Mary was the guest speaker at Bible Standard Mission meetings, a "Youth Revival Crusade Rally," a "Grand Missionary Rally" and a "National Revival Crusade." Advertising stated that Mary and Esther's "ministry has thrilled Adelaide gatherings."³² Esther, who was described as a "gifted young missionary," sang in Chinese and delivered a "stirring message for young people," while Mary preached on "Miracles, Signs and Wonders in China."³³ This mother and daughter ministry duo of

²⁷Ibid.

²⁸David Cheng, "Translation of a Chinese Letter from our Student, David Cheng, Who is Attending Truth Bible Institute at Peking, China," Australian Evangel and Glad Tidings Messenger (June 1940) (<http://webjournals.alphacrucis.edu.au/journals/AEGTM/1940-june/translation-of-a-chinese-letter-feom-our-student-d/>) (25 February 2012).

²⁹Yap, Personal Interview with Denise Nicholls.

³⁰Wong Yen, *And So It Was*. . . , 53.

³¹"Apostolic Church," *The Argus* (Melbourne) (Saturday 3 May 1947), 28. (<http://trove.nla.gov.au/ndp/del/article/22423874?searchTerm=%22Yeung%22%20pentecostal&searchLimits=>) (24 February 2012).

³²"Religious notices," *The Advertiser* (Adelaide) (Saturday 10 May 1947), 15. (<http://trove.nla.gov.au/ndp/del/article/74633527?searchTerm=Mr%20N.C.%20Yeung%20pentecostal&searchLimits=>) (26 February 2012); "Religious Notices," *The Advertiser* (Adelaide) (Saturday 17 May 1947), 16.

³³Ibid.

Australian Chinese Pentecostals must have caused quite a stir among the wider community.

Focus on Social Service

Again defying cultural expectations of matriarchal duty to family in later life, the unstoppable Mary chose to devote the rest of her life to social service.³⁴ In 1948, the Yeungs returned to Hong Kong, renting a cottage they named *Canaan*, to minister to the flood of refugees escaping the communist advance in China. Using money from the sale of their house in Melbourne, as well as donations from family and supporters, they purchased a block of land in Ngau Chi Wan village.³⁵ The community-oriented Oriental Full Gospel Church was officially opened on 2 July 1950 and the congregation soon grew to over 130 people.³⁶ Mary tells the story of one 12-year-old boy whom they found living in a pig sty, so her husband built him a little hut and provided for his schooling.³⁷ She also journals about an elderly lady in a remote village she visited who was being so violently abused by her son-in-law that her arm had been broken and her leg injured. She could not afford to enter a retirement home, so Mary arranged for her to move in with a Christian family and paid all her expenses.³⁸ The Yeungs' work affirms research that states that faith continues to be integral in later years.³⁹ Revealing her underlying motivation, Mary writes:

My children say it is time for you to settle here with us now. You have done your work, it is time for you to retire. But it is not God way since last August God laid the burden on my heart for the poor and need ones, the sick and afflicted and the destitute children...and the beggar, the blind and lame...they can't go into a church, sit down to hear the message for simple souls can't read nor write, they would not know or understand the preaching of the word of God.⁴⁰

³⁴Ken Blakemore and Margaret Boneham, *Age, Race and Ethnicity: A Comparative Approach* (Buckingham: Open University Press, 1994), 83.

³⁵Yeung, *The Miracle of Grace*.

³⁶RYA. Mary Yeung, *Personal Notes* (Hong Kong: 1960).

³⁷Yeung, *The Miracle of Grace*.

³⁸Yeung, *Personal Notes*.

³⁹Mary Maynard, Haleh Afshar, Myfanwy Franks and Sharon Wray, *Women in Later Life: Exploring 'Race and Ethnicity* (Maidenhead, Berkshire: Open University Press, 2008), 117.

⁴⁰Yeung, *The Miracle of Grace*.

With this vision in clear focus, a school for orphans and other needy children was founded.⁴¹ Social service had become Mary's consuming passion.

In 1951, the Yeungs returned to Australia to establish a headquarters for the Oriental Full Gospel Church at 1447 Burke Road, East Kew, operated by a local committee.⁴² Mary's faithful brothers and Esther provided a deposit for a home.⁴³ Ever pushing the boundaries of tradition, Mary also influenced younger family members. Her nephew, Peter Wing Tang, recalls that his aunt intervened when his parents initially opposed him marrying a non-Chinese Australian woman. He notes: "Aunty Mary 'stepped in' and reminded my parents that more important than culture or race was the fact that both Margaret (my wife) and I were both strong Christians and committed to our faith and to each other."⁴⁴ Mary's faith continued to dictate her value system.

The Yeungs opened a new store which sold Chinese silks, table linens, brassware and other gifts but Mary's occupation on the voting register was still listed as "missionary."⁴⁵ Chick Nam Yeung died on 11 September 1959 and within one week of his passing, Mary admitted: "...I was...longing to return, take up the work among the poor, the Mercy fund work...."⁴⁶ One of her sons encouraged her to move in with his family, offering to create a special prayer room where Mary could invite friends to pray.⁴⁷ However, Mary would not be dissuaded:

Then, the next day, it was Sunday. I was weeping for to be back and starting this work God put before me. Oct 13th, I was praying for His definite leading and burden. Strong desire to go. Next morning, 14th, God definite show me to ask my brother to let me have the will money for my fares and a great need for...a septic toilet and there are other little thing may be done and a small freight...The Lord continued leading me in my old age. Giving up once again, take up my cross, follow Jesus, leaving my love one walking alone with Jesus, I turn down every opposition for me to go. I must obey.⁴⁸

⁴¹Wong Yen, *And So It Was*. . . , 56.

⁴²Chen, *The Mission Work of Bro. & Sis. C.N. Yeung*.

⁴³RYA. *Mary Yeung, Personal Memoirs* (1959).

⁴⁴Peter Wing Tang, *Personal Email Correspondence with the Author* (16 May 2012).

⁴⁵Wong Yen, *And So It Was*. . . , 45; "Mary Yeung", *Australian Electoral Rolls, 1903-1980*, (<http://www.ancestry.com.au/>) (9 March 2012).

⁴⁶Yeung, *Personal Memoirs* (1959).

⁴⁷RYA. *Yeung, Personal Memoirs* (no date).

⁴⁸Yeung, *Personal Memoirs* (1959).

Therefore, in 1965, Mary returned once again to Hong Kong and enlisted the Assemblies of God trained pastor, James Orr, as the new minister of Oriental Full Gospel Church, which opened chapels in Yuen Long and Macau.⁴⁹ She also established a “Mercy Work” at Ngau Chi Wan Mission, with the help of a colleague, Winnie Wan.⁵⁰ Ever relying on Australian supporters, she writes: “If you can stir the public to give some thing to repair the church it will be most appreciated. I’ll look after the supervision myself and handle the repair bill.”⁵¹ Mary also founded Yeung Jack Nam Memorial Kindergarten, directed by Reverend Daniel Chan – one of the original children educated in the Yeungs’ school. A home for the aged was also established. Mary writes:

God know my heart. I ask for a place where I can be among the poor, suffering, hungry children, naked ones, homeless ones. Psalm 132:14-15-16. This is my rest for here to dwell for I have desire it. . . Since God called me it is 38 years ago, my whole heart was among the poor. . .now at my old age, the love of God more stronger than ever for the great need before me, the suffering children.⁵²

She further explains to her children:

I am writing...to let you know I am not a ordinary mother. I am called and ordained by God...I am going back for God work...We only take the poor class of children can’t pay their school fees, no food, no clothing, last month now 150 children....⁵³

This agile 78-year-old was consumed with providing for the needs of others.

Ultimately, Mary handed the Oriental Full Gospel Church over to the Mission Covenant Church of Norway, which eventually included 11 churches, 4 kindergartens, a secondary school, a primary school and an aged care home.⁵⁴ Mary’s original vision for social service was carried out in her life and in the lives of hundreds of other people in Hong Kong. Returning to Australia, Mary died on Sunday, 28

⁴⁹RYA. Mary Yeung, Letter to Oriental Full Gospel Church Melbourne (June 1959).

⁵⁰Chen, The Mission Work of Bro. & Sis. C.N. Yeung.

⁵¹Yeung, Letter to Oriental Full Gospel Church Melbourne.

⁵²RYA. Mary Yeung, Divine Call sermon notes (13 January 1966).

⁵³RYA. Mary Yeung, Personal letter to Jimmy and Dulcie Wong Yen (27 December 1966).

⁵⁴“Welcome to the Mission Covenant Church of Hong Kong,” The Mission Covenant Church (<http://www.mcc.org.hk/english.htm>) (28 April 2012).

March 1971, at the age of 82.⁵⁵ Two years after her death, the ‘White Australia’ policy was officially abolished. Mary’s later life was spent in devotion to social service, giving her all to helping the destitute.

Conclusion

At the height of the White Australia Policy and predominantly paternalistic Christian conventions, Mary (Wong Yen) Yeung emerged as a highly sought-after public speaker across many different Pentecostal denominations in Australia and New Zealand. The dangers of the Sino-Japanese War did not deter her unwavering commitment to the Chinese people. Although willing to sojourn for seasons back in Australia, after the death of her third husband, Mary’s missional drive saw her return to Hong Kong to continue vital pioneering work in social services. Without a doubt, Pentecostal spirituality transformed the ordinary life of this extraordinary Australian Chinese woman. At the close of her memoirs, Mary writes:

May I just add this little verse – God grant that these simple words so full of truth, may be to you my readers and many others, a means of salvation and you that you may say as the confession of your soul:

In peace let me resign my breath
And Thy salvation see
My sins deserve eternal death
But Jesus died for me.⁵⁶

⁵⁵Alena Lee, Personal Email Correspondence with the Author (15 June 2012).

⁵⁶RYA. Yeung, Personal Memoirs (no date).

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IMPACTING THE FUTURE OF THE ASIA-PACIFIC CHURCH

CONFUCIAN FILIAL PIETY AND THE FIFTH COMMANDMENT: A FULFILLMENT APPROACH

By Daniel Qin

Introduction

Chinese Confucians have been trying to honor their parents according to Confucianism since ancient times. The Jewish people try to honor their parents according to the fifth commandment recorded in the Bible (Exo.20:12). Both Chinese Confucians and the Jewish people have their doctrine and practice of filial piety. However, when the humanistic Confucian filial piety encounters the divine fifth commandment, Confucians can see the true meaning of filial piety from a godly perspective. Although both Confucians and the Jewish people try to honor their parents, they often fail to measure up to their standards due to human limitation. When Jesus came as the fulfiller of the Law (Mt.5:17), Chinese Confucians find the fulfillment of their aspiration of filial piety.

Confucianism, founded by Confucius (孔子, 551-479 B.C.),¹ is considered one of the most influential cultural traditions in both ancient and modern China.² It is “a social ethic, a political ideology, a scholarly tradition, and a way of life.”³ It has been developed by various Confucian scholars throughout history and continues to influence today’s Chinese people. In the long historical process of development, Confucianism maintains its core values, including humaneness, etiquette, loyalty, filial piety, etc. Filial piety is one of the founding pillars of Confucianism that shapes Chinese people’s mindset and

¹The Chinese character of a Chinese person’s name will not reappear when the same person is mentioned again. The same rule is applied to other Chinese titles/terms.

²The other two most influential cultural traditions are Taoism and Buddhism.

³Wei-Ming Tu, “Confucius and Confucianism” *Confucianism and the Family*. ed. Walter H. Stole, and George A. De Vos. (New York: State University of New York Press, 1998), 3.

lifestyle. It emphasizes the affection and duty of the children in parent-child relationships. Children are obliged to obey, support, and honor their parents. Filial piety is both a recognized virtue and a cultural norm. In other words, it is both an inward virtue that children should follow with sincere hearts and an outward etiquette toward their parents. Filial piety is commonly recognized by humanity as an inborn affection and a virtue. However, Confucian filial piety is rooted in a huge Confucian cultural system, which is distinct from Western cultures. In the Western world, filial piety is not as highly valued as it is in the Confucian society because of the flourishing of individualism that in some way weakens filial piety. When Confucianism is considered as one of the cornerstones of East Asian civilization, Confucian filial piety has to be understood based on its particular characteristics and influence shaped by its historical and social context and at the same time it continuously shapes its environment through history.

It would not be surprising that ancient Israelites also valued the common human virtue of filial piety. However, one of the outstanding characteristics of the Israelites is that they as a nation are religious. They are God's chosen people; thus, their religion and culture are highly intermingled. They practice their faith in a way that can also be considered a cultural phenomenon, especially when perceived by non-Jews. It is not the purpose of this paper to compare Confucian filial piety and Jewish filial piety. Rather, it would be more enlightening to compare Confucian filial piety with the filial piety taught in the Bible as a divine commandment. The Bible, both the Old and the New Testament, includes many sayings concerning filial piety. The fifth commandment teaches people to honor their parents with a promise of a long life (Exo.20:12).⁴ Many biblical passages give further elaborations on filial piety.

Confucian filial piety and the fifth commandment share similar connotations. They both emphasize obeying, supporting, and honoring parents. While Confucian filial piety is basically a human ethic or philosophy, it shares God's extended general grace. Likewise, although the fifth commandment is a divine command, it is practiced by the Jews and thus involves a cultural dimension. Thus, both Confucian filial piety and the fifth commandment have both human and divine involvement. However, Confucian filial piety is primarily humanistic because Confucians teach that filial piety is part of self-

⁴All the biblical passages in this paper are quoted from *New American Standard Bible*.

fulfillment, and they do not acknowledge God in their philosophy. There is a gap between humanistic Confucian filial piety and the fifth commandment, which is theistic. The humanistic character of Confucian filial piety makes it unable to see the true meaning of filial piety as described in the Bible. Besides that, the good intent of Confucian filial piety cannot be truly fulfilled due to the limitation of human strength. It is the fifth commandment that reveals the true meaning of filial piety. Thus, the fifth commandment is the fulfillment of Confucian filial piety in terms of meaning. At the same time, although the fifth commandment is the perfect expression of biblical filial piety, the Jews in their practice did not truly fulfill it, for all have sinned and fall short of the glory of God (Rom.3:23). It was Jesus who fully fulfilled the fifth commandment. In this sense, Jesus is the fulfiller of both the fifth commandment and Confucian filial piety.⁵

The Relationship Between Christ and Culture

The relationship between Christ and culture affects our understanding when we compare Confucian filial piety with the divine fifth commandment. Helmut Richard Niebuhr in his book *Christ and Culture* introduces and interacts with five views concerning the relationship between Christ and culture: Christ against culture, the Christ of culture, Christ above culture, Christ and culture in paradox and Christ the transformer of culture. Niebuhr points out that the relationship between Christ and culture is an enduring problem because Christ is divine and culture is man-made. He admits that it is impossible to describe Jesus adequately and impossible to say anything about Jesus which is not relative to the particular context of church, history and culture.⁶ However, he insists that we can still describe Jesus Christ in some way to meet certain purposes. For Niebuhr, culture is

⁵In this paper, Confucian filial piety is confined to honoring living parents and does not refer to ancestral veneration. The origin of Confucian filial piety was not involved in worshipping ancestors but just showing gratitude and praising ancestor's virtues and contributions. Cf. Yuan-Kwei Wei, "Historical Analysis of Ancestor Worship in Ancient China" *Christian Alternatives to Ancestor Practices*. ed. Rin Ro Bong (Taichung, Taiwan: Asia Theological Association, 1985), 128. Due to the particular concern of this paper, when we say both the fifth commandment and Christ are the fulfillment of Confucian filial piety, it refers only to filial piety to living parents.

⁶Helmut Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1956), 14.

always social and it is a human achievement, and “culture cannot be possessed without striving on the part of the recipient.”⁷

The first view described by Niebuhr is Christ against culture. The advocates of this view understand human culture as completely sinful, perverted and incompatible with the divine Christ. They reject the world and maintain the distinction between Christ and culture in whatever way necessary. Niebuhr makes three comments on this view: (1) it is inadequate because it is impossible for Christians to completely get rid of culture; (2) it recognizes the sinfulness of culture but overlooks the sinfulness of human nature; (3) it holds an indifferent attitude to the world and does not serve the common good.

The second view, the Christ of culture, interprets Christ in cultural terms and tries to eliminate the tension between them. The advocates of this view believe that “Christ is identified with what men conceive to be their finest ideals, their noblest institutions, and their best philosophy.”⁸ Niebuhr criticizes the second view: (1) they tend to take some fragments out of the complex story and interpretation of Jesus in the New Testament, reinterpret it and reconstruct their own cultural figure of Jesus Christ;⁹ (2) they consider reason the highway to the knowledge of God and salvation and Jesus is the great teacher of rational truth; (3) they have often led movements that tend to uphold self-reliant humanism.

The above-mentioned two views go to extremes in viewing the relation between Christ and culture. The following three views agree that there are differences as well as in some degree unity between Christ and culture. The third view, Christ above culture, holds a synthetic view that Christ is the fulfillment of cultural aspiration, while Christ has something beyond culture and culture can never completely reach Christ because there is a gap between the two. Thomas Aquinas (1224-74) is mentioned by Niebuhr as an example of holding this view. Although Aquinas lived a monastic life, he did so not as against the corrupt world but as trying to rise above the temporal world to contemplate the unchanging reality. For Aquinas, the divine law is partly coincidental with the natural law and partly transcends it. Thus, there is a common ground for Christians and nonbelievers to have cooperation in doing civic work and, at the same time, it is possible for Christians to maintain their distinctive Christian faith and life. Niebuhr comments on the synthetic view: (1) the synthesists are easily tempted

⁷Ibid, 33.

⁸Ibid, 103.

⁹Ibid, 109.

to absolutize the relative culture and reduce the infinite Christ to a finite cultural dimension; (2) although the synthesists recognize human sinfulness, they do not actually have sufficient understanding on the radical evil present in all human work and treat it accordingly.

The fourth view, Christ and culture in paradox, recognizes the duality and authority of both Christ and culture and the opposition between them as well. The dualists, holders of this view, admit that all human achievements, including those outside and inside the Church, philosophy and theology, are in one way or another corrupt.¹⁰ However, God sustains them in culture and does not intend for them to get out from it. Niebuhr comments on the fourth view: (1) “dualism tends to lead Christians into antinomianism and into cultural conservatism;”¹¹ (2) they cast aside the rules of civic living; (3) they are deeply concerned with religious affairs and show little or no interest in transforming culture.

The fifth view, Christ the transformer of culture, holds that culture is fallen and the opposition between Christ and culture is clear. However, Christ is understood as the converter of man in his culture and society. The advocators of this view highly value God’s creation and view it, not as taking place in a distant history, but as the immediate origin of everything that exists today. God’s creative activity is a major theme and it is not overshadowed by the theme of atonement. God rules men in their corrupt personal and social existence.¹² At the same time, Christ restores what has been corrupted and redirects what has been perverted.

In his conclusion, Niebuhr suggests an attitude of humility. He admits that the five typical answers are unconcluded and inconclusive. “The types are by no means wholly exclusive of each other, and that there are possibilities of reconciliation among the various positions.”¹³ He also mentions that our reasoning and our decision are historically and culturally relative.

It is true that the reconciliation among various positions could do a better job. However, a central position is needed in order to address the problem in a particular context. In this paper, the third view, Christ above culture, will be employed as the methodology. This is basically because on the one hand, Confucian filial piety and the fifth commandment share many similarities, even some identical points, but

¹⁰Ibid, 153.

¹¹Ibid, 187.

¹²Ibid, 213.

¹³Ibid, 231.

also some obvious differences; on the other hand, while the fifth commandment in its meaning is the fulfillment of Confucian filial piety, Christ is the fulfiller of both Confucian filial piety and the fifth commandment. Another reason is that this view fits the Chinese context best. While employing the fulfillment view, the view of Christ the transformer of culture will be suggested for further studies. This is because the gap between Christ and Confucian filial piety is obvious due to the sinful side of Confucian filial piety and this sinful side, as part of the Confucian culture, needs to be transformed for the common good of both the Church and the society.

Historical and Cultural Background of Filial Piety in Confucianism

The Historical and Cultural Background of Confucianism

Confucianism was formally established in the Spring and Autumn Period (771-476 B.C.) and the Warring States Period (476-221 B.C.), which are the two periods of the Eastern Zhou dynasty. It was a time of war and turmoil. With the collapse of the Western Zhou dynasty, China was split into many small nations. The feudal lords and warlords fought against one another. However, a fragmented China, in which there was no authoritarian power, objectively provided an open environment that allowed people to think freely and seek solutions in dealing with life, world, politics, etc. In the Warring States Period, thoughts were flourishing. It is called a time of “Hundred Schools of Thought.” Among many schools of thought, Confucianism, Taoism, and Legalism were the most outstanding. It was in this time of turmoil and freedom that Confucius lived, searched and laid the foundation of Confucianism that would thrive for centuries.

Confucius held a mindset of looking backward. This was basically because he highly admired the glory of the previous Western Zhou dynasty (1046-771 B.C.). He did not consider himself as inventing something new. Rather, he understood himself as trying to transmit the ancient glory into the present time. He admired the Duke of Zhou (周公) who refined the feudal ritual system and helped the Western Zhou to survive and prosper. Confucius is not considered as fulfilling the highest Confucian ideal. Rather, Confucians in history acknowledged that only the legendary sage-kings like Yao (尧) and Shun (舜) fully fulfilled the Confucian idea of “inner sageliness and

outer kingliness.”¹⁴ Confucius and his followers considered themselves part of a tradition that was initiated since the ancient time of the sages Yao and Shun who had their exemplary teaching.

Confucianism was not fixed by Confucius. Instead, many of his teachings like the *Analects* were recorded and compiled by his disciples. Mencius (孟子, 372-289B.C.) and Xun zi (荀子, 313-238B.C.), subsequent scholars after Confucius, developed his teachings into deeper understanding and wider areas. For some time, Confucianism was just one of the schools of thought. In the Qin dynasty (221-206B.C.), the first emperor of a unified China, Qin Shi Huang (秦始皇), carried out severe legalism and banned all the other schools of thought, including Confucian ideas. It was only in the Han dynasty (206B.C.–A.D.220) that Confucianism was adopted as official doctrine and became dominant for both the imperial aristocracy and the masses. In the Song (A.D.960-1279) and Ming (A.D.1368-1644) dynasties, Confucian scholars developed and transformed Confucianism in order to deal with the challenges caused by the rising Buddhism and Taoism. In this process, Neo-Confucianism emerged. Neo-Confucianism utilized metaphysical concepts and language to develop Confucianism in a new historical environment. Zhu Xi (朱熹, A.D.1130-1200) was the most prominent Neo-Confucian scholar during the Song dynasty. In dealing with Buddhism and Taoism, he proposed an idea, saying that intellectual pursuit is the cornerstone of moral cultivation. This implies that those who are intellectually disabled cannot reach sagehood. Confucian scholars like Lu Jiu-yuan (陆九渊, 1139-93) and Wang Yang-ming (王阳明, 1472-1529) disagreed with his idea, which preferred to emphasize the potential in each and every human being to choose good and reach sagehood. Regardless of such controversy, Confucianism continued to thrive in the form of Neo-Confucianism. From the beginning of the Ming dynasty, the Four Books of Confucianism, *The Great Learning* (大学), *the Analects* (论语), *Mencius* (孟子), and *The Doctrine of the Mean* (中庸) became the major texts for both primary education and civil service examinations for imperial China.

In the early 20th century, with the military and economic invasion imposed by Western powers, the painful and humiliating experience caused by it, and the collapse of the feudal and imperial system, Confucianism underwent severe attack. It was accused as the

¹⁴Tu, “Confucius and Confucianism”, 4.

source of imperial corruption and injustice and an obstacle to China's modernization. Chinese scholars launched the New Culture Movement (1910s-1920s) and called for democracy and science. When the Communist Party gained power over China (1949), Confucianism was seriously and officially attacked, at least until the 1970s. After the Reform and Opening policy (since 1980s), aspects of Western culture like individualism and Postmodernism started to influence Chinese people's mindset and lifestyle. However, with its deep influence in Chinese people's roots for centuries, Confucianism is by no means fading away in today's China. Confucian scholars like Xiong Shi-li (熊十力, A.D.1885-1968) tried to reinterpret and develop Confucian ideas to fit the new environment. In 1984, the People's Republic of China began to celebrate the official birthday of Confucius (September 28), therefore joining Taiwan and South Korea in honoring the Confucian sage. Confucian ideas seemed to be gaining a new dynamic that brought them into the 21st century and grasped the name "New Confucianism."

As we have seen, Confucianism has gone through a long history. Most of the time, it was shaped by and shaped the feudal and imperial China. New Confucianism, bringing new interpretation that tries to address new ethos and movements like democracy, individualism, science, globalization, modernity and postmodernity, makes up only a small portion of Confucian history. Although the New Confucianism tries to deal with new situations, its reinterpretation is still based on the Old Confucianism, which has originated and developed since ancient feudal and imperial times. Some of the reinterpretations proposed by New Confucian scholars are debated and disagreed with by some Chinese scholars. For example, Zehua Liu and Quan Ge disapprove of "the argument of the New Confucianism that traditional Confucian thought advocated human dignity and independence."¹⁵ Walter H. Slote mentions the continuous influence of Confucianism in modern China, "External form and ancient style [of Confucianism] for the most part have disappeared. However, the substance of Confucianism, particularly in terms of interpersonal relationships and ethical values, is still alive and flourishing."¹⁶ Thus, it is safe to say that Confucianism, which has originated and developed

¹⁵Zehua Liu and Quan Ge. "On the 'Human' in Confucianism." *Journal of Ecumenical Studies* 26, no. 2 (Spring 1989): 313.

¹⁶Walter H. Slote, "Psychocultural Dynamics within the Confucian Family" *Confucianism and the family* ed. Walter H. Slote and George A. De Vos (New York: State University of New York Press, 1998), 38.

since ancient China, still bears the characteristics of feudalism and imperialism.

Filial Piety in Confucianism

Filial piety, in a general sense, means children's affection and duty towards their parents. It is not easy to give a universal definition of filial piety. Simon Keller introduces three theories of "filial duty": the debt theory, the gratitude theory, and the friendship theory.¹⁷ He argues that all three theories are insufficient: for the debt theory, filial duty cannot be discharged once for all as debt is paid; for the gratitude theory, a heart of gratitude does not necessarily require support, while filial duty requires grown children's constant support for their aged parents; for the friendship theory, while friends are rarely lifelong and they can dispose friendship as they wish, parents and children have a lifetime binding and they cannot choose each other. Keller proposes a "special goods theory," saying that filial duty is based on a reciprocal relationship manifested in many aspects between children and parents. Children should take care of the well-being of the parents as long as they are living. This well-being includes the whole being of parents physically, mentally, emotionally, spiritually, etc. Keller's special goods theory is well developed in terms of filial duty. Besides filial duty, parent-child affection is needed.

Confucians emphasize and give great significance to filial piety in the Confucian system. While humaneness is considered as the dominating thought of Confucius and the central theme of the whole Confucian system, "the basis of *jen*¹⁸ is to be found in the virtue of filial piety and fraternal love."¹⁹ Filial piety is considered the root of all virtue and the basis of philosophy.²⁰ Confucians believe that "moral self-cultivation begins with the recognition that biological bondage provides an authentic opportunity for personal realization."²¹ Filial

¹⁷Simon Keller, "Four Theories of Filial Duty." *Philosophical Quarterly* 56, no. 223 (April 2006): 254-274.

¹⁸*Jen* is the old Chinese term for "humaneness." In modern time, the Romanized form is "*ren*" rather than "*jen*."

¹⁹Chu Chai, *Confucianism* (New York: Barron's Educational Series, Inc., 1973), 35.

²⁰David K. Jordan, "Filial Piety in Taiwanese Popular Thought", *Confucianism and the Family*, ed. Slote and De Vos, 267. David K. Jordan quotes from *The Classic of Filial Piety*.

²¹Wei-Ming Tu, "Probing the 'Three Bonds' and 'Five Relationships' in Confucian Humanism," *Confucianism and the Family*, ed. Walter H. Slote and George A. De Vos, 128.

piety is relational and familial. Confucian society is relationship-oriented. The Five Relationships (五常), which were first advocated by Mencius, stand at the center of Confucian thought. The Five Relationships are “love between father and son, duty between ruler and subject, distinction between husband and wife, precedence of the old over the young, and faith between friends.”²² In Western society, the husband-wife relationship is considered primary. However, Seong-beom Yun suggests that filial piety is a human order more fundamental than marriage. This is based on an understanding that among the five relationships, only the father-son relationship is unchangeable.²³ Confucians believe that when the father-son relationship is properly maintained, the other relationships will be dealt with properly because “One who respects his parents will not behave arrogantly to others.”²⁴ Thus, Filial piety is considered the basis for all human relationships. Besides the Five Relationships, the Three Bonds (三纲) are fundamentally held by Confucians. The first textual evidence for the idea of Three Bonds occurs in the *Han Fei Zi* (韩非子), the Legalistic classic, “The minister serves the king, the son serves the father, and the wife serves the husband. If the three are followed, the world will be in peace; if the three are violated, the world will be in chaos.”²⁵ In this saying, filial piety is upheld and it is associated with political and social concern. Thus, filial piety bears great weight in the Confucian system.

Biblical References to Filial Piety

The term “filial piety” does not exist in the Bible. However, it’s meaning is clearly expressed in many passages. One thing one needs to be aware of is that although the word “piety” is inclined to have a religious connotation, the idea of filial piety in the Bible does not indicate a religious affection or duty towards parents. Rather, it is a moral instruction for God’s people.

The Bible contains rich passages concerning filial piety. Among them, the fifth commandment bears the greatest significance, since it is in the written covenant that God made with the Israelites. In Exodus 20:12, it says, “Honor your father and your mother, that your days may be prolonged in the land which the Lord your God gives you.” This commandment is mentioned again in Deuteronomy 5:16 and cited a

²²Ibid, 125. Cf. *Mencius*, IIIA. 4.

²³Seong-beom Yun, *Filial Piety and Religion* (Seoul, Korea: S.I., 1998), 146.

²⁴Ibid, 163.

²⁵Tu, “Probing the ‘Three Bonds’ and ‘Five Relationships’ in Confucian Humanism,” 122.

few times in the New Testament (Mt.15:4, 19:19, Mk.7:10, 10:19, Lk.18:20, and Eph.6:2). Similar to honoring parents, it is the children's duty to respect their earthly fathers who discipline them (Heb.12:9). Every son and daughter should treat his/her parents with reverence (Lev.19:3). In honoring parents, children should make their parents glad and joyful (Pro.23:25). While honoring parents is in a general sense, obeying parents is a more concrete instruction. The son/daughter is obliged to observe the commandment of the father and not forsake the mother's teaching (Pro.6:20). Children are taught to be obedient to their parents in all things (Col.3:20). They shall obey their parents in the Lord (Eph.6:1). The filial son should hear and accept his parents' instruction and discipline (Pro.1:8, 13:1). Biblical filial piety is applied in a material area as well. In 1 Timothy 5:1-8, the Apostle Paul clearly teaches that children and/or grandchildren should provide material support for their aged parents and other elderly people in the family. Filial piety also includes some passive duty that a filial child should observe. Children should not dishonor their parents (Deu.27:16) or bring shame to their mother (Pro.29:15). Children shall not mock, scorn, or curse their parents (Pro.30:17; 20:20; Lev.20:9). Children shall not assault or drive away (Pro.19:26), rob (Pro.28:24), or strike (Exo.21:15) their parents. They shall not despise their parents (Pro.23:22). They shall not humiliate their parents (Pro.28:7). If children fail to observe filial piety, they are shameful (Pro.10:5; 19:26) and become a grief to parents (Pro.10:1). The unfilial children are cursed (Deu.27:16) and they shall be put to death (Lev.20:9; Exo.21:15, 17). Their lamp will go out in time of darkness (Pro.20:20).

Besides the above-mentioned instructions, we can see Jesus' filial attitude in some passages. His filial duty towards His mother can be seen at His boyhood (Lk.2:48-51), the beginning of His ministry (Jn.2:1-12), and at the end of His ministry (Jn.19:25-27). He emphasizes the fifth commandment (Mt.15:2-6; 19:19), an obedient son (Lk.2:48-51), the new family of God (Mk.3:31-35), and preference for God (Mt.8:21-22). While the Old Testament describes God as the Father (Exo.4:22-23; Deu.1:19, 30-31; 8:5; 32:18; Isa.1:2, 5:12, 63:16, 64:8, Hos.1:10, 11:1; Jer.3:22, etc), in the New Testament, the Fatherhood of God is sufficiently expressed by Jesus. Jesus constantly calls God "my heavenly Father," "my Father," "Father" and "the Father." In His prayer, Jesus calls God "Abba Father" (Mk.14:36). He also speaks of "your Father," "your heavenly Father" and "our heavenly father" to His disciples. While the Father has authority over the Son, Jesus indicates obedience to the Father in His prayer

(Mt.26:39), and He obeys the Father until His death on the cross. Thus, Jesus was filial to both His earthly parents and His heavenly Father.

Comparison and Evaluation

Although Confucian filial piety and the fifth commandment are from different contexts, they share some similarities based on the fact that they are all about filial piety, which is a universal virtue. Their differences are due to their own meanings in the context in which they exist and develop. On the one hand, Confucian filial piety contains the common meaning of filial piety such as obeying, supporting, and honoring parents; on the other hand, it needs to be understood in the Confucian system when we compare it with the fifth commandment. The fifth commandment emphasizes honoring parents. Although it does not elaborate the full meaning of filial piety, it implies further meaning of filial piety as described in other biblical passages. Thus, the fifth commandment needs to be understood in the biblical context.

Similarities

Both Have Cultural Basis and Divine Element

Confucianism is a man-made cultural product. Although Confucius and some Confucian scholars respected heaven and the mandate of heaven, Confucian thoughts address human issues. Its concern is basically and primarily about cultivating humans and not about searching the divine. They by no means claimed any divine revelation. For Confucius, what man can do and should do is to develop human potential and reach sagehood. However, even though Confucians do not know God, what they practice in filial piety is to a great extent in line with the fifth commandment. This can be seen in the following section. Besides that, Confucians' practice of filial piety shares God's extended general grace. Due to structural arrangement, this argument will be explained later.

Although honoring parents is the fifth commandment of God, filial piety is also part of the Jewish culture. Filial piety is universally practiced by all peoples, including those who are unreligious. It is carried out by the Jewish people on this earth, and it is practiced by Confucians on the other side of the planet. Since both have human involvement, they all have cultural dimensions. The Jews, even though they follow a divine commandment, have to face issues whenever

humanity is involved. The presence of cultural basis indicates common issues for both Confucians and Jews. For example, they all have to deliberately carry out filial piety with effort. In the process, the inner situation may reflect what human nature is, although Confucians and Jews hold different views on human nature. Human strengths and weaknesses, for both Confucians and Jews, will be revealed in practicing filial piety.

They Share Similar Connotations of Filial Piety

In *the Book of Rites* (礼记), it is written, “Tseng Tze (曾子) said, ‘There are three kinds of filial piety. The highest form of filial piety is to honor your parents; the next one, not to humiliate them; the next, to feed them’.”²⁶ These can be considered three levels of Confucian filial piety. Honoring parents is the highest level. In *The Classic of Filial Piety* (孝经), it says, “developing our character to the full and putting into practice the true Tao, leaving a good name for later generations, and thus honoring our parents, this is the final, full perfection of filial piety.”²⁷ In other words, making parents illustrious based on one’s self-fulfillment is the highest form of filial piety. We can see a similar idea in the Bible, “Let your father and your mother be glad, and let her rejoice who gave birth to you” (Pro.23:25). This verse does not explain how to make parents glad and joyful. However, in the Jewish context, developing one’s godly character, practicing the Jewish faith, and leaving a good name for later generations is no doubt a reason for it, although the Jewish faith and the Confucian Tao is not the same thing. For Confucian parents, when they are honored because of their children’s fulfillment, they will surely be glad and joyful. Both Tseng Tze’s saying and the fifth commandment use the word “honor” to express children’s filial duty. Although the fifth commandment does not elaborate on what honoring parents means, we can discern its connotation from other passages. For instance, children should respect parents (Heb.12:9), treat parents with reverence (Lev.19:3), observe parents’ commandments (Pro.6:20), and obey parents in all things (Col.3:20, Eph.6:1). Similarly, we can see the same requirement of obeying one’s parents in Confucian filial piety. For example, in the

²⁶David Hock Tey, *Chinese Culture and the Bible* (Raffles City, Singapore: Here’s Life Books, 1988), 75.

²⁷Yun, 175.

Three Bonds, “son serving the father” obviously indicates the son’s obedience to the father.

The next level of Confucian filial piety is not to humiliate parents. This includes the idea of not misbehaving outside the family. A child or even an adult’s misbehavior somewhat reflects his/her upbringing and education in the family. Observers will wonder what kind of parents raise up such children. They can easily assume that the children are just like their parents. If the children misbehave, this will bring disgrace to the parents. Another idea is that children shall not humiliate parents within the family circle. They shall not mock, scold, and curse them. They shall not physically abuse their aged them in ways like not providing food, clothing, room, etc. If this kind of physical abuse is exposed before neighbors, the humiliation is severe and the unfilial children will be blamed by outsiders. The Bible expresses the same idea of not humiliating one’s parents: do not dishonor them (Deu.27:16), do not disgrace one’s mother (Pro.29:15), do not mock or scorn parents (Pro.30:17), shall not curse but bless them (Lev.20:9, Pro.20:20, 30:11), do not despise them (Pro.23:22), do not assault or drive away them (Pro.19:26), do not rob them (Pro.28:24) and do not strike them (Exo.21:15).

While Confucians consider feeding parents the lowest level of filial piety, they are aware that feeding should go with respecting, and this is the difference between feeding dogs and feeding parents.²⁸ Similar to the Confucian idea of feeding parents with respect, the Bible also teaches that children and grandchildren should provide materials for parents and the elderly in the family (1 Tim.5:1-8). Although respecting parents is not mentioned together with feeding in this verse, it is mentioned in Hebrews 12:9.

Filial Piety is Considered the Foundation of a Broader Moral System

As we have seen earlier, filial piety is within a broader Confucian system. While filial piety is a universal virtue, Confucian filial piety bears a label of Confucianism. This distinguishes Confucian filial piety from other forms of filial piety practiced in other cultures. For example, in Western society, the aged parents usually do not want to live with their married children. In the Confucian society, the aged parents normally would like to live with their married children, and

²⁸Chan, Ping, ed. *Commentary on the Four Books* (Taiwan: Cheng Yen Publishing Co. 1974), 53. Quoted in Tey, 79.

their married children will be considered unfilial if they do not allow it. When filial piety is embodied in the Confucian system, it is no longer filial piety in a general sense but Confucian filial piety that bears distinctive Confucian characters.

Ted R. Weiland introduces filial piety as the foundation for the rest of the instructions on human relationships in the Ten Commandments.²⁹ Weiland explains, “All sin is the consequence of rebellion against godly authority, especially of one’s parents.”³⁰ The family is the first environment in which a child grows. The parents stand in the place of God for a little child. If a child did not learn to obey and honor parents in the family, it is unlikely that he will learn to obey and honor God. When a child is rebellious against parents and then consequently against God, he is likely to commit murder, adultery, stealing, giving false testimony and coveting his neighbor’s wife, house, as well as other properties. On the contrary, if a child learned to be humble and obedient and to honor parents and then subsequently to obey and honor God, he would treat other people accordingly. Thus, he would be able to avoid committing those sins listed from the sixth to the tenth commandment.

Differences

Although the similarities between Confucian filial piety and the fifth commandment are obvious, the differences between them are numerous and they bear vital significance for searching for the answer to the proper relation between Christ and Confucian filial piety.

Humanistic Versus Theistic

Although Confucius mentioned heaven and the mandate of heaven, he did not tell how heaven could affect human fate and how we as humans can interact with heaven. Rowley explains Confucius’ attitude towards heaven:

His confidence in the power of Heaven to preserve him, and his sense of a mission to men appointed by Heaven, is as strong as that of the prophets of Israel. Where he falls short of them is in the remoteness of God, and in the small place that God had in his teaching. While for

²⁹Ted R. Weiland, *The Fifth Commandment: Honour Thy Father and Thy Mother*. <http://www.missiontoisrael.org/5thcom.php>.

³⁰Ibid.

him God was real and His purpose was clear, his unwillingness to talk about Him meant that he did little to make Him real for his followers. There might be a will of God for him, but he said nothing to make men feel that there was a will of God for them, and worship was but the offering of reverence and not the receiving of grace. Hence, in effect, his teaching was reduced to ethics, instead of the communication of the religion which he himself had.³¹

Confucius's concept of heaven is simple, general, transcendent, and impersonal. It is not explained as a clear concept of God as understood by Jews and Christians. Away from direct divine revelation, Confucius' concentration is on man's self-cultivation and self-fulfillment. Self-cultivation without divine intervention is carried out by human concern and effort. Self-fulfillment is thus the fruit of humanity, by which man can boast for himself. Through centuries, Confucius and his followers maintained the humanistic character of Confucian thought. Thus, Confucianism is considered an ethics or philosophy rather than a religion.

While Confucian filial piety is humanistic, biblical filial piety is theistic. Honoring parents appears primarily as a divine commandment rather than a human virtue. The reason for honoring parents is not human reasoning but God's command. Children should obey their parents, not under man-made ethical principles but in the Lord (Eph.6:1). Confucians discuss to what extent children should obey parents. It is their general consensus that even if parents are wrong, children should not revolt but just obey parents' will.³² Contrary to that, although many biblical passages highlight parents' authority over children, it is clear that children should obey God rather than parents when parents' will is against the Lord's will (Mt.10:21-22, 37-38; At.5:29).

Cultural Norm versus Divine Commandment

The parent-children affection is originally natural and genuine. However, ancient Confucians developed a ritual system and gave it great significance, "Who fails to know *li* [ritual] will have no means of standing firmly."³³ Confucius highly valued rituals, "Among the functions of *li*, the most valuable is that it establishes harmony. The

³¹Rowley, *Prophecy and Religion*, n.p., 125-26. Quoted in Hans Küng and Julia Ching, *Christianity and Chinese Religions* (New York: Doubleday, 1989), 111.

³²Jordan, "Filial Piety in Taiwanese Popular Thought", 270. Cf. *Analec*s 4.18.

³³Confucius, n.p. XX-3. Quoted in Chai, 42.

excellence of the ways of ancient kings consists of this. It is indeed the guiding principle of all things, great and small.”³⁴ This saying reflects Confucius’ admiration of ancient ritual system. The ancient ritual was originally sacrificial and religious. However, Confucius transformed it into a system of ethics that includes all kinds of ceremonies considered as the proper conduct of the aristocrats. In this system of ethics, “Confucius emphasized the need of having the right inner dispositions, without which propriety becomes hypocrisy.”³⁵ Thus, during its early time, Confucianism emphasized both the outward performance of ritual and the inward disposition of Confucian followers. Nevertheless, as Confucianism developed, it was embodied into a social system in which the ruling class was making Confucian thought a means for their political practice. As time went on, Confucian thought was little by little turned into a cultural norm that had the power of forcing people to follow without genuine attitude. Slote explains the loss of genuine attitude in the Confucian system:

A child might be seething inside, but it was forbidden for him/her to reveal how he felt. Not only was the expression of anger toward a parent forbidden, but the conscious awareness of hostile impulses was also stringently prohibited. The source of this was filial piety, which, together with ancestor worship, constituted the central underpinning of the Confucian ethic. . . . Historically, it made for a stable society; psychologically, it was the source of inner turmoil.³⁶

This does not mean that filial piety necessarily and totally lost its genuineness. In a family in which the parent-children relationship is to some extent healthy, filial piety can still be genuine. However, when filial piety turns into a cultural norm, the parents can easily fail to treat their children rightly due to their authoritarian mindset. The children, on the other hand, cannot freely release their emotion, and this can hinder their personal cultivation. One example of the distortion of genuine filial piety is the funeral ceremony. The children might not honor their parents as much as they could when the parents were still alive. They might even abuse their living parents. However, when the parent’s funeral comes, they spend lots of money and invite lots of relatives, friends, and guests to the funeral. Such a funeral has two functions: 1) maintain the host’s social connection and influence; 2)

³⁴Confucius, n.p. I-12. Quoted in Chai, 43.

³⁵Hans Küng and Julia Ching, *Christianity and Chinese Religions* (New York: Doubleday, 1989), 71. Cf. *Analects* 15:17.

³⁶Slote, “Psychocultural Dynamics within the Confucian Family,” 47.

indicate how filial the children are. In a case like this, the genuineness of filial piety gives way to insincere outward performance of a cultural norm.

Contrary to Confucian filial piety as a cultural norm, the fifth commandment is issued by the ultimate divine authority with which man has no right or power to argue. Honoring parents is not only being obedient to parents but also to God. Gladly, the ultimate divine authority, which is Yahweh, is revealed as a merciful, gracious, righteous, and loving God. Biblical filial piety, though observed by mankind, is not imposed by fellow humans who have defects in themselves and have no ultimate authority over other men. Confucian scholars have no intent to claim filial piety as divine order, and whatever reward a Confucian filial child can get is given by the people around and probably also by the state in general. Different from that, the divine promise of living a long life is given to believers who honor their parents as being obedient to God.

Male-dominated versus Male-Female Equality

In Confucianism, the father has the authority over the son, and the husband has the authority over the wife. While the father-son relationship is emphasized, mother/wife and daughters are marginalized in the Confucian family. Traditionally, after a child is born, the mother is called the child's mother rather than being called by her own name. The mother now has to call her husband's siblings uncle or aunt. Her status in the husband's family is dragged down to her child's level. When the old father dies, the old mother should follow the son, especially the eldest son. Confucianism is a rigidly male-dominated culture. In such a culture, Slote explains,

The primary emotional tie was between mother and son, not husband and wife, a condition that perpetuated itself from one generation to the next. The mothers turned to the children, especially the sons and in particular the eldest son, for the comfort and devotion that they did not find in the husbands. . . the result has been that most males, particularly in the past, were not able to replace the mother with a contemporary woman of equivalent significance.³⁷

The love between husband and wife is downplayed due to an emphasis on the father-son relationship. As I quoted earlier, one reason given in modern time is that among the Five Relationships, only the father-son

³⁷Ibid, 42.

relationship is unchangeable. However, in ancient times, the motivation of prioritizing the father-son relationship was not based on its unchangeability but primarily based on a male-dominated mindset, which is still influential in today's China.

In the fifth commandment, both the father and the mother are to be honored. The father being mentioned before the mother does not indicate a male-dominated idea. In many biblical passages, father and mother are interchangeable terms, and the sequence of their appearing does not imply any superiority of the male. This can be understood when God created mankind, He created both male and female in His own image (Gen.1:27). Although Eve was created to help Adam, despite different roles that they play, there is no indication that woman is inferior to man. In the biblical context, the father-son relationship does not surpass the husband-wife relationship. Rather, the husband-wife relationship is highly valued and honored. A family emerges when God brings together a husband and a wife, and it is God's intent for the married couple to bear and raise children together. Although the husband-wife relation is changeable due to human depravity, it is against God's will because God hates divorce (Mal.2:16). It is alien to the biblical context for Confucians to prioritize the father-son relation in the family. Only when husband and wife live in godly harmony, can the parent-children relationship be healthy and blessed. In this way, the biblical filial piety that has no gender prejudice can be expected.

Humanly Manipulated versus Biblically Maintained

Confucianism, initiated as ethical principles, has been manipulated by the ruling class since ancient times. Wei-Ming Tu (杜维明) points out that while the Five Relationships are concerned with the benevolence of people, they "served as an ideological background for the Three Bonds;" and when the Three Bonds were established, they started to serve as "a deliberate attempt to utilize Confucian values for the maintenance of a specific social order."³⁸ The family has been considered a political unit in the Confucian society. Throughout Confucian history until modern China, the term "father-mother offices" is widely used to address magistrates. The imperial emperor was perceived as the father of the whole empire. The familial dimension and the state affairs are deeply intertwined. In imperial

³⁸Tu, "Probing the 'Three Bonds' and 'Five Relationships' in Confucian Humanism," 130.

China, filial piety is misused as the basis of developing an ideology that serves the feudal politics, nepotism, authoritarian hierarchy, etc.

Confucianism has also been criticized as an obstacle to China's search for modernization. Tu points out that the works produced during the May Fourth Movement (1919) "reminds us that the Confucian idea of 'home,' in the perspective of contemporary consciousness informed by Western liberal democratic ideas, is actually a 'prisonhouse' denying the basic rights of the individual and enslaving the creative energy of the young."³⁹ In modern time China, the strongest critic of Confucianism was probably Lu Xun (鲁迅, 1881-1936). In his writings, Lu Xun "attacked the cannibalistic ritual religion which stifled human freedom and individual initiative in the name of passive, conformist virtues."⁴⁰ In such a Confucian system, filial piety, while it somewhat maintains genuineness inside the family, is misused to serve political and social purposes. We may say that Confucian political and social affairs are not in themselves filial piety, but Confucian filial piety cannot stand alone as innocent in the broader Confucian system.

Different from the manipulated Confucian filial piety, filial piety is expressed and well maintained in the consistent biblical context. Neither the ancient Jews, nor Jesus, nor the New Testament Christians embody filial piety into a system outside of the Bible. Although Jews and Christians may have some extended filial practice not mentioned in the Bible, they surely understand that the teaching of filial piety in the Bible shall not be distorted for other purposes, and the Bible itself has authenticity as the Word of God. Biblical filial piety is never humanistic or used for political or social purpose. Rather, biblical filial piety is connected with being pious to God.

Christ and Confucian Filial Piety: The Fulfillment and the Gap

As Niebuhr explains, culture is man-made. Confucian culture generates in its environment and is inherited through generations. Wittingly or unwittingly, for the good or the bad, a Confucian is shaped by Confucian filial piety and thinks and acts accordingly, no matter that he is free or imposed to do so. When the Confucian is not reconciled to the living God, man-made Confucian filial piety plays a crucial role in his life and exercises a great power upon him. Humanity is what he possesses. However, although the image of God in man is perverted

³⁹Ibid, 133.

⁴⁰Küing and Ching, 83.

after the Fall, the image to some extent remains. We discern this in our conscience, through our experience, and in Paul's teaching on the Gentiles' conscience (Rom.2:14-15). Confucian filial piety, in a positive sense, is the remnant of a general divine provision to Confucians. Although it has been manipulated and misused by the ruling class for some pragmatic purposes, those other Confucian principles should be considered something else rather than Confucian filial piety per se. Even in the broader Confucian system, filial piety maintains some positive values while applying to family life. We have seen that Confucian filial piety and the fifth commandment share many connotations like obeying, supporting, and honoring parents. To a great extent, Confucians in their filial piety practice the things that God intends, and in their practice, there is God's extended general grace. As Thomas Aquinas' view says, the natural law is partly coincident with the divine law.⁴¹ The remnant of the image of God in Confucians can still bring out the good that comes from God's general provision. However, as we have seen earlier, the differences between Confucian filial piety and the fifth commandment reveal the corrupt side of Confucian filial piety. It falls short of the divine commandment because it is a man-made culture that fails to know God and His command. Confucians are not able to fulfill the good intent and aspiration of Confucian filial piety. Meanwhile, as we can see in the comparison between the two, the corrupt side of Confucian filial piety can be mended in the fifth commandment. The fifth commandment expresses the perfect meaning of filial piety when understood in the biblical context. Thus, we can say that the fifth commandment is the fulfillment of Confucian filial piety.

As we have seen earlier in this essay, Jesus sets an example of being filial to both His earthly parents and His heavenly Father. Jesus, being fully man and fully God and the only Mediator between God and man, reveals to mankind the true meaning and practice of filial piety, and the connection between being filial to both earthly parents and our heavenly Father. Jesus exalts the divine Law and claims that he does not come to abolish but to fulfill it (Mt. 5:17-19). He also shows respect to civil authorities: "Render to Caesar the things that are Caesar's; and to God the things that are God's" (Mt. 22:21). Jesus fulfills the divine Law, including the fifth commandment, by his words and his deeds. The fifth commandment is part of the divine commandments given to the Israelites. However, even when the divine

⁴¹See page 5.

commandment is perfectly revealed, humans in their perverted condition fail to fully fulfill the divine commandment (cf. Jn.7:19), including the fifth commandment. If they did, Christ would not need to come and inaugurate the era of grace. Humans fulfill neither their cultural aspiration nor the divine commandment. As we have seen earlier, the fifth commandment in its meaning is the fulfillment of Confucian filial piety. Jesus came, by his words and deeds, as the fulfiller of both the fifth commandment and Confucian filial piety.

The approach of Christ above culture is adopted to address Confucian filial piety also because it has constructive applications in the Chinese context. In current China, Confucianism still has great influence and atheism is adopted as the official doctrine. Other religions and ideologies like Taoism, Buddhism, Chinese folk religion and postmodernism are influential. Christianity is still considered by the majority to be a Western religion. Many Chinese people hold an indifferent feeling or even hostility toward Christianity. It would be constructive if the common ground between the fifth commandment and Confucian filial piety were emphasized to the Chinese. When the positive part of Confucian filial piety is recognized, the Chinese will find that their tradition is in some way in accordance with the divine commandment. Beyond that, Christ as the fulfiller of both Confucian filial piety and the fifth commandment sets an ideal example for Confucians' cultural aspiration. By setting this example, Jesus Christ has the advantage of drawing Chinese people to Christian faith in which they can find the fulfillment of filial piety.

The fulfillment approach brings certain advantages to Chinese Christians as well. While Christianity is not widely accepted in China, some Chinese Christians marginalize themselves when they fail to find a proper and effective way to connect with the civil world. In the approach of Christ above culture, they can find common ground in which they can work with Chinese Confucians and then have opportunity to impact them. This gives them an active attitude and an open mind to deal with many other controversial issues between Christ and culture in the Chinese context. For example, while ancestral worship becomes an obstacle for the Chinese to accept the Christian faith, filial piety towards living parents provides an opportunity for Chinese Christians to try another way to build up trust with traditional Chinese people and then evangelize them. The fulfillment approach is also helpful for foreign missionaries. While there are some obstacles to missions, there are also many ways of doing contextualized missions. Chinese people prefer "seeking common ground while reserving

differences.⁴² The differences and obstacles might be solved later, while the common ground and mutual interest shall serve as the beginning of trust and cooperation. To a missiological concern, we need to offer a contextualized beginning understandable to unbelievers, and let the Holy Spirit solve the difficulties later.

While the fulfillment approach fits the Chinese context and Christ is upheld as the fulfiller, we need to consider the advantage of Confucian filial piety. Confucian culture has been shaped by and has shaped its environment for centuries. It provides a sense of cultural identity for both the ancient and the modern Chinese. It possesses the force, for good or for bad, to maintain the consistent Confucian value and even civilization. Confucian filial piety as a cultural norm provides the power and strength for executing filial piety. It does not always or necessarily bear negative consequences, and inner turmoil is not always the outcome. Rather, Confucian filial piety may produce genuine harmony among people; it can provide an environment in which people can cultivate virtues like patience, humility, self-sacrifice, a strong sense of community, and love towards parents and other people. Contrary to Confucian culture, Western cultures highly value individuals and thus, in some degree, neglect communal value. Most Westerners do not carry out filial piety with the great conviction and strength that Confucians do. Individualism as a cultural force prevails in the West where Christianity is taken as the major faith. Martin Dibelius says that the Bible does not intend to teach everything in daily life.⁴³ Culture plays another, if not a complementary, role and possesses the force to prevail for or against faith. Confucian filial piety, when redeemed by Christ and surrendered to God, should continue to provide the traditional strength for fulfilling filial piety. Thus, although the approach of Christ above culture is employed, the distinctive advantage of Confucian filial piety shall be inherited.

Although Christ as the fulfiller stands above Confucian filial piety, Confucian filial piety by itself cannot reach Christ. The huge gap between Christ and Confucian filial piety cannot be wishfully bridged. Confucians by themselves are not able to remove the evil elements of Confucian filial piety like humanism, self-centeredness, self-reliance, not knowing or denying God, pride, hypocrisy, nepotism, male-dominated mindset, etc. They may not even be able to see the corrupt

⁴²This is a policy often taught by China civil authorities and widely accepted by ordinary Chinese people.

⁴³Martin Dibelius, *A Fresh Approach to the New Testament*, n.p. 219. Quoted in Niebuhr, 71.

side of Confucian filial piety, and thus cannot know what the true fulfillment of filial piety is. Even the Jews who knew the fifth commandment were not able to fully fulfill it. Confucian Christians, while knowing God, may be tempted to neglect the sinful side of Confucian filial piety and not pay enough attention to the gap between Christ and Confucian filial piety. The redemption of Confucian filial piety by Christ is needed, and such redemption can never be found by cultural aspiration or striving. It is by this concern that the approach of Christ the transformer of culture is suggested for further studies. The sinful elements of Confucian filial piety can all be redeemed when Confucians are, in their lives and culture, converted to Christ. Christ redirects Confucians' perverted filial piety, enhances what is right in it, and restores them to a godly understanding and practice. For centuries, China has been suffering the corruption caused by the manipulation and abuse of Confucianism. Transforming the Confucian cultural system, including filial piety, is for both Christians and non-Christians, for the common good of all, as God's mercy and grace are extended to all (Mt.5:45).

Conclusion

As Niebuhr admits, the five typical answers for the relation between Christ and culture are unconcluded and inconclusive, and our reasoning and our decision are historically and culturally relative. However, the approach of Christ above culture fits the issue of filial piety in the Chinese context best. Although I suggest the transformation view for further studies, we cannot say how much we can transform Confucian filial piety in this broken world. The transformation view brings on more opposition between Christ and culture. This does not fit the Chinese context in which people highly value harmony rather than opposition. The view of Christ and culture in paradox gives a passive attitude to the issue. It is the view of Christ above culture that reveals the common ground between Confucian filial piety and the fifth commandment and Christ. While the perverted Confucian filial piety finds its true meaning expressed in the fifth commandment, Christ came as the fulfiller of both the fifth commandment and Confucian filial piety. In this approach, the Chinese find harmony between their filial piety and the divine command. Instead of being opposed or passive to divine commandment, they find a sense of belonging when they realize the true fulfillment of their filial piety is in the divine command and in Christ as well. The fulfillment view also gives

Confucians an understanding of God's grace. Since Confucian filial piety is to an extent recognized, Confucians do not need to be anxious about how much they can transform their culture, nor do they need to hold a passive attitude towards their traditional filial piety. Rather, they have Christ the fulfiller of their culture in whom they can find answers, consolation, and the grace of God.

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SYNCRETISM IN PRAYER FOR HEALING AMONG THE KANKANA-EY

By Robin Steen

Introduction

Soon after I arrived at APTS, I walked with a fellow student to the dining room for lunch. As we approached the cafeteria, he asked me to accompany him to the mountains to preach in some village churches. He honored me with this invitation, but I asked him to invite me again some time later when I did not feel so overwhelmed with homework. Unfortunately, that day never arrived. That young man was Balthazar, a Kankana-ey evangelist who helped me so much with the content of this paper.

On another occasion, my wife and I took a walk and ended up meandering up through a community above APTS. We stopped to buy some vegetables from a lady whose name is Pasita. She told us that her husband, Moreno, worked at APTS. They are a Kankana-ey family. Further down that road is a town called Lamut where the Lamut Assemblies of God Church is located. This church, a Kankana-ey fellowship, plays a central part in this paper. These people have become familiar to me as I have spoken with them and read about them with the purpose of knowing them as well as possible.

The purpose of this research paper is to answer the question, "In what ways have the traditional beliefs and practices influenced the Kankana-ey Assemblies of God Church's practice of praying for the sick?" I used three methods to answer this question: observation, interviews, and literary review. The final component of the paper is my analysis of these three elements.

To properly answer the research question, we will discuss Kankana-ey culture and one of their traditional rituals, the *cañao*. We will inspect issues such as worldview, power, truth and allegiance

encounters, syncretism, mythology, contextualization and their view of the spirit world. Furthermore, we will look at the theological issues of prayer and faith healing and how culture and worldview affects the understanding of these things.

The Kankana-ey are wonderful people and the Assemblies of God has done a good job of bring the gospel to them, not only in truth but also in power. They have kept the faith pure and kept the practice of praying for the sick in the Assemblies of God Churches a truly unadulterated Christian ministry.

Kankana-ey Culture

The Philippines were initially inhabited by three great waves of Malays that gradually immigrated there. The Kankana-ey are descendants of those who came in the second great wave.¹ Those who settled in Benguet were peace loving; this is in contrast to their brothers in the Mountain Province who were warlike and aggressive. They had a system of settling differences among themselves, overseen by “*lalakays*” as their mediators and judges.²

The Kankana-ey are honest, self-reliant and friendly. The ritual at the center of both the traditional Kankana-ey religion and their social life is the *cañao* (aka: *sida*). The person or family that is performing the *cañao* normally invites the community to attend. After the sacrifice of pigs, which will be discussed in greater depth later, the host will give everyone that attends a piece of meat to take home.³ Igualdo explains that in his home municipality of Buguias, “no one became a Municipal Mayor if he did not render any *sida* (*pedit*), it means that you are a successful man. If you are a successful man, then you can be a successful mayor; thus, your constituents will also become successful.”⁴ One of my sources told me that it is not difficult for Kankana-ey converts to Christianity to be generous and to tithe, because generosity is such a part of their culture.

The economy of the Kankana-ey is predominantly farming, while many are involved in mining. It is common for a family to also raise animals.⁵ In La Trinidad, the region surrounding APTS, there are

¹Lolito T. Igualdo, "The Social World of the Kankana-eyes" (Dissertation, Baguio Central University, 1989), 74.

²Ibid.," 78.

³Ibid.," 91.

⁴Ibid.," 250.

⁵Ibid.," 99.

many green houses where farmers grow flowers and vegetables; there are also vast fields of strawberries.

Worldview

The traditional worldview of the Kankana-ey is animistic. Animism is “the belief in personalized supernatural power.”⁶

Animism is the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and, consequently, that human beings must discover what beings and forces are influencing them in order to determine future action and, frequently, to manipulate their power.⁷

The traditional Kankana-ey people are aware of the spirit world and believe that the spirits are intimately involved in all areas of their lives. To them the gods, goddesses and ancestral spirits are close to them and actively bring blessing when the gods are content. However, they are also fickle and actively bring blessing when the gods are content. However, they are also fickle.⁸ When they are offended or if they want something, they are capable of causing any number of negative things including bad dreams, personal trauma, sickness people and in animals and even natural disaster.

The Kankana-ey religion is animistic in nature. “It is a religion of 'carrot and stick.' The promise of blessing and the fear of retaliation enslave the Kankana-ey.”⁹ The gods and goddesses of the sky world, the ancestors, and even some of the spirits of the underworld are considered to be benevolent, but they can also be offended.¹⁰ When this happens, they need to be appeased. There are gods of the underworld who are less pleasantly inclined that also need to be appeased. These spirits can “retaliate severely if the demands are not met.”¹¹

⁶Gailyn Van Rheen, *Communicating Christ in Animistic Contexts* (Pasadena, Calif.: William Carey Library, 1991), 19.

⁷Van Rheen, 20.

⁸Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1996), 197.

⁹Julie C. Ma, "A Comparison of Two Worldviews: Kankana-ey and Pentecostal," in *Pentecostalism in context* (Sheffield, Eng: Sheffield Academic Pr, 1997), 288.

¹⁰Van Rheen, *Communicating Christ in Animistic Contexts*, 20.

¹¹Ma, "A Comparison of Two Worldviews,": 288.

Power

“The essence of animism is power—power of the ancestor to control those of his lineage, . . . power of magic to control human events.”¹² Igualdo describes the process a mayor must go through to be elected to office; it includes giving many “*pedit*.” A *pedit* is a series of pagan rituals, or *cañaos* where multiple pigs are sacrificed. From an etic perspective, the goals the mayor hopes to accomplish are of two natures. The first is supernatural: to call on the gods and the ancestors to aid the prospective mayor in his quest. The second is natural and social. The candidate must demonstrate to the community that he is a ‘big man’ by the amount of pigs he sacrifices and the meat that he gives away to those that are invited to the *pedit*. From an emic perspective, the lines between the natural world and the spiritual world are not clearly defined so the two categories blur together.¹³

Healing

“The pagan Kankana-eyes, like other animists, are spirit-conscious people. They believe that the spirits are responsible for disease. . . . Human beings can induce the healing power of the spirits via ritual performance.”¹⁴ The process of attaining healing through traditional means is expensive, so it tends to be a means of last resort, especially for the poor. When a person in the family gets sick, the first step in the ritual process to find healing for that person is to go to the ‘*mansip-ok*,’ the pagan priest. This priest is an elder in the community that is gifted in discernment. Through ritualistic means, he identifies the cause of the illness and prescribes a specific ritual for healing.¹⁵

As is usual in cultures with strong animistic roots, religion here is bent towards the more pragmatic problem of appeasing and having access to the powers. It is, at bottom, a mechanism for attaining cosmic homeostasis. . . . Instinct tells the indigenous Filipino that in some vague way disease or calamity is connected to a cosmic imbalance, a breakage in the fragile life system in which the world of the spirits and the world of humans intersect and impinge on each other.¹⁶

¹²Van Rhenan, *Communicating Christ in Animistic Contexts*, 21.

¹³*Ibid.*, 20.

¹⁴Ma, “A Comparison of Two Worldviews,” 276.

¹⁵*Ibid.*, 276-7.

¹⁶Maggay Melba P., “Towards Sensitive Engagement with Filipino Indigenous Consciousness,” *International Review of Mission* 87, no. 346 (July 1998): 364.

Cañao

The Kankana-ey believe that healing can come from the power of the deities. They express their faith by performing rituals.¹⁷ The most common ritual is called the '*sida*,' or the '*cañao*.' A prescribed series of *cañao* with an increasing number of pigs sacrificed in each succeeding event is called a '*pedit*.' In his doctoral dissertation, Lolito Igueldo, who is a Kankana-ey and a practicing pagan, describes in detail the different rituals, the requirements for each, the purposes of each, and so forth. Since the purpose of this paper is not an in-depth study of all aspects of the Kankana-ey culture, I will only mention that he dedicated a sizable portion of his 435-page dissertation to this theme. I mention this to emphasize that their beliefs and myths are extensive in regard to the *canal* rituals.¹⁸ Julie Ma concisely categorizes these rituals as follows:

“The Kankana-ey vest the ritual performance with a number of meanings and values. Ritual is deemed essential: 1) to cure sickness, 2) to bring luck and blessings in terms of wealth, family or bountiful harvest, 3) to share one's wealth and blessing with the members of the family and community, and 4) to ward off evil.”¹⁹

The *canao* is central to both the traditional social structure of the community as well as being the central feature of the traditional religion. Julie Ma recorded the comments of a native Kankana-ey informant who said, “Ritual practice is the most meaningful and valuable activity in Kankana-ey life. Ritual and community involvement are integral and indispensable. . . . people encounter the spiritual beings which are relied upon to meet needs as they arise.”²⁰ To the pagan Kankana-ey, the line between the spirits of the living and the spirits of the deceased and of the gods is blurry at best; all coexist and interrelate with each other regularly.

Mythology

The Kankana-ey believe in many kinds of spirits. These spirits include the gods as well as the ancestors. Table 1 in the appendix

¹⁷Julie C. Ma, *When the Spirit Meets the Spirit: Pentecostal Ministry Among the Kankana-ey Tribe in the Philippines*, vol. 118 (Frankfurt am Main; New York; P. Lang, 2000), 135.

¹⁸Igueldo, n.p.

¹⁹Ma, *When the Spirit Meets the Spirits*, 118:137.

²⁰*Ibid.*, 118:135.

provides a breakdown of the names, categories, and descriptions of the different spirits. “The people are closely bound to the expectations, demands and sensibilities of the gods, and especially to the ancestors who are interested in the day-to-day life of human beings. The Kankana-ey take comfort in the belief that they have such spirits through which they may endure the hardships of their lives.”²¹

Implications for Ministry

Illness and health are important issues in the minds of the Kankana-ey people. It is extremely important that the minister learn how the people think they become sick and what the remedies are—from their perspective. “The missionary learns not only about indigenous perceptions of illness, but also about the spiritual beings that must be appeased or propitiated for healing to occur, types of magic employed to manipulate spiritual power.”²² This is obviously true for the missionary that comes from another place and a secular perspective,²³ but it is also true for the indigenous pastor. Either minister can become so removed from the resident mythology and worldview of their animistic congregants, new believers, and seekers that they fail to connect with the people at this level, setting the people up for split-level allegiance between the Christian and pagan deities. Bulatao describes this split-level allegiance within the Filipino Catholic Church in his book, *Split-Level Christianity*.²⁴ Filipino social anthropologist Melba P. Maggay makes a comparable observation for the Protestant-trained minister:

Theological training is a case in point. A Filipino evangelical who is formed in a process of education that responds to the cultural assumptions of the so-called American Bible belt, acquires a facility for discussing theological questions that have little to do with Filipino life and culture. Indeed, he or she learns to suspect the indigenous voices that question some of the theological formulations that he or she has come to regard as sacred. . . . Instead, through its influence, Filipinos are shaped to become preoccupied with trivial theological controversies

²¹Ibid., 118:107

²²Gailyn Van Rheen, *Communicating Christ in Animistic Contexts* (Pasadena, Calif.: William Carey Library, 1991), 36.

²³Ibid., 11.

²⁴Jaime Bulatao, *Split-Level Christianity* (Manila, Philippines: Capitol Publishing House, 1966), 1-17.

and to address their compatriots as if somehow they were post-Christian and not as people who have yet to see nature demythologized.²⁵

Maggay goes on to make some observations and suggestions that need further discussion. Her concern is that Western missionaries and the Filipino pastors that are trained under their tutelage do not always connect well with the Filipino layperson or the Kankana-ey person because of dramatic differences in worldviews.²⁶ She argues that it is imperative that the Filipino Kankana-ey pastor (by inference) needs to be able to communicate from the same worldview perspective as their congregants, so that the people can understand the gospel clearly.²⁷ Although Maggay is right in principle, some aspects of her conclusions would likely lead to syncretism. As this paper progresses, I will be discussing the two sides of the same theological coin: contextualization, which is to imbue native Christian symbols, stories and practices with pagan meaning. I am concerned that some of Maggay's suggestions may lead to the latter.

Syncretism

Not Dealing Appropriately with Mythology

The first concern of the Kankana-ey church is to deal appropriately with traditional mythology. Amos Yong observes that of all of the evangelical groups, the Pentecostals ought to be sensitive to the 'postmodernist critique' because it makes room for individual groups to theologize, drawing from their own experiences, categories and values.²⁸ On one hand, there is no reason to embrace without critique the prevailing Western perspective that the spirits of the evaluation "is to succumb to postmodern relativism."²⁹ The goal is not to meld Western with Kankana-ey thought to derive a middle way; rather the missionaries and the native communities need to bring their etic and emic ideas to the table to seek the best way that is faithful to Biblical direction.

Colonial missiological practices of the Catholic clergy provide unending examples of what can happen when foreign forms are

²⁵Maggay, "Towards Sensitive Engagement," 363-364. Emphasis added by author.

²⁶Ibid., 364.

²⁷Ibid.

²⁸Amos Yong, "Going Where the Spirit Goes: Engaging the Spirit(s) in J.C. Ma's Pneumatological Missiology," *Journal of Pentecostal Theology* 10, no. 2 (April 2002): 119.

²⁹Ibid., 120.

imposed on indigenous peoples without taking the time to ground the people in the meaning of those forms. "Throughout Latin America the drive to forcibly baptize the native without any regard for his mythology has resulted in syncretism."³⁰ The similarities between Latin American and Filipino Catholicism are strong. Concerning Filipino Catholicism, Maggay said, "A strong, subterranean indigenous consciousness runs parallel to a ready accommodation to external religious influence. Filipino religion remains primarily a transaction with the powers, even if expressed in Catholic form."³¹

There needs to be an acceptable replacement in order for people of one worldview to fully embrace a second one. Experientially-oriented people are often able to embrace two beliefs and hold them both as being true even though they oppose each other. When this happens between Christianity and paganism the result in dual allegiance:

With this term I label the kind of situation in which Christians, though they have committed themselves to Christ, continue to go to shamans, diviners and the like to meet their felt need for spiritual power. The gospel message has encountered them at the point of allegiance and they study the Scriptures to discover God's truth but they have not come to experience anything within Christianity that confronts and replaces their previous sources of spiritual power. In spite of the prominence of the exercise of God's power through humans, it is an unfortunate fact that Christians all over the world are practicing a Christianity devoid of the ability to deal with the spirit world. . . . There are, of course, historical reasons for this, most of which have to do with deficiencies in the worldviews of the westerners advocates of Christianity.³²

Appropriate Engagement with the Spirit World

According to Yong, Ma reported that there was a certain amount of syncretism of Pentecostal and Cordilleran beliefs and practices in Pentecostal and especially in the Santuala churches. Yong went on to suggest that some of these practices might not be harmful. For example, the sacrifice of animals might be considered as a tithe (Yong, 2005, 49). He went on to say:

³⁰Van Rhenan, *Communicating Christ in Animistic Contexts*, 42.

³¹Maggay, "Towards Sensitive Engagement," 364.

³²Charles H. Kraft, "'Christian Animism' or God-Given Authority?", in *"Spiritual Power and Missions: Raising the Issues"* 3 (1995): 92.

For our purposes, note first that Kankana-ey and Santuala Pentecostalism seek, through ritual practices, to engage God, who blesses and heals by the power of the Holy Spirit; in these instances salvation is material, concrete, and experienced, not abstract or devotional. . . . Finally, since these are primarily oral, not written, cultures, they engage the divine primarily through narrative means such as dreams or visions.³³

Kraft is in favor of the practice of honoring ancestors to a degree that is somewhat disconcerting. He suggests making this a part of Christian religious expression. He thinks that this aspect will diminish with time.³⁴ In the area of prayer for the sick, the reverence for and the faith in the ancestors through the system of sainthood in the Catholic Church is not diminishing, nor will it. To this day, ancestor-directed prayers diverts most Catholics from praying to the Father in the name of the Son. In Latin America, certain of the “Christ” or the “Virgins”—idols—are recognized for their healing virtues.

Three authors from three cultural backgrounds suggest practices that will almost certainly and unnecessarily lead to unhealthy syncretism. It is good that many are exploring outside of the Western, dichotomist worldview box, but there is the concern of where these thoughts may lead.

High and Low Religion

When discussing syncretism in praying for the sick, it is necessary to consider the “high” and the “low” aspects of the Christian faith. The tendency for syncretism is multiplied when the minister focuses on the “ultimate meaning of life” (high religion) through his teaching and preaching but relegates the healing of disease (low religion) to science or to regional animistic practices.³⁵ Low religion embraces the everyday practical needs, fears, and concerns of human existence.

When Christianity does not address the problems dealt with by low religion, new converts will respond in one of two ways. Each of these responses reflects a type of syncretism. The first response is reversion to the traditional practices of low religion. . . . The second

³³Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Baker Academic, 2005), 49.

³⁴Kraft, *Anthropology for Christian Witness*, 233-4.

³⁵Van Rhee, *Communicating Christ in Animistic Contexts*, 64.

response is surface accommodation. In this case converts in animistic contexts take the symbols from high religion and attribute animistic meanings to them.³⁶

This is an important issue to keep in mind because missionaries that have a dichotomist worldview, with a natural/spiritual split, become a secularizing rather than a Christianizing force.³⁷ The causes for secularization are many. The Western influences come to the people through television, movies, education, and mass media, yet the missionary must understand that what he does contributes to or resists the secularization process more forcefully than he may expect.

Ma observes that, "Many forms are religiously tainted. . . . Christianity still remains an 'import.' With the development of theological maturity and with a new breed of young leaders, an attempt can be made to construct a 'Kankana-ey Pentecostal theology.'" ³⁸ The missionary must do all that he can to assist the adaption of the gospel to the Kankana-ey culture, but the process of dealing with issues such as syncretism in prayer for the sick must be followed in relationship with indigenous theologians.

Yong refers to the example of Yoido Church in Seoul, Korea. Many people have criticized Paul Yonggi Cho for incorporating Korean shamanism into his version of Christianity. Yong suggests that this is not the case. As he compares what has happened in the church in South Korea with what is happening among the Kankana-ey, he makes this comment:

Given these parallels, are Pentecostals restorationists of New Testament Christianity, or are they accomodationists [sic] to the indigenous traditions of Asia? . . . defenders of Cho and Korean Pentecostalism see Pentecostal success as evidence not of syncretism but of the successful contextualization of the gospel in a shamanistic environment. . . . There is an enormous difference between interacting with shamanism and becoming shamanistic.³⁹

As a Westerner, I am aware that I need to approach the theme of Asian syncretism with an inquisitive mind and with willingness to explore new ideas. At the same time, I have lived outside of the West and have interacted with and lived among people outside of the United States

³⁶Ibid., 63.

³⁷Ibid., 64.

³⁸Ma, *When the Spirit Meets the Spirits*, 118:239.

³⁹Yong, *The Spirit Poured Out on All Flesh*, 51.

that come from an animistic background most of my adult life so I cannot be fairly classified as a typical American. Therefore, I know that my reaction to practices that I believe would lead to probable syncretism is not a normal Western one. The Kankana-ey must establish their own theology, but for my part, I strongly urge them to travel this road carefully. The mountain roads around APTS are safe as long as the car stays on the road. The highway department has erected large and robust barriers on the precipice edge of the road to ensure that happens. I challenge the Kankana-ey to carefully build robust Biblical barriers into their theology to keep them on the road.

Contextualization

The other side of this proverbial coin is contextualization. The goal of the leadership of the Kankana-ey Church is to imbue their worldview, symbols, stories and practices with Christian meaning. From a religious studies perspective, the word “syncretism” describes any process by which two or more cultures mix and share ideas to produce a third entity that is not completely like either of the first two.⁴⁰ By this definition, the term “syncretism” describes both the desirable and the undesirable sides of the missiological coin. Yong describes appropriate syncretism this way: “Theologically responsible syncretism is enculturating Christianity in the non-Western world.”⁴¹

Van Rheenan emphasizes that presenting a holistic message is an important aspect of avoiding unhealthy syncretism:

If eternal Christian meanings are internalized in contemporary Christian forms, the result is healthy indigenization. If, on the other hand, Christian forms are given non-Christian meanings, the result is syncretism. If syncretism occurs, the essential meanings of Christianity are lost. . . . To counter such syncretism tendencies, the Christian message must be presented holistically. The message of a sovereign God who desires his people's trust and allegiance - beliefs on the level of high religion - is reflected by his power in defeating the principalities and powers on the level of low religion.⁴²

While the holistic concern of the Kankana-ey Pentecostal churches must go far beyond praying for the sick, the purpose of this paper is to emphasize that prayer for the sick must remain at the heart of the

⁴⁰Yong, "Going Where the Spirit Goes," 118.

⁴¹Ibid.

⁴²Van Rheenan, *Communicating Christ in Animistic Contexts*, 62, 64.

Pentecostal message. If the people do not find healing in the local church, they will turn elsewhere.

Kankana-ey and Pentecostal Worldviews

Kankana-ey culture is deeply rooted in pagan beliefs and practices. Filipino religious practice as a whole “focuses on opening oneself to the strength and curative potency of beneficial powers, whether found in nature or in the spirit world.”⁴³ These influences have waned over the past sixty years among the Kankana-ey, however, due to a variety of influences. The first influence is that of Pentecostal Christianity.⁴⁴ The Pentecostals have done a remarkable job of confronting animistic beliefs and practices among their congregations. Because of the number of Pentecostal believers in society, their impact on the broader Kankana-ey culture has been notable. Second is the secularizing influences of education, especially advanced education and medical science.⁴⁵ A young Kankana-ey named Balisong wrote in *Theocultura*, a non peer-reviewed blog report on the Kankana-ey culture and religion, that in his observation, there are few that still hold to the old way from his generation; it is the older generation that mainly still practice the traditional rituals.⁴⁶

The fact that an external practice, such as the *cañao*, is diminishing is not a certain indicator that the animistic worldview of the culture is changing. It is important to remember that animistic expressions can change the way that they express themselves externally. In the Philippines, there may be few examples of old tribal religious worship practices still being observed in urban centers, but the worldview remains animistic. What has happened is that the practices have changed to other culturally acceptable expressions such as going to fortunetellers, reading horoscopes, or following one of the Filipino new religious movements such as the *Iglesia Ni Cristo*. The Christian minister must be careful to watch for these signs and to teach the people accordingly.

⁴³Maggay, "Towards Sensitive Engagement," 364.

⁴⁴Ma, *When the Spirit Meets the Spirits*, 118:239.

⁴⁵Marny Balisong, "The Gods of the Igorots," *Theo-Bloggers*, *Theocultura*, March 8, 2005, <http://theocultura.blogspot.com/2005/03/gods-of-igorots.html> (accessed April 3, 2012).

⁴⁶*Ibid.*

Similarities

Ma admits that the “Kankana-ey Pentecostals have been strongly influenced both by the traditional animistic pagan beliefs of their people as well as by Pentecostalism.”⁴⁷ The similarity between traditional Kankana-ey culture and Pentecostalism is precisely the reason she suggests that Pentecostalism has been much more successful in evangelism and church growth than any other group. Both groups have a clear consciousness of the spiritual world. They both expect there to be an interaction between the natural and the spiritual world. They both expect God, or the gods, to interact with the human world with blessings or curses, to solve the problems, and to bring physical healing. Yong notes:

Ma is convincing in her argument that the success of AG missionary efforts in contrast to non-Pentecostal enterprises can be explained by the central beliefs in spiritual beings and spiritual power in both Pentecostal and Kankana-ey world views. Pentecostal cosmology, for example, allows for a reinterpretation of power and hence of reality. Further, the Pentecostal belief in the healing power of the Holy Spirit answers to the deepest needs and circumstances of the Kankana-ey people.⁴⁸

Maggay emphasizes that the effectiveness of propositional teaching is limited with people who come from an animistic background. The presentation of conceptual or historical evidence has little value with people “for whom authenticity is measured in personal intimacy with power.”⁴⁹ Any verbal expression of teaching must be balanced with a non-verbal presentation of the gospel's transformative power and with the “indigenous reverence for mystery.”⁵⁰ The objective becomes clear when accompanied by the subjective; hearing makes sense when accompanied by feeling and seeing convincing demonstrations of spiritual power. This requires renewed attention to the ability to demonstrate “signs and wonders” as a complement to the verbal proclamation of the gospel.⁵¹ Ma described it for the Kankana-ey in this way:

⁴⁷Ma, “A Comparison of Two Worldviews,” 288.

⁴⁸Yong, “Going Where the Spirit Goes,” 119.

⁴⁹Maggay, “Towards Sensitive Engagement,” 366.

⁵⁰Ibid.

⁵¹Ibid., 365.

Whereas other Christian groups appear to put old things behind completely, the Kankana-ey Pentecostal Christians seem to bring in some of the old religious orientations and enhance them in the new religious setting. Their active participation in prayer for healing is one noteworthy example.⁵²

There are also differences. The beliefs and practices of the traditional Kankana-ey religion follow the rules of animistic engagement with the spiritual world, which is through manipulation and appeasement. If the worshipers do everything right, then maybe the gods and ancestors will bless them. Worship of the gods and the ancestors is dependent upon following the prescribed ritual and requisite sacrifices; this is expensive. There is also the ever-present specter of retaliation. It is a religion based upon fear.⁵³ In contrast, the Pentecostals come into the presence of God with joy. Their rituals include song, worship, and hopeful expectation. One of Ma's informants described the difference in this way, "The new God never asks for anything. He instead gives and gives until he gives his own son."⁵⁴ They believe that God desires to bless them, to solve their problems and heal their diseases.

Challenges to Contextualization

The similarities between the worldviews provide challenges to proper contextualization. In the early days of the Assembly of God outreach in the Cordillera, in 1945-1970, the most successful workers were laypeople with little theological understanding.⁵⁵ They had great faith and God responded to their prayers with amazing signs and wonders. Many who were saved during those days came to the Lord because of personal healing or the healing of a family member. "Kankana-ey Pentecostal Christians expect the Holy Spirit to work in their lives on a regular basis. They believe that the Holy Spirit readily works when the people of God urgently beseech him."⁵⁶ The workers that attended the congregations during these years learned a few Christian terms but often applied pagan meaning to the terms themselves. When they taught, they were unable to explain the truth adequately so the people placed meaning upon the terms based on their

⁵²Ma, "A Comparison of Two Worldviews," 289.

⁵³Ibid., 288.

⁵⁴Ibid., 289.

⁵⁵Ibid., 278.

⁵⁶Ibid., 280.

own prior knowledge and worldview. The result was that there was a fair amount of “Folk Pentecostalism” in those days.⁵⁷

The early Pentecostals' theological weakness provided opportunity as well as risk. While these early church workers did not have the constraints of Biblical knowledge to keep them in line, neither did they have the burden of secularized, Western theology to hold them down. The people formed their own theology as they gave testimonies of those things God had done for them. Ma refers to this as the “democratization of theology.”⁵⁸ The spiritual context of the Kankana-ey community, and one could extend the parameters of this comment to include the spiritual context of Asia, “provides not only a fertile ground for Christian theology, but also the risk of creating an animistic Christianity.”⁵⁹

The focus upon signs and wonders was typical of Pentecostal mission activity during the first half of the last century. Religion has the tendency to set its deities far above human affairs; this is true of Christianity as it is of the Kankana-ey, whose creator god, *Adika-ila*, is unknowable. Whereas traditional Christianity was progressively distancing God from religion, Pentecostalism made God immanent once again to the Christian community.

Suddenly, “this worldly” (“down here”) concerns enter into public worship. Daily problems, relational conflicts, family problems, business concerns and every imaginable “earthly” issue. This is done in anticipation of God's direct intervention in human situations. Pentecostalism narrowed the distance between God and us.⁶⁰

The next phase of development in the Assembly of God ministry with the Kankana-ey is from 1970-1990.⁶¹ Young people that came to the Lord during the days of great blessing were now entering into ministry. They received Bible school training and were more adequately trained for the task of pastoring the Kankana-ey churches. This new generation did not demonstrate the same fervor for praying for the sick nor did they see as many miracles. Yet they provided stability to the church through improved Bible teaching. “Christian leadership among the Kankana-ey Pentecostals should be applauded for the educational work

⁵⁷Ibid., 289.

⁵⁸Wonsuk Ma, “Toward an Asian Pentecostal Theology,” *Asian Journal of Pentecostal Studies* 1, no. 1 (1998): 15-41, 29.

⁵⁹Ibid., 36.

⁶⁰Ibid., 31.

⁶¹Ma, “A Comparison of Two Worldviews,” 278.

they are doing among the local converts. None of the Kankana-ey Christians [in field interviews done by Julie Ma] even so much as intimated that they would be tempted to return to the indigenous priests for ritual performances.⁶²

Toward Ongoing Theological Contextualization

A cornerstone of Pentecostal theology is prayer for the sick. Pentecostals believe that prayer for the sick was central to Jesus' ministry. Jesus verified his claim that the Kingdom of God had come by pointing to the miraculous healings that he performed (Mt 20:28; 26:28; 8:1-4; 12:9-13; Mk 1:29-34, 40-2; 2:1-12; 3:1-6; Jn 4:46-54; 9:17). It is also understood from Scripture that Jesus taught his disciples to substantiate the preaching of the gospel with signs and wonders. In turn, his disciples taught the early church to do the same. This includes prayer for the sick⁶³ (Luke 9:2, 10:9, Acts 4:30). The Kankana-ey Pentecostal churches believe and practice this.

Amos Yong asks a poignant question about moving into the future:

The question that arises is this: what will happen to Pentecostal Kankana-ey cosmology during the generations after such provisions are made available? What happens when medical supplies are accessible, or when the socio-economic conditions of the Kankana-ey people are transformed, such that disease is no longer as problematic? . . . My point is that when we depend on pragmatic criteria to undergrid our power-pneumatology, we run the risk of theological irrelevance once power is obtained through other sources.⁶⁴

Yong is reminding the Kankana-ey that theologizing is a constant process; it is not stagnate. How will the church minister in a rapidly changing world? The cosmology of animism is not singular. Its structure differs and its appearance changes from place to place; it also changes through time within the same culture. The rules of engagement with the spirit world in the Cordillera of 1945 are not the same today. That does not imply that the spirit world has ceased to exist, rather that it has morphed with the changes in culture through time.

Here is an example from the United States and Europe. The Church in the West found little reason to pray for healing during the optimistic stage of the onslaught of the secularizing years, but the

⁶²Yong, "Going Where The Spirit Goes," 114.

⁶³Ma, "A Comparison of Two Worldviews," 278.

⁶⁴Yong, "Going Where the Spirit Goes," 120-1.

Pentecostal renewal brought back the awareness of the spiritual world and the practice of praying for the sick. Yong's reminder is that "Pentecostals need to find ways of preserving their insights into the spiritual nature of reality not by returning to a pre-modern mentality about ghosts and spirits, but by reconceptualizing 'spiritual power' within the context of a post-Einsteinian cosmology. Failure to do so is to rely on purely pragmatic considerations in determining theological truth."⁶⁵

Conclusion

The question this article seeks to answer is, "How do traditional beliefs and practices of the Kankana-ey influence praying for the sick in Kankana-ey Assemblies of God Churches?" Throughout this paper, I have sought to understand and explain different issues that come to bear upon this question. Those aspects of the Kankana-ey religion that have to do with healing and the basic tenets of animism have been analyzed. I have studied the development of the Assemblies of God outreach in the Cordillera since its inception, specifically trying to understand historically the development of its practice of praying for the sick.

The traditional Kankana-ey religion is animistic. The traditional approach to healing was through ritualistic appeasement of the spirits. The Pentecostal evangelists have been remarkably successful in establishing a strong and growing church among the Kankana-ey because of the similarities in worldview. The Assemblies of God ministers have been reasonably faithful to the Biblical worldview, which affirms the existence of a spiritual world and gives the believer authority over evil spirits that can bring sickness and authority to pray for healing.

The similarities between the animistic worldview of the Kankana-ey and the Biblical worldview provide ample opportunity for either negative theological syncretism that will weaken the Christian practice of praying for the sick or positive theological contextualization of Biblical truth that would strengthen it. Research has shown that the Assemblies of God ministers have done a reasonably good job of contextualization in this area. In the early days of Pentecostal outreach in the Cordillera, there was more syncretism that produced more folk-Pentecostalism; improved Biblical teaching in recent years has

⁶⁵Ibid., 121-2.

diminished this effect. The process of contextualization is not finished. More work needs to be done to minimize the effect of past syncretism and further work needs to be to prepare the Kankana-ey church as it goes through expected cycles of change in the present globalized environment.

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SYNCRETISM I PRAYER FOR HEALING AMONG THE KANKANA-EY - PART 2

By Robin Steen

Introduction

God anointed the early missionaries to the Kankana-ey to establish the Assemblies of God Churches in the Cordillera region. He confirmed their preaching with signs and wonders. Many were healed through prayers of faith. The church grew rapidly because of these demonstrations of God's power. With time, the denomination was able to train more of their pastors to provide sound Bible teaching to the congregations. This confirmed the churches, giving them greater stability through an understanding of God's will. Today the church is maturing under the leadership of its own Kankana-ey ministers. The Kankana-ey Assemblies of God has done a good job of excluding the traditional beliefs and practices of their animistic past in their prayers for the sick.

Early Missionary Work

The early missionary work of Elva Vanderbout laid a strong foundation for the development of the Assemblies of God Pentecostal churches in the Cordillera.¹ She had two factors working against her according to traditional values of mission work among indigenous people, but she was able to lay the groundwork for a strong church regardless. The first factor was that she was a single woman. The work that single missionary ladies in the Pentecostal movement have been able to do since its inception is truly remarkable; their success defies the norms and expectations of the time in which they lived. Sociologically, a foreign woman, especially a Caucasian, wrote her

¹Ma, "A Comparison of Two Worldviews," 278.

own rules by her conduct and presence. For the indigenous woman there was often a bleak script, but was not true of foreign women. The second factor was that Vanderbout never learned the language. Why she did not do so is not clear. It may have had much to do with the nature of the Kankana-ey people. Not all cultures would have embraced someone so completely that could never communicate with them in their own dialect. However, the Kankana-ey are more open than are other indigenous groups of Northern Luzon.²

Elva Vanderbout's two strengths were great faith and great love. Ely Sebianio mentioned that the people were able to understand Vanderbout's genuine love for them, which she showed by practicing holistic ministry.³ One of the things that the people appreciated was that she took in the orphans. Great miracles of healing were also accomplished through her prayers and those of the ministers that she raised up.

Power Encounter

Power encounters are important for first stage outreach in a new area where the people are culturally animistic.⁴ The people's lives are hard and they have few natural explanations for many of the difficult issues they experience. As is typical under these circumstances, the Kankana-ey had developed an extensive pantheon of gods and goddesses to which they attributed certain powers and areas of authority to explain the otherwise unexplainable. Some of these gods were benevolent and some were malevolent. The main players in the spirit world, however, were the spirits of the ancestors. While the pagan priest would call upon all of the appropriate gods and goddesses as a part of their traditional rituals, the spirits that were closest to the people were those of their ancestors.⁵

These ritual observances are variously called *cañao*, *sida*, or *man-sida*—these terms all refer to the same thing.⁶ The central feature of a *cañao* was the sacrifice of animals. The preferred sacrificial animal, if the person could afford it, was a pig. These traditional rituals could be held for any reason, but for the purpose of this paper, I will focus on the *cañao* for healing. The poor, which included most of the Kankana-ey, could scarcely afford to have a *cañao* for healing because

²Manolo Taipoc, interview with the author, February 28, 2012.

³Eleanor (Ely) Sebianio, interview with the author, March 8, 2012.

⁴Ma, *When the Spirit Meets the Spirits*, 118:237.

⁵*Ibid.*, 118:105.

⁶Balthazar Tictica, interview with the author, March 5, 2012.

it was so expensive. The ritual would require a pig, *tapey*, which is a traditional wine, and other things. For this reason, a healing *cañao* was normally the last resort.

The practice of calling on the spirits during the traditional healing ritual is the aspect of greatest concern for syncretism in the practice of praying for the sick in the Christian church. Concrete thinkers who are enculturated as children with a spirit-dominated cosmology in which the spirit world is sometimes even more real to them than the physical world struggle to turn their allegiance from their ancestors—to whom they feel close, as apposed to God—who may seem far off.

Adika-ila is the greatest of the spirits in the Kankana-ey pantheon; he is the creator god. He is also unknowable.⁷ This is very common in the spiritual hierarchies of animistic peoples. This combination of the spirits of the ancestors that the people feel close to and the great god that the people feel alienated from is a mixture that can easily be brought into Christianity. This can lead to a Catholic-like idolatry or folk-Christianity that turns the hearts of the people from Jesus to the saints (the ancestors).

Vanderbout did not provide much Biblical training for these early ministers. Yet God responded to their faith. The early meetings and crusades were known for the miraculous healings that took place.⁸ There was frequently no ordination process for the new pastors. If an individual felt the call, he would step in where there was a need. A Bible teacher blanches when he considers these circumstances. Where is the control? What sort of heresies might be hatched in this hothouse?

The Assemblies of God did provide some Bible training during these days and oversight for the pastors as they were able, but the growth was great and not always containable. This first stage is a time of power encounter between the Spirit of God and the reigning spirits in the region. The doctrinal point that the people first learn is that God is greater than the gods they had previously worshiped. They learn experientially that there is great power in the name of Jesus. This is not to say that there was no syncretism, because there was. Balthazar Tictica, another interviewee, reported that until recently, there have been some of the old guard—he mentioned an elder in a church in Balcone, and a pastor in Abra that would still do *cañaos* or go to *an*

⁷Balisong, "The Gods of the Igorots."

⁸Julie C. Ma, "Ministry of the Assemblies of God Among the Kankana-ey Tribe in the Northern Philippines: A History of a Theological Encounter" (Ph.D. Dissertation, Fuller Theological Seminary, 1996), 274.

albularyo (faith healer) for healing.⁹ In this context of barely controlled chaos from 1945 to 1970, the power encounter paved the way for what was to come next: the truth encounter.¹⁰

Truth Encounter

The following stage in development of the Assemblies of God was from 1970 to 1990.¹¹ During this era, the youth that came to the Lord during the first stage or the children of the families that came to the Lord because of miraculous healings during those days, went to Bible school to prepare themselves for ministry. Those who experienced the great miracles of God during the first phase bemoan that there were markedly fewer in the second phase. The characteristic that is central to this second phase is immersion in the Word.

I have a personal opinion (to be confirmed through further research) to describe this process. This opinion comes from having lived long enough to experience personally two remarkable times of renewal, the Charismatic renewal of the early seventies and the “Toronto Blessing” of the early nineties. Each of these times of refreshing was followed by a time of consolidation in the Word. The Bible schools fill up during the years following a time of renewal. I know, because I was one of those that went to Bible school after the Charismatic renewal. Our class was the largest class that little Pentecostal Bible School has ever had. Why does this process occur? Why does there seem to be a lull in signs and wonders during the second stage of a revival? It seems that the first stage is thrilling, while the second is fulfilling in the mundane sense. The initial power encounter stage of outreach into the Kankana-ey lasted around twenty-five years. This is a more substantial amount of time than the two or three years taken by the Charismatic renewal of the early seventies or the “Toronto Blessing” of the early nineties; yet, the principle carries over. After a certain amount of time, the responsible thing is for the Holy Spirit to refrain from doing the miraculous in order to confirm and establish what was accomplished during the exciting first stage. Confirmation and establishment comes through the Word of God. One must immediately balance this opinion of what God does by emphasizing the practical theology of what the

⁹Tictica.

¹⁰Ma, *When the Spirit Meets the Spirits*, 118:237.

¹¹*Ibid.*

Church should do. The Church should always believe God for miracles, pray for the sick, and study the Word of God.

The Principal Foci of the Assemblies of God Churches Today

The second stage of consolidation continues until today. The number of Bible school trained pastors is increasing. A few have earned their Master of Divinity degree and now staff the Bible school. There are Spirit-anointed evangelists doing the work of spreading the gospel not only among their own people, but also among other tribal groups in the Cordillera. Pastor Manny Taipoc, one of my sources, is pastoring a Karao (tribe) Assemblies of God Church.¹² Evangelist Balthazar Tictica ministered in over thirty different denominations in three hundred churches throughout the northern Luzon region in the years before coming to APTS to study.¹³ Therefore, the answer to the question, “What is the principal foci of the Assemblies of God today?” will be as varied as the calling of the person to whom the question is asked. There is a balance of ministries among the Kankana-ey Assembly of God Ministers. (Ephesians 4: 11-13) This is a sign of maturity of the movement. God has been faithful to the Kankana-ey people to bring many out of darkness and into his light. Those he has called, he has also equipped to do the work that remains to be done.

The Modern Kankana-ey Assemblies of God Practice of Praying for The Sick

Tapioc commented that Assemblies of God pastors do not pray for the sick as often as they did in the past.¹⁴ When I asked him why he thought this was so, he gave me two reasons. The first reason is that there are modern medicines available to the people that make it less necessary to pray for the sick. The second reason is that the youth are being increasingly exposed to secular ideas through their education.

Tictica, however, had a different perspective. God has anointed with faith for healing, so the center of his ministry is praying for the sick and, to a lesser degree, deliverance from demons. He has also observed that in many churches the pastors give altar calls less frequently than they once did. When he has talked to pastors about this, they have responded that each servant should minister according to his

¹²Taipoc.

¹³Tictica.

¹⁴Taipoc.

or her own spiritual gifts. In his opinion, the pastor ought to “want them to walk with God through the altar call.”¹⁵

My counsel to these men comes directly from the history of the church in the West. During the heady days of the Enlightenment in the late eighteenth hundreds, the Westerners believed that they could find the answer to all things through scientific discovery; they put their faith in man. Biblical theology was adversely affected during those days because of the resulting secularization. It was discovered the hard way through two world wars and ever increasing social problems and unrest that science, at least when it is godless, tends to produce more problems than it resolves. Right now, the Kankana-ey youth are enthralled by what they are discovering in their university educations, but the secular answers they are learning are no more correct than the animistic answers of their grandparents. The Biblical way still leads to stability and security more surely than either of these other two worldviews. Pastors ought to be encouraged to be steadfast in praying for the sick. Doctors and medicines can be incredibly helpful, but the sick person’s faith must be in God above all.

In What Ways Do Tribal Beliefs and Practices Influence the Practice of Praying for the Sick in the Kankana-ey Assemblies of God Churches?

In the positive sense of the word, there is “syncretism” in the practice of praying for the sick. From a religious studies perspective, the word “syncretism” describes any process by which two or more cultures mix and share ideas to produce a third entity that is not completely like either of the first two.¹⁶ By this definition, the Kankana-ey bring their awareness of the spirit world, their hatred of evil, and their desire to see the sick healed with them when they pray for the sick.¹⁷

In the negative sense, syncretism could mean incorporating traditional pagan rituals in the practice of praying for the sick. The Kankana-ey have been careful to avoid this. Taipoc described in detail a stand that the elders made in the Lamut Assemblies of God church in the prior generation. In his parents’ generation, there was the first significant influx of people into the church. This produced a serious strain in relationships with the pagans in the same community because the Christians no longer participated in the community *cañaos*. This

¹⁵Tictica.

¹⁶Yong, “Going Where The Spirit Goes,” 118.

¹⁷Ma, “A Comparison of Two Worldviews,” 289.

community discord continued for more than ten years as the elders stood firm in their resolve before the community finally brokered a lasting peace. The result was that this church successfully made a break from traditional practices, including prayer for the sick.¹⁸

That has not always been the case. In the earlier section on power encounters, two cases were discussed in which an elder in one church and a pastor in a second church intentionally participated in traditional rituals for healing. Ely Sebiano provided examples she had personally observed where members of some of mission churches still participate in *cañaos*. In another case, she overheard the prayers of a lady who had been a church member for years. Ely described the prayers in this way: “She is talking as one does in the pagan style. . . . It is coupled with fear. . . . How would I describe it? It is like calling on the spirits. This happened within the church.”¹⁹ All of my sources said that this is not that common, however. Yes, there are sporadic examples of syncretism with traditional beliefs and practices, but they are not that numerous.

The Remaining Task

The task of discipleship never ends, yet it is the task for the Kankana-ey Assemblies of God churches to pursue with unflinching resolve. Sebiano signaled three tasks within the area of discipleship that are worth repeating. The first is growth in knowledge. Not all of the local churches have sound Biblical teaching. In Sebiano’s opinion, this is “because not everyone is being taught properly.”²⁰ As a denomination, the number of trained teaching pastors has risen dramatically, but the task is not finished. The second is divine encounter. God has no grandchildren. The third of Kraft’s encounters is the Allegiance Encounter.²¹ It is not enough to know about God; it is necessary to decide to follow him as an obedient servant. There is also a Pentecostal slant to having a divine encounter. It is good for all Pentecostals to refresh their “Pentecost” every so often. This is especially true of the pastors. If the pastors’ spiritual tank is dry, they are going to have little incentive or power to pray with faith for healing or for any spiritual blessing for the people. The third remaining task is pastoral encouragement to stand strong in the temptations of everyday

¹⁸Taipoc.

¹⁹Sebiano.

²⁰Ibid.

²¹Ma, “A Comparison of Two Worldviews,” 289–90.

life. As Sebiano described it, “When you are in a place of worship it is easy, but the test of faith is when you are out there in the community. That is where you can see if you are really standing up for the Lord and what you believe.”

Conclusion

With a culture so rich in ritual spiritual traditions, the chances of veering into syncretism are high. It would be simple and tempting to incorporate ancestral religious heritage into the Kankana-ey’s Pentecostal churches. However, this research has demonstrated that the Kankana-ey Assemblies of God has successfully excluded the traditional beliefs and practices of their animistic forefathers in prayer for the sick. While there have been a few examples where ministers and the lay members of the church made a syncretistic mix of Christian with pagan beliefs and practices in the area of healing, the number of these cases is comparatively small. The work of the Assemblies of God among the Kankana-ey was founded in the power of the Holy Spirit and with notable signs, wonders, and miraculous healings. There are still anointed evangelists that minister in the power of the Holy Spirit but their number is balanced with other Kankana-ey ministers who are working to establish the church in sound Biblical teaching. Syncretism may continue to be a concern for this people group, but with the leading of the Holy Spirit and the direction of the Word of God as guideposts and barriers, it is certain that the Kankana-ey will continue to minister in Spirit and in truth with great power.

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Theology in Context:
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Dave Johnson, D-Miss, has been an Assemblies of God (USA) missionary to the Philippines since 1994 and has conducted extensive research on lowland Filipino culture. He is also the author of *Led by the Spirit: The History of the American Assemblies of God Missionaries in the Philippines* and is the managing editor of the *Asian Journal of Pentecostal Studies*, the theological journal of the Asia Pacific Theological Seminary in Baguio City, Philippines. He can be contacted at www.aps.edu or through his own website, www.daveanddebbiejohnson.com.

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Joel Agpalo Tejado, *Sambayanihan: How Filipino Pentecostals Build Communities in the Philippines*, foreword by Douglas Petersen (Baguio, Philippines: Computerized Clean Print, Inc., 2011), paperback, xiv + 169 pp., ISBN: 971-95234, PHP 200.00.

Filipino Pentecostals are involved in civic engagement! That the Ilocano and Cordilleran Assemblies of God of Northern Luzon in the Philippines are doing something to build poor rural communities is the central thesis of Joel A. Tejado. It is a misconception that Filipino Pentecostals are not involved with the poor. Using the vernacular as primary title of Tejado's book "*Sambayanihan*" is significant. It has the notion that people are working together shoulder to shoulder not for any expectation of payment but to accomplish something. That something is for the common good of the community. Thus, it is intelligibly expressed in the subtitle of Tejado's volume: *How Filipino Pentecostals Build Communities in the Philippines*. This research brings out a significant framework with a Pentecostal perspective that is incarnational in nature to reach out the rural poor in Northern Luzon. It is apparent in the pages of Tejado's work that he was successful in interpreting the meaning of civic engagement among the Filipino Pentecostals.

Since this work was originally written as a D.Min. project for Asia Pacific Theological Seminary, Douglas Petersen—who supervised the writing process—provides a foreword. He states that "this research represents one of the first (if not the first) endeavors of its kind to probe deeper into the identity, nature, and functions of rural Pentecostal Christians (anywhere), especially the relationship between their religious beliefs, attitudes and practices with social economic, and political dimensions." (vii) The reviewer agrees with Petersen. The field research of Tejado is substantial. Because of poverty in the Ilocano and Cordilleran areas of Northern Luzon, the author sees how "the social capital or civic engagement," which means "social relationships that help people to get along with each other and act more effectively than they could as isolated individuals," is a necessity to the Pentecostal congregations. (12) In addition, Tejado employs "a participatory approach" in his inquiry of the role of the Pentecostal faith in civic engagement.

Sambayanihan has seven chapters. The first reflects a typical doctoral work's initial chapter. It gives the research question and the rationale for the writing of this project. Tejado stresses the poverty context of his research. The introduction of the structure of his investigation starts with a narrative of a poor rural family that received

the attention of an Assemblies of God congregation. This poor family came to know Christ and eventually the local church began a social ministry. (1) From the story of the Mateo family, it moves to the colonial past of the Filipinos and the big disparity between the rich and the poor, the corruption in the government, the poverty brought by globalization, exportation of Filipino labor and the exploitation of children. (2-8) These things that Tejedó presents are telling. Hence, the issue and its importance as well as the demography of people for empirical study are well argued. The methodology of the study is “a combination of theoretical, qualitative and quantitative research.” (15) Survey questionnaires and tabulation of data provide the information about the specific churches that are studied. (See appendices on pages 131-150.) The direction of the project is understandable and clearly outlined.

The second chapter is a survey of the writings of social scientists that talk about civic engagement or social capital. Tejedó reviews the theories of Bourdieu, Coleman, Sen, Putnam, Fukuyama as well as the recognition of the American Pentecostals’ initiative on social capital, the NGOs in the Philippines, Catholic works, NCCP, PCEC and the Filipino Evangelicals’ ISAAC in developing people. (20-39) In connection with chapter two, the next chapter is all about the process of research and matters of method. For the reviewer this part is vital. Methodology of research is crucial when one does a doctoral work. Tejedó is clear in demonstrating what he wants to accomplish in his research. He describes and informs the reader concerning the target people and the locations of his investigation, the manner in which the data will be collected and analyzed as well as the use of statistical treatment of the materials gathered in the questionnaires. The author also employed personal interviews with people in the process of his research.

Chapters four and five are the reports of the field research. In the fourth chapter, Tejedó makes a comparison and contrast of the responses of the Ilocano and the Cordilleran Pentecostals to the idea of civic engagement. The result is that “there is no marked difference between the two groups” which means “that Ilocano and Cordilleran Pentecostal church members have the same level of enthusiasm and vigor in engagement in civic and community activities.” (84) In the fifth chapter, the author gives an overview of the development of Ilocano and Cordilleran Pentecostal involvement with social capital. He uses the seven models of civic engagement. By using case studies among the seven selected churches, the models observed by the author develop in a concrete way. Tejedó describes “ecological preservation,”

“political participation,” “*bayanihan* savings and church-based micro financing,” “community participation,” “rehabilitation center for demon-possessed and mentally retarded patients,” “cooperative foundation” and “home for children.” (95-107)

In the next chapter, Tejedo moves from philosophical concept and empirical data to a theological articulation of the Pentecostal practice of social capital. He suggests that “Pentecostal civic engagement must be grounded from what the Bible describes and prescribes about the conditions of the poor.” (110) The author also argues for the notion of creation in terms of the Spirit’s holistic work. (113) The call of God’s people to bless the nations indicates blessing the communities, bringing righteous governance with the anointing of God in political and social action. Accordingly, the Bible is clear that justice for the poor is the focus of Spirit inspired prophets of old. (117) The “participatory practice” in the communities should be a focus for a Spirit filled ministry. Therefore Tejedo concludes in chapter seven that social science approaches could be treated by Pentecostals as “amoral, that is, they are neither evil or wrong.” (121) He points out that his empirical inquiry confirms the Ilocano and Cordilleran Pentecostals that have “a strong deposit of social capital could be a support for the vulnerable people in the society and will increase social cohesion and less social exclusion.” (121)

The original title of Tejedo’s doctoral work is “Developing a Pentecostal Civic Engagement as a Way of Building Poor Communities in the Philippines: A Case of Lowland and Highland Ilocano Pentecostals in Northern Luzon, Philippines (2011).” He also published a synopsis of his D.Min. project with the title “Pentecostal Civic Engagement: How Ilocano Pentecostal Churches Build Poor Communities in the Philippines,” *Asian Journal of Pentecostal Studies* 13/1 (January 2010): 41-64. This article is a microcosm of the larger work that he was completing at that time. In other words, this current book under review is well summarized by Tejedo in his earlier essay. The reviewer recommends the reader to read this article of the author. Reading it is of much help for an overview of *Sambayanihan*. Comparing the different titles, the current title of the book is the most eye catching of the three. It both contextualizes and represents what the book is all about. There is certainly a way to address poverty in rural Philippines. Indeed, Pentecostals are empowered by the Spirit to do *Sambayanihan*!

R. G. dela Cruz

Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010), paperback, xii + 136 pp., ISBN: 978-0981965130, US\$ 12.95.

Roger Stronstad inaugurated what is currently known as the William W. Menzies Lectureship at Asia Pacific Theological Seminary, Baguio City, Philippines, in February, 1993. This volume includes the four major lectures that he gave, revised and updated for publication. It was originally produced by Sheffield Academic Press in the Journal of Pentecostal Theology Supplement Series in 1999. It was also reprinted by T & T Clark in 2003. Now it is a delight to see the new edition of Stronstad's *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* in print once again, courtesy of the CPT Press. It brings out the best of Pentecostal scholarship. This volume is a follow-up work of the author for one of the crucial Pentecostal publications on Luke-Acts, namely, *The Charismatic Theology of St. Luke* (Hendrickson Publishers, 1984) where he argues that Luke should be treated as a theologian in his own right apart from Paul and so should his pneumatology be seen as vocational. Accordingly, the charismatic theology of Luke-Acts is prophetic in nature. His conclusion is based on an inductive study of the Spirit. In *The Prophethood of All Believers*, once again the author focuses on the narrative hermeneutics in interpreting Luke-Acts. The result of his study is a strong argument for viewing the pneumatology of Luke as describing the prophethood of all Christian disciples. It has been highlighted again in this title that Luke is using his narrative to communicate theology. Stronstad's exegesis of Luke-Acts is a perceptive one and it is contributing something to the articulation of Pentecostal hermeneutics and theology. Hence, this work of Stronstad is appropriately reissued in a new edition by the Centre for Pentecostal Theology— CPT Press in the Pentecostal Theological Seminary, Cleveland, Tennessee. Reading *The Prophethood of All Believers* is a must for this current generation of Pentecostal students and ministers.

After an introduction, the book presents seven chapters. The chapters are all dealing with the prophetic Lukan pneumatology. Chapter one talks about the hermeneutical issue of Luke-Acts. Stronstad argues for “the narrative strategies” of Luke that includes “programmatic episodes” to give “successive reports” about the experience of the Spirit in Luke-Acts. The Lukan two-volume work is “selective history” and the paradigm that Luke presents should be applied. Neither the “historical particularity for the early Christian

community” nor the temporal “early Church practices” but rather “the principle inherent in a particular practice” must be applied. The groundwork that the author places in this initial chapter is very vital for the arguments that he makes in the subsequent chapters. In chapters two to six, Stronstad demonstrates his central thesis of “the prophethood of all believers” in Luke-Acts. He argues in chapter two that Jesus was an “anointed” and an “eschatological” prophet who was “mighty in word and deed.” Then, in chapter three, he contends that the early disciples of Jesus experienced Spirit-baptism that brought about the “prophethood of all believers.” The author explains in the following chapter how Moses’ desire for all people to be prophets and Joel’s prophecy of the outpouring of the Spirit nationwide are fulfilled when “the community of prophets becomes a nation.” The next chapter presents the deeds of the charismatic prophets namely, Stephen, Philip, Barnabas, Agabus and Peter. In chapter six, Stronstad depicts Paul as a charismatic apostle-prophet who pioneers prophetic communities in the local churches he plants among the Gentiles. The final chapter is a synthesis of his inductive study of Luke-Acts maintaining the validity of his central thesis that all Christian believers are prophets indeed.

Stronstad prefaces this new edition with confidence that the book has “not eroded its value, nor found its basic premise, namely, that the Lukan portrayal of God’s people as a community of charismatic prophets, untenable.” True to his preface, the author did not revise his book, except that the bibliography is updated. The author has not changed his views. He thinks that his study of Luke-Acts is sound. He only believes that he can still sharpen his arguments. Sound exegesis is important, and exegetical fallacy should be avoided. Exegesis can be abused. Each biblical scholar, like Stronstad, must focus on the hermeneutical methodology that has been adopted in the process of inquiry. This focus, in Stronstad's case, is the inductive analysis of the expressed pneumatology through the Lukan story of Jesus and his followers. That focus is important. It will be the fence that will guard him against any sidetrack, which is not vital to support the perspective of his hermeneutical aim. Concerning the method of interpretation that he employs, that is, a narrative paradigm analysis, is in turn anticipated to produce a system of theology that is discernible in Luke’s narrative. This system of theology brings to a near impossibility the viewing of anything that contends with or exists outside the system which Stronstad carefully develops. In other words, he is not going to give any attention to issues that may confuse or destruct the arguments that he generates from the system he develops in the process of his

study. If consistency in his approach places Stronstad in a difficult position, he may bypass the questions or consider some manner of reasoning to bypass the situation and suit it to the system that he is using. This avoidance of confronting subsequent questions upon a theological result is more or less based on the perspective and the agenda of the author in his inquiry. In any case, the integrity of Stronstad may not be questioned for it is his prerogative to do that. His adoption of a narrative paradigm analysis is legitimate.

Looking at the patterns in the narrative of Luke-Acts to come up with a theology of “the prophethood of all believers” is a significant principle that should be adopted in interpreting the narrative genre. In the narrative, the theology is disclosed in the story. It is the story in the narrative that articulates the intended meaning of the author. The establishment of the authorial intent through the examination of the paradigm in the narrative is the strength of Stronstad's hermeneutics. The author's approach is Evangelical. He follows the argument of Luke in the narrative presentation and comes up with a significant narrative paradigm, which is rooted in the Old Testament presentation of narrative paradigm. Furthermore, by using the Old Testament narrative paradigm approach, he is able to establish that the interpretive methodology he adopts is not strange to the original readers of the New Testament, especially to that of Luke-Acts. Since the scripture of apostolic Christianity is actually the Old Testament, Stronstad's presentation of his system of interpretation appears to be in line with that of the original readers of the Luke-Acts narrative. If that is the case, Stronstad's study brings to Pentecostal theology a valid and adoptable established system of biblical interpretation. Recognizing that the Pentecostal theology is based entirely on Luke-Acts, therefore the Pentecostal theological system is built on how the paradigm in Luke-Acts narrative is understood. If Stronstad is right, Pentecostal theology is legitimate and has a place in the theology of the New Testament. Based on the system of theology that he uses, he comes up with a theology of the prophethood of all believers that was taught by Luke.

R. G. dela Cruz

Craig Keener and M. Daniel Carroll R., eds., *Global Voices: Reading the Bible in the Majority World* (Peabody, MA: Hendrickson Publishers, 2013). xv + 126 pp.

The collected essays in this volume survey global Christianity in light of new approaches to interpreting Scripture. The focus of contemporary Christianity has shifted from the West to the global South, gaining increasing interest in the interpretive traditions of ethnocultural and immigrant communities. *Global Voices* features contributions from Western and non-Western scholars.

The ten essays in this book discuss the phenomenal cross-continental growth of Christianity in Latin America, Africa, and Asia. In the first chapter, M. Daniel Carroll R. draws on teaching experience in Guatemala by way of articulating a Hispanic diaspora perspective. K. K. Keo offers a multicultural reading from an eschatological and cross-cultural perspective (chapter two). A Chinese-Malaysian immigrant, Keo overcame double marginalization in a nation overrun by British colonialism, in a land where Muslims and natives are considered first class citizens. David A. deSilva and Nijay Gupta offer Sri Lankan perspectives based on the book of Galatians (chapters three and four). Sri Lanka Christians continue to live in a largely colonized context. The challenge here lies in following the incarnational model exemplified in Galatians in order to address the minority and indigenous countries of Sri Lanka. Also utilizing an incarnational approach is Barbara M. Leung Lai (chapter five). A first generation Chinese-Canadian, born and raised in Hong Kong, Lai argues from a survival metaphor in the book of Daniel that an incarnational, appropriative model (“the word becoming flesh”) exists at the intersection between text and reader. A response to Lai is provided by Chloe Sun (chapter six). Sun extends the idea of survival to first and second generation immigrants who intend on concealing their ethnic origin in the interest of acculturation and blending new cultures more effectively than first generation parents.

In chapter seven the trajectory of the book transitions to African Pentecostal spirituality. J. Ayodeji Adewuya stresses the role of demon possession and evil spirits in light of the focus in Ephesians on “principalities” and “powers” (6:10-18). The African biblical worldview, closely connected to evil spiritual powers, has tremendous implications for biblical scholarship; an argument forcefully articulated by Daniel K. Darko (chapter eight) who advocates an emphasis on the transcendent in Western scholarship. Biblical scholars on the whole are

far behind growing trends connected to witchcraft, Wicca, and *Santería*. In the closing chapters, Grant LeMarquand and Osvaldo Padilla examine the contribution made by African believers regarding the interpretation of Scripture in the Western world, where there is grave danger of syncretism and even the domestication of God, inhabiting “a world that in many areas (persecution, economics, and religious ethos) is not as foreign to the biblical world” (118).

The strength of this work rests in the attention it gives to matters of culture and the miraculous. A major reason the credibility of the Bible is questioned is its sheer otherness, not only related to ethnicity, culture, and tradition, but also morality. The Jesus of modern liberalism is quite different from the Jesus of Africa, Latin America, Asia, and other non-Western contexts. As the contributors of this work have demonstrated, the Jesus of the gospels is immanently concerned with political instability, war, ethnic tension and gender inequality in African places where the effect of colonialization and ongoing globalization have wounded Sri Lankan Christians.

By way of reflection, the inexorable shift of Christianity from the Global North to the Global South confronts missiologists with a new dilemma. Why is it that immigrants and refugee communities come to Latin American mission agencies with the express purpose of reaching out to the West? Something vital, unique, and transformative is occurring precisely at the intersection between these communities and Third World regions. The result is a Christianity that is readying, and in some places already thriving, as nations confront Western decadence and secular powers.

The uniqueness of *Global Voices* is that it engages these perspectives from a robust biblical perspective. Moreover, this book brings together hermeneutical standpoints from across the greater regions of the Majority World. The ‘incarnational’ model draws attention to the revelation of God in Jesus, framed in the greater context of revelation history. The vision of the incarnate Lord as risen Savior extends from the prophecies of Daniel to the New Testament epistolary writings and beyond, covering the full gamut of biblical revelation.

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