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ABSTRACT

AN EVALUATION OF THE CONCEPT OF SEMINARY IN
MISSION WITH REFERENCE TO THE LATIN
AMERICAN ADVENTIST THEOLOGICAL
SEMINARY

by

Juan Millanao Orrego

Adviser: Werner Vyhmeister

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN EVALUATION OF THE CONCEPT OF SEMINARY IN MISSION
WITH REFERENCE TO THE LATIN AMERICAN ADVENTIST
THEOLOGICAL SEMINARY

Name of researcher: Juan Millanao Orrego

Name and degree of faculty adviser: Werner Vyhmeister,
Ph.D.

Date completed: July 1992

This study dealt with the Seminary in Mission (SIM) concept held by the Latin American Adventist Theological Seminary (LAATS), its current perception, and its degree of application in the five LAATS campuses. The creation of LAATS by the South American Division of the Seventh-day Adventist (SDA) Church in 1979 resulted in a reorganization and maximization of theological educational resources, including those at the undergraduate level. The SIM concept, adopted by LAATS at that time, indicates that faculty will carry out on-campus academic activities as well as off-campus field work with students on a weekly basis. The

implementation of this concept has been gradual. There was a need to evaluate the current understanding of the SIM concept and its application.

The first part of this study attempted to develop a theoretical framework to obtain criteria for an evaluation of the SIM concept. Biblical models for ministerial training (e.g., the schools of the prophets, Jesus and his disciples, Paul's instruction to Timothy and Titus) were explored. In addition, instructions contained in the writings of Ellen G. White were searched.

The second part of this project attempted to make an evaluation of the SIM concept by means of a comparative study between the theoretical findings of Part One and the perceptions stated by respondents to a survey on the SIM concept.

The evaluation of the SIM concept indicated that the concept itself is widely accepted. However, its degree of application appears to be uneven and comparatively weak.

A suggested strategy based on one of LAATS' campuses and some conclusions could provide insights to further implement the SIM concept in the territory of the South American Division.

Andrews University
Seventh-day Adventist Theological Seminary

AN EVALUATION OF THE CONCEPT OF SEMINARY IN
MISSION WITH REFERENCE TO THE LATIN
AMERICAN ADVENTIST THEOLOGICAL
SEMINARY

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Juan Millanao Orrego

July 1992

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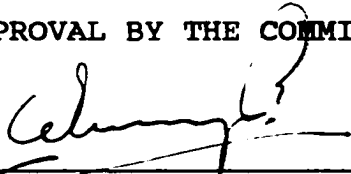
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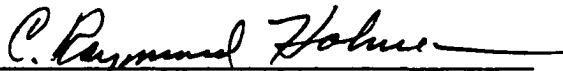
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July 10, 1992

Date approved

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INTRODUCTION

Statement of the Problem

Theological education has experienced significant developments during the last two decades in the territory of the South American Division (SAD). Graduate level studies started in 1980 when the Latin American Adventist Theological Seminary (LAATS) began to operate. LAATS offered master's programs in Religion and Theology and supervised the undergraduate Religion program offered by five colleges. In order to keep a balance between the ecclesiastical and academic demands, LAATS adopted as a central philosophical concern the Seminary in Mission (SIM) concept. The implementation of this concept has been gradual and not free from some resistance.

Since 1979 LAATS has been promoting the adoption of the SIM concept in all its branches in the SAD. However, no evaluation of this concept had been done.

Purpose of the Project

The purpose of this project was to examine the SIM concept in the context of some biblical and early SDA models of preparation for ministry, and to evaluate the

current strength of both the concept and its application in LAATS.

Method

To develop criteria in order to do the analysis, comparison, and evaluation of the SIM concept, the following procedure was used:

1. Biblical models for ministerial training were studied.
2. Instructions on ministerial training were gleaned from the writings of E. G. White.
3. A questionnaire was prepared (Seminary in Mission Survey) and mailed to faculty and administrators of the five LAATS campuses. A letter with additional questions was also mailed to the chairs/deans of the departments/schools of Religion in the five campuses.
4. The theoretical findings (models) were compared with the Seminary in Mission Survey results. Some conclusions and suggestions for further study were derived from that comparative study.

The following methodological assumptions were made in this study:

1. That a comparative study is a valid method of determining the current situation of the SIM concept.
2. That the perceptions of the group surveyed would provide reliable indicators on the SIM concept.

Limitations of the Project

Part Two of this study was essentially based on the respondents' perception of the SIM concept as held by LAATS. It is neither an evaluation nor a comparison of the philosophy of one seminary with that of another. It is simply an evaluation of the SIM concept based on the respondents' perceptions of the concept and its application. This study focused on the undergraduate level of theological studies.

Overview

This project report consists of two parts. The first provides models of ministerial training derived from selected biblical passages and the writings of Ellen G. White. From these models criteria were derived to evaluate the SIM concept.

In the second part of this report the SIM concept, as perceived by LAATS faculty and administrators, is evaluated in the light of the models for ministerial training studied in Part One. A strategy for the improvement of the application of the SIM concept is also offered. Suggestions for further study emerging from the data are presented at the end.

PART ONE

**THE SEMINARY IN MISSION AND
ITS FOUNDATIONS**

CHAPTER I

THE LATIN AMERICAN ADVENTIST THEOLOGICAL SEMINARY AND THE CONCEPT OF SEMINARY IN MISSION

LAATS is an institution of the South American Division of the Seventh-day Adventist Church. Foundational to this institution is the concept of "Seminary in Mission" (SIM). In order to understand why the SIM philosophy was adopted, it is necessary to make a brief survey of the history of SDA theological education within the territory of the SAD. This is followed by a study of the SIM concept.

Brief History of LAATS

Ministerial training in the SAD territory was offered basically at the secondary school level during the first decades of this century. By the 1930s it had shifted to the junior college level. In 1958, Brazil College and River Plate College (Argentina) were authorized to offer a four-year program of theological education. By 1963 five senior colleges were offering this program.¹ By the mid-

¹Werner Vyhmeister, "Seventh-day Adventist Theological Education in the Territory of the South American Division" Unpublished paper, Andrews University, (Berrien Springs, Michigan, 1977), 14.

1970s there were already hundreds of graduates from these senior colleges.¹

A survey of SAD ministers conducted in 1976 indicated their interest in graduate level theological education.² They knew that lay people in some local churches were holding more advanced degrees than their ministers. Society in general was expecting better prepared professionals. The SAD began a careful study of the possibility of establishing its own graduate level seminary.

Initially the SAD envisioned a traditional, residential seminary with its own campus, library, faculty, and student housing. Very soon it became obvious that the cost would be prohibitive. In addition there were not enough qualified professors that could be called to the seminary from the SAD colleges without jeopardizing their bachelor of theology programs. Sponsoring additional faculty to work on doctoral degrees would take many years.

The SAD opted for a non-traditional seminary model. It would offer a master's program in eight-week summer sessions, in three strategically located colleges. Pastors would attend the school in their respective areas. Faculty

¹Nancy Vyhmeister, "Implications of Selected Curricular Determinants for Seventh-day Adventist Graduate Theological Education in the South American Division" (Ed.D. diss., Andrews University, 1978), 204.

²Ibid., 215-217. Many ministers (141 out of 341) that answered the pertinent question, said that they were even willing to cover a share of the cost involved in further theological studies.

from the existing colleges and from beyond the SAD territory would be invited to teach in the summer sessions. No new facilities would be built. The SAD and the organization that would send pastors to study during the summer sessions would share the cost of operation.

The Board of Higher Education of the General Conference of SDA approved the plan in 1978. The SAD conducted a special review of financial, academic, and administrative aspects of LAATS in January, 1980, at Foz do Iguacu. In March of 1980 LAATS' internal policy (Basic Document) was approved by the SAD. The new seminary began operation on the campuses of Brazil College, River Plate College (Argentina), and Inca Union College (Peru) January of 1981.¹

LAATS was established with the special purpose of offering graduate theological education. As plans were formulated, it became obvious that close coordination was needed between the undergraduate and graduate programs. This led to the conviction that the bachelor of theology program offered in the five SAD colleges should also be included as part of LAATS. The departments of religion would continue to belong to the respective colleges, but LAATS would, with adequate regional participation, guide the curriculum design, advise on faculty hiring, and en-

¹Nevil Gorski, "Brief History of LAATS" (Brasilia, Brazil: Department of Education, SAD, 1987), 1-3.

courage the adoption of the basic SIM philosophy. The chairmen of the religion departments became LAATS coordinators at the undergraduate level.¹ The chairmen of Brazil, River Plate, and Inca Union colleges would have, in addition, the responsibility of administering the yearly graduate level sessions. LAATS' president-dean, also a field secretary of the SAD, would be located at the Division headquarters in Brasilia, Brazil.

LAATS and Its Concept of Seminary in Mission

This section is a study of the SIM concept. It begins with a definition of the concept, based on LAATS's current policy. It is followed by a brief survey exploring potential influence over the SIM concept from other Christian denominations and/or schools of theology.

The Concept of Seminary in Mission: LAATS' Definition

According to the latest edition of LAATS policy,² the SIM concept has been partially grounded in biblical-

¹Enrique Becerra, second president-dean of LAATS (1986-1992), reported in 1987 that "in the five campuses the preparation of the future pastors for the church is carried out, and a B.A. degree is offered in three majors: Biblical Theology, Pastoral Theology, and Teaching of Religion. Currently registration stands at around 640 students at this level." "LAATS: South American Division" (LAATS, South American Division, 1987), 1.

²Internal Policy, Latin American Adventist Theological Seminary (Brasilia, Brasil: 1988), 111.

theological models as well as on the counsel of Ellen G. White regarding ministerial training. The SIM philosophy

does not conceive the church as a human institution, but as a continuity of believers directed by the Holy Spirit who have accepted the preaching of the Gospel as their only mission on earth. This mission was received directly from Christ (Matt 28:19,20; John 20:21; Rev 14:6,7).¹

From the perspective of SDA tradition, as quoted in LAATS' policy, E. G. White recommends,

There should be men and women who are qualified to work in the churches and to train our young people for special lines of work, that souls may be brought to see Jesus. The schools established by us should have in view this object, and not be after the order of the denominational schools established by other churches, or after the order of worldly seminaries and colleges.²

The following paragraph sharpens the SIM philosophy:

The SDA Church does not propose to separate the teachers from the missionary activities they are actively carrying out, with the aim of their being dedicated only to the preparation of pastors. Rather, it intends that a specialized group of ministers (workers) prepare new ministers while actively working for the salvation of men.³

In 1984, after the first graduation of the master's programs was held, Mario Veloso, LAATS' first president-dean, included the following comments in a report to the Executive Board:

¹Ibid., 110-111.

²Ellen G. White, Fundamentals of Christian Education (Nashville, Tennessee: Southern Publishing Association, 1923), 231.

³Internal Policy, 111.

The seminary should be closely related with the mission of the church, with teachers and students participating in the activities of the church. The teachers became pastors of congregations in order to have an up-to-date experience in the life of the church and to use that experience in preparing pastors. . . . It is true that one hundred percent participation by teachers and students in all the institutions was not achieved, but many of them are now carrying out this part of the program in an outstanding manner.¹

Provision had been made to provide room for other activities beyond pastoral work. A teacher could serve as an assistant director of a conference/mission department and/or in connection with special projects in harmony with his/her abilities and the program of the conference/mission where the campus is located and which has these activities.²

Summarizing, the SIM concept can be described as an attempt to focus ministerial training on the gospel commission, the priority task of the church. Implicit in the concept is the idea that theological studies and field work are part of the weekly task of both student and teacher.³

After briefly considering LAATS' basic concept of SIM, the question arises: Is SIM a peculiar concept of the SDA Church in South America? Do educational experiences of other South American and worldwide Christian churches

¹Mario Veloso, "LAATS: Extract from the Report Presented to the Executive Board, June 1984 by the Dean" (Brasilia, Brazil: LAATS, 1984), 2.

²Internal Policy, 86.

³For more details on the philosophy of the SIM concept, see section 2 of the Survey Instrument in Appendix A.

contain elements that may be related to the SIM concept adopted by LAATS?

Developments on Education in
Mission among Catholics and
Protestants in South
America

It may be observed, first of all, that the SIM concept is to some extent in line with the current debate on practice of education in mission. The discussion has focused on three levels that are closely related: (1) seeking to revitalize local congregations in mission; (2) education and programs for ministerial training in institutions with emphasis on mission, and (3) a renewal of the church's policy and structure in order to accomplish the mission.¹

Catholics and Protestants have been involved simultaneously since 1968 in what may be called the awakening of missiology in South America.² However, the study and practice of mission has taken different forms among these

¹Christopher Duraisingh, "Editorial," International Review of Mission 81 (January, 1992): 4.

²Orlando Costas, "Missiology in Contemporary Latin America: A Survey," Missions and Theological Education, ed. Harvie M. Conn and Samuel F. Rowen (Farmington, Michigan: Associates of Urbanus, 1984), 85-103. According to Costas the first Latin American General Episcopal Conference, held in 1955, marked the beginning of CELAM. By 1960, the Latin American Pastoral Institute (IPLA) was created as a department of CELAM. IPLA, together with the movement of Base Ecclesial Communities (CEB) made a major impact over the second General Episcopal Conference (CELAM-II) held in Medellin, Colombia, in 1968.

Christian traditions. And even within each of these traditions there are different trends.

The main impact of the latest Catholic missiological reflection is related to parish-based work. This is a natural consequence of a study made on social realities within South America. The study also considered the crisis of priestly vocation. Specific actions were taken on mission and evangelization.¹ Today's Catholicism in South America, despite its shortage of priests, enjoys a measure of social prestige due to the active local parishes.

Protestant missiology has run parallel to Catholic reflection and activity, but in a different form. Two important meetings held in 1969² are considered by Protestants as equivalent in importance to the one held by Catholics in Medellin, Colombia, in 1968.

The missiological analysis of these two Christian traditions in Latin America had experienced a point of convergence. During the late 1970s, both focused on the local parish as a key factor for mission and evangelization. Catholics reinforced their parishes through Base Ecclesial Communities (CEB). Protestants gave a new impetus to the mission by considering theological

¹Ibid., 87-98.

²The third Latin American Protestant Conference (III CELA) was held in Buenos Aires, July 1969. The same year, the First Latin American Congress on Evangelization was held in Bogota, November 1969. For more details see *ibid.*, 101-103.

education (e.g., missiology) based on the historical situation of the congregations within Latin America.¹

Perhaps, more than anything else, the Protestant impact on LAATS during the 1980s may be that of reinforcing the concept of SIM. Protestant categories and historical analysis were endorsed.² Agreements reached by the Latin American Theological Fraternity in 1985 were used in order

¹Ibid., 81-86, 91, 103-105.

²Enrique Becerra, "An 'In-Mission' Seminary" (Brasilia, Brasil. Latin American Adventist Theological Seminary, 1986), 1,2. Becerra said: "We are particularly interested in a Seminary within the context of this Mission, in the specific situation of the Latin American church." He adopted Norberto Sarocco's historical outline in order to justify the implementation of a Seminary in mission. Becerra summarizes Sarocco's view on the state of Protestant theological education within Latin America during the 1950s and early 1960s (contained in "The Search of New Models for Theological Education," a report submitted by Sarocco at Conocoto, Quito, Ecuador, August 19-23, 1985, before a meeting of Latin American theologians and educators, sponsored by the Latin American Theological Fraternity [FTL]), as follows: "theological education . . . arrived . . . in our lands from the hands of missionaries who had the objective of training native leaders. At first they are small groups of students characterized by a deep evangelistic passion." However, gradually that passion gave way to an institutionalization of theological education. They "lose their missionary vision and adopt the position of perpetuating the denominational structure, according to the characteristics brought from abroad. The institutions of ministerial training then become strategic centers Building were erected, investments [were] made in libraries, and the training of professors in the United States and Europe was sponsored . . . without noticing the fact that the context in which they were located was totally different."

to promote the concept of SIM in the SDA milieu in South America.¹

Possibly, both Protestants and Adventists in South America were influenced by previous studies and experiments on theological education in the United States. This is a possibility that deserves attention.

United States: Education in Mission

The study of theological education in the United States made by Niebuhr, Williams, and Gustafson, published in 1957 has become a classical reference.² Literature on this subject during the 1960s and the 1970s was limited. This changed during the 1980s. The past decade has been characterized by an abundant production of books and articles related to the problems that theological education is experiencing.³

According to Niebuhr, "the requirement that academic work in classroom and library be accompanied by active

¹Ibid., 3. According to Becerra in the FTL 1985 meeting, under curricular considerations, it was suggested: (1) to situate the theological plan in the local church, and (2) to incorporate ministers in the faculties of seminaries.

²Richard H. Niebuhr, Daniel D. Williams, and James M. Gustafson, The Advancement of Theological Education (New York: Harper and Brothers, 1957).

³For a complete summary of those problems and suggested solutions, see James Gustafson, "Reflections on the Literature on Theological Education Published Between 1955-1985," Theological Education 24 (Supplement II, 1988): 9-73.

participation in church work has been increasingly accepted during the past twenty years."¹ The motivation was varied; the results, somewhat mixed.² Field work by itself did not solve the problems that it intended to cure.³

Gustafson, making an analysis of theological education based on literature published from 1955 to 1985, lists eighty eight critical observations on theological education. Some of the problems that are relevant to this study are:

1. Discrepancy between the practice of ministry and the way in which ministers are trained in theological schools

2. Isolation of theological education from society, from the life of the churches

¹Niebuhr et al., The Advancement of Theological Education, 22.

²Ibid., 56. Niebuhr comments: "Sometimes the faculty member fulfills these church obligations as one way of enhancing the status and public relations of his seminary among the churches. Often he accepts this work out of his own sense of responsibility as a churchman. In many cases the supplementation of his income with some outside remuneration is a practical necessity. These activities increase his store of experience. They encourage him to keep his work in vital relation to human problems; but at the same time his own deeper mastery of his field of study may suffer from the amount of time and energy which goes into these services."

³Ibid., 22: "To an increasing extent, though still inadequately, schools are employing faculty members whose chief responsibility is supervision of this field work This whole movement--the development of field work, internship, and clinical training--during the last twenty or thirty years has been so rapid that its organization and direction remain somewhat in arrear."

3. Theological education not student-centered
4. Absence of significant lay participation in theological education
5. The perennial problem between theory and practice (how faculties use their time, etc).

Two general conclusions may be drawn from Gustafson's analysis: (1) a significant increase of field work does not necessarily prevent or cure all the modern problems of theological education, and (2) some of the main elements of the SIM concept were already present in the world of theological education before LAATS' creation.

CHAPTER II

SELECTED BIBLICAL DATA RELATED TO THE CONCEPT OF SEMINARY IN MISSION

The Bible shows a great deal of concern regarding ministerial training. Both the Old Testament and the New Testament contain a religious philosophy of education. Seeking to broaden the boundaries of the current study of LAATS' philosophy of education, it seems appropriate to explore such biblical philosophy.¹ The purpose of this chapter is to identify the biblical educational principles that may be relevant to LAATS and its SIM concept. A survey will be made of the Old Testament philosophy of religious education, represented by the "schools of the prophets." Selected portions of the gospels dealing with Jesus' approach to ministerial formation are reviewed. The

¹Recently, Craig Dykstra has commented that "theological schools have changed in many ways over a short period of time. Most of these changes portend more change ahead. . . . We have adapted to some of these by creating additional programs and by incorporating into our institutions a more diverse body of participants. But the process has heretofore largely been one of addition-or subtraction-not yet qualitative, fundamental reorientation." Craig Dykstra, "Looking Ahead at Theological Education," Theological Education 28 (Autumn 1991): 96.

ministerial training that Timothy and Titus received from Paul is also studied.

The Schools of the Prophets¹

The schools of the prophets were apparently established by Samuel (1 Sam 10:5,10; 19:20) and reestablished by Elijah. At the time of Elijah one school was located in Bethel (2 Kgs 2:3), another in Jericho (vss. 15, 18), and a third one in Gilgal (2 Kgs 4:38-41; cf. 2:1). The students were identified as "prophets" or "sons of the prophets," from which the name "schools of the prophets" has been derived.

Elisha continued the work for the schools of the prophets (2 Kgs 2:15-18; 4:38; 5:22). He visited the schools to teach the students (2 Kgs 4:38) because "teaching was integral to the prophetic role."²

The Bible provides limited information about the purpose of the schools of the prophets. From the Biblical references to the "prophets" and the "sons of the prophets" of the times of Samuel, Elijah, and Elisha, we learn that a

¹The term "schools of the prophets" does not appear in the Old Testament.

²R. A. Culpepper, "Education," International Standard Bible Encyclopedia (Grand Rapids: Eerdmans, 1979), 2: 24. The expression "sitting before him" (2 Kgs 4:38) has been connected by Culpepper to an act of teaching. This image is also common in the New Testament (cf. Luke 10:39; Acts 22:3). This author also describes the schools of the prophets as entities independent of any government or civil authority.

significant number of young men studied at each school (cf. 2 Kgs 2:5,7; 4:38-41; 6:1-7).¹ At least some of them were married (2 Kgs 4:1).² The name given to them and their close association with prophets like Samuel, Elijah, and Elisha suggest that they were brought together to be prepared as spiritual leaders of the people. Some may have served later at a local level, while others at the national level. Some were involved in specific missions, like anointing a future king of Israel following Elisha's instructions (2 Kgs 9:1-10), or conveying God's displeasure to a king (1 Kgs 20:35-42). Some, in fact hundreds of them, may have served as spiritual advisors to kings and other government officials (cf. 1 Kgs 22:5-28; 2 Chr 18:5-27).³ Thus the main purpose of these schools appears to have been the preparation of spiritual leaders⁴ who could teach,⁵ guide, advise, and even prophesy as directed by God.

¹According to Ellen G. White, the students enrolled were "pious, intelligent, and studious." See Education (Mountain View, California: Pacific Press, 1903), 46.

²Some domestic needs were attended to in the schools of the prophets. See J. Kaster, "Education, OT," The Interpreter's Dictionary of the Bible (Nashville: Abingdon Press, 1990), 2:31.

³Important kings of Israel, such as David and Solomon, were influenced by them. See White, Education, 47-48.

⁴See Ibid., 46.

⁵See White, Fundamentals of Christian Education, 96.

Little is mentioned in the Bible about the program of study at the schools of the prophets.¹ It can be assumed that heavy emphasis was placed on character and spiritual formation.² The history of Israel must have been prominent, including God's instructions given through Moses and the many illustrations of God's leading through centuries marked with spiritual victories and defeats. The few biblical references to the schools of the prophets also suggest the teaching and exercise of practical skills.³ Outdoor physical work is mentioned (2 Kgs 6:1-7).⁴ The

¹Kaster, based on 1 Sam 10:5,10; 19:20, stated that the schools of the prophets had "organized instruction," and that "there was at least a certain body of knowledge and/or skills which was imparted" to the young people enrolled. See "Education, OT," IDB, 2: 31. According to E. G. White oral teaching was popular as well as the reading of rolls containing the Sacred Scriptures. See Education, 47.

²See A. R. S. Kennedy, "Education," A Dictionary of the Bible (New York: Charles Scribner's Sons, 1908), 1: 647.

³Kaster comments that "it is interesting to note that among the body of science at the command of the prophets, and which they transmitted to their pupils, was a knowledge of poisonous herbs and their antidotes (2 Kgs 4:39-41). This was evidently a part of their general knowledge of the medical science of their day (2 Kgs 4:19,32-35). These medical arts were part of the general science of the ancient Near East, and were taught by both priest and prophets to their pupils in ancient Israel, as in the temple schools of Egypt and Mesopotamia." "Education, OT," 31.

⁴According to E. G. White, physical and religious training were complementary in the schools of the prophets. They not only attempted to teach the "intimate relation between the mind and the body." Active labor, habits of diligence would serve as a shield against "many evil and degrading practices that are so often the result of

dimension of service was an important part of the overall learning experience of the sons of the prophets. Balance was needed in the preparation of spiritual leaders.¹

Jesus and His Disciples

Jesus, as a teacher was unique in his teaching methodology² and in the content of his teaching.³

idleness." This educational emphasis intended to produce "self-reliance," in line "with the primary object of education," which is to come "into harmony with the Creator." See Patriarchs and Prophets (Mountain View, California: Pacific Press, 1946), 601.

¹"The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry. . . . The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system--the Lamb of God, that was to take away the sin of the world. A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit." E. G. White, Education, 47.

²Jesus taught his disciples "by personal contact and association. . . . Sometimes He taught them sitting among them on the mountainside; sometimes beside the sea or walking by the way." Ellen G. White, The Acts of the Apostles (Mountain View, California: Pacific Press, 1911), 17,18. Whenever "He spoke to the multitude, the disciples formed the inner circle." Idem, Education, 85.

³According to Culpepper "the role of education in early Christianity cannot be properly assessed apart from the recognition that Jesus was a teacher and looked upon teaching as integral to His ministry." "Education," International Standard Bible Encyclopedia, 2: 26.

Selected Data on Christ's Teaching
Methodology and Content

Jesus, raised in a Hebrew setting, embodies the perfect teacher (John 13:13), and provides the model for ministerial training (cf. Matt 10:5-11:1; Matt 28:16-20; Luke 10:1-20,23,24). As a master, Jesus did not have students but disciples.¹ "Disciple" appears 230 times in the four gospels (out of 260 instances in the New Testament), mostly referring to the disciples of Jesus.

Jesus appointed the Twelve "that they might be with Him, and that He might send them out to preach" (Mark 3:14). They would learn to minister by being with Christ as he ministered, by listening to his instructions, and by being sent to preach. Before sending them, Jesus taught them how to relate to God and neighbor in areas such as prayer (Luke 11:1-13), the person and mission of Christ (Matt 16:13; 20:28), the characteristics of God's children (Matt 5-7), humility (Matt 11:28-30; Matt 23:8-12),² and service to others (Matt 20:20-28).³

¹See Robert Meye, "Disciple," International Standard Bible Encyclopedia (Grand Rapids: Eerdmans, 1979), 1:947.

²According to Matt 23:8-12 supreme loyalty to Christ and good relations among themselves were expected. He did not call them "disciples" or "pupils", but "brothers" (Matt 23:8).

³The disciples "saw Him in every phase of life." White, Acts of the Apostles, 18.

The disciples saw Christ healing the sick, freeing the demoniacs, sharing the gospel with individuals, and also preaching to the multitudes. As they watched him ministering to people, they learned to minister. Christ was preparing them for their life mission of taking the gospel to the world. Their preparation also included limited missions, on their own, following specific instructions and concluded with appropriate debriefing. As illustrations of Christ's method of preparing disciples for ministry, the following gospel passages are examined: Matt 10:1-42, Luke 10:1-20, and John 4:27-39.

The mission of the Twelve according to Matt 10

In Matt 10 are found Christ's instructions to his twelve disciples in preparation for a mission assignment (cf. Mark 6:7-13; Luke 9:1-6,10). It is a limited assignment (Matt 10:5,6),¹ but in it are perceived in embryo elements of a worldwide mission.

Foundational to the mission are the authority (Matt 10:1) and the message (Matt 10: 7). The authority to overcome demons comes directly from the person of Christ.

¹A good discussion on the meaning of vss. 5 and 6 with its geographic and ethnic implications may be found in Willoughby Allen, A Critical and Exegetical Commentary on the Gospel According to S. Matthew, International Critical Commentary (Edinburgh: T. and T. Clark, 1957), 101, 102. Also in John Knox, "Exegesis of the Book of Matthew," The Interpreter's Bible (Nashville: Abingdon Press, 1954), 7: 365.

The message had been preached previously by Christ himself (Matt 4:17) and by John the Baptist (Matt 3:2).¹

Jesus provided some pastoral guidelines for Christian ministry. First, the mission was aimed both at individuals and groups (Matt 10:1,5-6,8). Second, Christian ministry includes evangelization and proclamation (Matt 10:7). Third, the good news will only be effective for those who are willing to receive it (Matt 10:11-13).²

Jesus declared that missionaries may suffer persecution (Matt 10:16-25).³ They do not have the "right to demand success."⁴ However, they are entitled to expect help from God (Matt 10:19,20), even in the minor details of their lives (Matt 10:29-31).⁵ Persecutions may affect different kinds of servants (Matt 10:41,42), "but there is

¹Leonard Doohan, "Mission and Ministry," The Bible Today 26 (July, 1988), 244.

²Doohan, 247. Also see William McCumber, Matthew, Beacon Bible Expositions (Kansas City, Missouri: Beacon Hill Press, 1975), 1:72.

³H. M. Ridderbos has associated vs. 16 with the disciples' character and their mission. The instruction given by Jesus meant that "they were to be pure in their motives and genuine in their behavior." Matthew, Bible Student's Commentary (Grand Rapids: Zondervan, 1987), 201.

⁴Knox, "Exegesis of the Book of Matthew," 370.

⁵For further study on God's care for his disciples see Dale Allison, "The Hairs of Your Head Are All Numbered," The Expository Times 101 (August, 1990), 334-336.

no distinction as regards the reward, which . . . is eternal life."¹

Instructions for mission
according to Luke 10

Jesus' method and message for mission may be understood also through the charge given by Jesus to the Seventy (Luke 10:1-20). Luke 8 to 9 show Jesus and the Twelve engaged in an active and successful ministry among various kinds of people. Consequently, Luke 10 has been placed in a context of "growing urgency of the mission."²

A comparison between the mission entrusted to the Twelve and the one to the Seventy shows some differences³ and similarities.⁴ Probably the main difference in the end

¹Knox, 377.

²Reuben Welch, Luke, Beacon Bible Exposition (Kansas City: Beacon Hill Press, 1974), 113.

³Different locales. "The setting for the sending of the Twelve was Galilee (see Mark 6:1-13) whereas the sending of the Seventy took place in Judea." Regarding the Twelve, a list of their names is supplied (Matt. 10: 1,2); no names are supplied for the Seventy. Some prohibitions apply to the Twelve and not to the Seventy (Matt. 10:9). D. W. Burdick, "Seventy Disciples," The International Standard Bible Encyclopedia (Grand Rapids: Eerdmans, 1979), 4:427.

⁴Ibid. Both groups received assurance of an abundant harvest (Matt 9:37; Luke 10:3) in spite of the small numbers of workers. Both were given specific instructions on what should or should not be taken on the trip (Matt 10:9; Luke 10:4), and on how to react before acceptance or rejection (Matt 10:11-15; Luke 10:5-16). From the Bible account it may be assumed that both groups developed their mission in pairs (Matt 10: 1,2; Luke 10: 1). Basically, the "two groups were commissioned to fulfill the same ministry."

was that "the mission of the Seventy was not permanent, like that of the Twelve."¹ The disappearance of the Seventy² from the Gospel scene may suggest that their characteristics were more important than their identity.

Originally, the Seventy were commissioned to accomplish two tasks: (1) heal the sick,³ and (2) tell people that the kingdom of God was coming (Luke 10:9).⁴

The urgency of the mission demanded careful stewardship of time. Greetings along the road were banned (Luke 10:4).⁵ Their goal was to gain admission into the houses and then present special greetings (vs.5).⁶

¹Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke, International Critical Commentary (Edinburgh: T. and T. Clark, 1921), 270.

²Plummer attributed this lack of further mention of the Seventy to three reasons: (1) the temporary character of their mission, (2) the rise of the presbyters, and (3) the lack of a prominent leader among them. See Plummer, 271. Also Albert Barnes, Luke and John, Notes on the New Testament (Grand Rapids: Baker, 1954), 64.

³The disciples approached this task following Jesus' example. Jesus' "instruction of the people was confined to the needs of their own condition in practical life." E. G. White, Counsels to Parents, Teachers, and Students (Mountain View, California: Pacific Press, 1913), 386.

⁴Plummer, 275.

⁵According to S. McLean, "oriental salutations were ceremonious and time-consuming." "Exegesis on Luke 10," The Interpreter's Bible (Nashville: Abingdon Press, 1952), 8: 185.

⁶Plummer, 273. R. Welch adds that "the woes pronounced upon the cities indicate that the mission was not only to individuals." Luke, 114.

Once into the homes, hospitality was to be accepted (Luke 10:5-16).¹ The household was expected to treat them as welcomed guests. Food was to be accepted, but never as alms.² The Seventy were bearers of a serious message that implied a decision about Jesus himself (vss. 10-16, cf. John 15:22).

When they returned, the Seventy reported directly to Jesus (Luke 10:17). Results were "more than they expected, for they had only been told to heal the sick (vs. 9), whereas the Twelve were expressly endowed with power to cast out demons (Luke 9:1)."³ The warning of Jesus (vs. 20) reflects that "the disciples' joy is to be not in possessing, but in being possessed."⁴

The methodology of both texts, Matt 10 and Luke 10, may be summarized as follows:

1. The work was to be carried out in pairs for companionship, more effective witnessing, and to avoid individualism.

2. Some pastoral guidelines were provided: duties were both individual and corporate, mission involved

¹Plummer agrees with the importance of oriental hospitality for an effective preaching of the Gospel, 270.

²Plummer, 274.

³Plummer, 277. Plummer also adds that "there is nothing to show that Luke considers exorcising evil spirits to be the highest gift." Ibid.

⁴Knox, 189.

evangelization or proclamation, and they concentrated on receptive people.

3. A geographic target was provided: they had to evangelize cities through receptive households.

4. The number of pairs was increased from six to thirty-five probably because of previous success and a sense of urgency.

5. The priority of the mission was underlined: the disciples avoided secondary and time-consuming activities.

6. The disciples were told that hostility and reward would be inherent to the mission.

7. A brief report that contained unexpected results (the Seventy) was submitted directly to Christ.

8. A warning was issued by Christ in order to prevent the rise of pride among the disciples.

The content of the mission was verbal (to preach the coming of the kingdom) and practical (oriented to the people's felt-needs).

Jesus as a model for missionary work in John 4:27-39

Jesus is presented in John 4 as a missionary. The narrative shows that he not only practiced his mission, but used the visit to Samaria to teach his disciples how to carry it out.

The first lesson dealt with the lack of prejudice that must characterize missionaries (John 4:27). Jesus

taught them "disregard for established prejudices."¹ He talked with the Samaritan woman even when "to talk with a woman in a public place was not consonant with the grave dignity of a Rabbi."²

The second lesson that Jesus wanted to teach his disciples was about the kind of people that he intended to reach. He brought his disciples to a receptive people. The woman was not afraid to talk with a Jew (vs. 27). The Samaritans of Sychar reacted favorably (vs. 30). Samaritans appeared more receptive than the people of Nazareth (Luke 4:24, 28, 29).

The third lesson dealt with the kind of mission that intends to be salvific and reproductive. Jesus, as a missionary, produced a change in the woman's life. He gave her "living water" (vs. 10). Social barriers were removed for the sake of her spiritual need. She not only accepted the truth (vss. 26, 29), but her going to the city leaving the water-pot behind "is a parable of the renunciation of the old ceremonial practiced by Jews and Samaritans

¹R. A. Culpepper, Anatomy of the Fourth Gospel (Philadelphia: Fortress Press, 1983), 110.

²J. H. Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John, International Critical Commentary (Edinburgh: T. & T. Clark, 1928), 1:151. According to Culpepper "disciples are more surprised that Jesus is speaking to a woman than he is speaking to a Samaritan. . . . Neither distinction matters for Jesus." Anatomy of the Fourth Gospel, 137.

alike."¹ Her new motives were transformed into actions in favor of the mission. She did not keep the conversation with Christ in secret (vs. 29). She ignored her limitations. When she approached the people in Sychar she used "the exaggerated language of an uneducated woman."² In spite of this, the inhabitants of Sychar responded promptly (vss. 30, 31).³ "Christ had told her to call her husband, which she thought was warrant enough to call everyone."⁴

Fourth, Jesus instructed his disciples in such a manner that they enlarged their spiritual vision. John 4 contains two kinds of revelations: (1) salvation to the

¹F. F. Bruce, The Gospel of John (Grand Rapids: Eerdmans, 1983), 112.

²Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John, 152. The woman's success is even more remarkable because Jesus was misunderstood by the woman (vs. 11), and by the disciples (vs. 33). It means that success does not depend on a full understanding of the words of Jesus. Christ used for his mission people that were imperfect in their knowledge. See Bruce, The Gospel of John, 113.

³Bernard, 153. Bernard comments that "the imperfect tense is used as indicating they were on their way while the conversation between Jesus and his disciples which follows was being carried out." Merrill C. Tenney comments that "it would be unlikely that the elders of Sychar would accept theological information from a woman of her reputation, and she did not venture to make a dogmatic pronouncement. Nevertheless, her manner was so sincere and her invitation so urgent that they immediately proceeded to the well to investigate." John, The Expositor's Bible Commentary, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 57.

⁴Matthew Henry, Matthew to John, Matthew Henry's Commentary (Old Tappan, New Jersey: Fleming H. Revell Company, n.d.), 5:909.

woman (vs. 29) and (2) a greater revelation to the disciples: his divine identity (vs. 34). The disciples did not understand what sustained Jesus (vss. 32, 33). Jesus taught them that water and food were symbols of "higher realities" (vs. 32, cf. John 6:38-40).¹

Fifth, Jesus prepared his disciples for his mission through specific methods of teaching. Bernard identified in John 4 one method that he called "schematism." This method is present at least six times in the gospel of John. Jesus used it with the woman (vss. 10-15), and with his disciples (vss. 32-34). Basically, this method consists in raising curiosity through enigmatic statements and satisfying that curiosity later.² Jesus assumed his role as a teacher (vs. 31), accepted the title "Rabbi," and received food from them. The disciples learned through association with him (John 3:22).

Sixth, Jesus set forth some expectations before his disciples. He expressed his delight with his work, making his work his meat and drink (vss. 32, 34). Jesus expected the disciples to be workers with him (vs. 37) and like him.³ That kind of work would be endorsed by Christ (vs. 35).

¹Culpepper, Anatomy of the Fourth Gospel, 110.

²For further study see Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John, 153.

³Bruce said that vs. 37 "seems to mean that while one may sow and another reap, the labors of both are necessary if a crop is to be harvested: that is why sower and reaper

Even the natural order of sowing and harvesting may be altered when there is receptivity, such as in Sychar.¹

Paul's Ministerial Instructions
to Timothy and Titus

Ministerial Instructions to
Timothy

As Jesus did with his disciples, Paul instructed Timothy through personal association and sharing of ministry. This companionship began when Paul enlisted Timothy at Lystra.²

Timothy's ministerial formation was built upon the foundation of the religious education that he had received at home (2 Tim 3:14-15; cf. Acts 16:1,2).³ Paul invited Timothy to accompany him as an apprentice missionary. Together they visited Phrygia and the region of Galatia (Acts 16:6), Troas, Philippi, Thessalonica, and Berea (Acts 16:8-17:14). When Paul was forced to flee Berea he left Silas and Timothy there. From Athens he sent for them, but shortly afterwards he sent Timothy back to Thessalonica to

alike have a right to share in the joy of bringing the harvest home." The Gospel of John, 114,115.

¹See Bernard, 155.

²See Joseph Exell, II Timothy, The Biblical Illustrator (Grand Rapids: Baker, 1953), 95.

³"The father of Timothy was a Greek; but his mother was a Jewess, and he had been thoroughly educated in the Jewish religion." Ellen G. White, Sketches from the Life of Paul (Washington, D.C.: Review and Herald Publishing Association, 1974), 62.

strengthen the new believers in that city (Acts 17:14-16; 1 Thess 3:1-2). Later Timothy rejoined Paul in Corinth (Acts 18:5; cf. 1 Thess 1:1; 2 Thess 1:1). Paul apparently left Timothy in Greece when he returned to Jerusalem.

Four or five years later, while Paul ministered in Ephesus for three years, he sent Timothy to Corinth to settle problems in the church (1 Cor 4:17). Timothy appears later with Paul in Macedonia (2 Cor 1:1; cf. Acts 19:21-22), Corinth (cf. Rom 16:21), and for part of the return journey of Paul to Jerusalem after his third missionary journey (cf. Acts 20:4). Timothy is mentioned again in connection with Paul's first imprisonment in Rome (Phil 1:1; 2:19-23; Col 1:1; Phlm 1). After his Roman imprisonment, Paul apparently asked Timothy to pastor the Ephesian church (1 Tim 1:3). 1 Tim was later addressed to him as a pastor. During his second Roman imprisonment, Paul writes again to Timothy and urges him to come to his side (2 Tim 4:9).

Timothy learned to minister by seeing Paul in action, by working in ministry under Paul's supervision, by studying the Scriptures (2 Tim 3:15-17) and listening to Paul's teaching from the Scriptures, and by following Paul's instructions in his pastoral letters addressed to him.

In his last epistle, Paul highlights at least four elements as basic for Timothy's success in ministry: (1) to

receive and keep the "standard of sound words" (NASB), the "treasure" of truth imparted by Paul (1:13-14); (2) to be a diligent worker "handling accurately the word of God" (2:15); (3) to "do the work of an evangelist" turning Paul's teachings into action (4:5); and (4) to prepare other men who, in turn, "will be able to teach others also" (2:2). A brief description of each of these four elements follows.

Timothy needed to believe
and keep the truth

2 Tim 1:13, 14 contains a charge (the word of God), a duty (to have a correct knowledge of the word of God), and the promise of the Holy Spirit's assistance. The word of God given to Timothy by Paul, in order to be effective, had to be lived and proclaimed in a spirit of faith and love (vs. 13).¹ Those "sound words" were not new words. They represented "the Gospel which is a firm part of the Church's teaching tradition."² Sound preaching must be according to the model provided by Paul. "Sound words" (vs. 13) is "systematic knowledge of the gospel"³ that is

¹Ralph Earle, Ephesians-Philemon, Expositor's Bible Commentary, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1978), 397.

²Martin Dibelius and Hans Conzelmann, The Pastoral Epistles, trans. Philip Buttolph, Hermeneia--A Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1972), 25.

³Exell, 95.

appropriate because it produces good results in people's lives (1 Tim 1:10). This "system of sound doctrines" is presented "as a necessary and indispensable qualification for the Gospel Ministry."¹

Timothy had received a remarkable example from Paul (vs. 12). He had also received the word of God that must be kept until the end. This would be possible through the Holy Spirit (vs. 14), who is "the great conservator of orthodoxy."²

Timothy needed to handle accurately
the word of God

Paul expected from Timothy to "rightly divide the word of God" (2 Tim 2:15). This instruction was given in a context of dealing with true and false teachers (2 Tim 2:14-19). This recommendation meant simply to "guide the word of truth along a straight path."³ It meant that

¹Ibid.

²Earle, 397. Walter Lock, A Critical and Exegetical Commentary on the Pastoral Epistles, International Critical Commentary (Edinburgh: T. and T. Clark, 1952), 89, and A. T. Hanson, The Pastoral Epistles, New Century Bible Commentary (Grand Rapids: Eerdmans, 1982), have seen in this passage a promise given especially to the ministers, without restriction to others that may not be ordained, 125.

³Earle, 402.

Timothy was expected to interpret the word of God according to the needs of the flock.¹

Timothy needed to do the work of evangelism

The truth received and correctly administrated has to serve for the purpose of carrying out the work of an "evangelist" and fulfilling the "ministry" (2 Tim 4:5). The word "evangelist" can be interpreted both as itinerant evangelist² or as "a pastor [who] must also be an evangelist, pointing sinners to Christ."³ However, in any case the word "evangelist," in the three biblical references to it (Acts 21:8; Eph 4:11; 2 Tim 4:5), does not mean an

¹Ibid. Timothy is not supposed to be a "museum curator." Theology must be plain and simple. The "true theologian is characterized by an extreme sensitivity to the needs of the church. . . . Rather than centering . . . theological work around . . . pet interests, [it] should focus on the welfare of the flock. . . . [A] good theologian grows in the setting of the cure of souls and the search for the lost and the alienated." According to J. N. D. Kelly "the word translated 'model' (Gr. hupotuposis) denotes an outline sketch or ground-plan used by an artist or, in literature, a rough draft. . . . Therefore . . . while Timothy should be unswervingly loyal to Paul's message, regarding it as his pattern, he should be free to interpret or expound it in his own way. . . . In modelling his teaching on his master's, Timothy must do so in faith and love in Christ." Commentary on the Pastoral Epistles, Harper's New Testament Commentaries (Peabody, Massachusetts: Hendrickson Publishers, 1960), 166. See also William Barclay, The Letters to Timothy, Titus, and Philemon, The Daily Study Bible Series (Philadelphia: Westminster Press, 1975), 151, 153.

²Earle, 411, says that Acts 21:8 and Eph 4:11 (the only two other references to the word "evangelist" in the Bible) may support the itinerant format.

³Ibid.

"office" but a "function."¹ For Timothy, this instruction may have indicated the need to preach the word of God urgently, pertinently, patiently, and persistently.

Timothy needed to prepare others for ministry

Timothy was instructed by Paul to become a teacher to others (2 Tim 2:2). The function of a teacher has two main components: to preserve the truth (as indicated above), and to pass it on. Timothy must instruct others as Paul instructed him. Paul was preacher, apostle, and teacher (2 Tim 1:11). It was quite natural for him to expect the same from Timothy. Paul shared with Timothy a personalized education. It focused on "the character of the teaching and of the teacher" (cf. 2 Tim 2:15-26).²

In 2 Tim 2:2 Paul "is less interested in the . . . addressee of the epistle than in the members of the congregations who are to be instructed."³ To prepare

¹Hanson, 154. Lock discarded the word "missionary" because it does not fit with the expression "ministry" in the same verse. He suggested that "do the work of evangelist" makes sense for persons who "do the work of one who has the Gospel, not myths. . . ." The Pastoral Epistles, 113.

²Lock, 96. Ellen G. White also wrote that "objectionable traits of character, whether hereditary or cultivated, should be taken up separately, and compared with the great rule of righteousness; and in the light reflected from the Word of God, they should be firmly resisted and overcome, through the strength of Christ." The Faith I Live By (Washington, D.C.: Review and Herald Publishing Association, 1958), 124.

³Dibelius, 107.

others for ministry is not an easy task (vs. 1). The teaching plan must be targeted to the "faithful men" who have potential for a teaching ministry. The text talks about a "succession in teaching rather than succession in authorized office."¹

Ministerial Instructions to Titus

There is little biblical information about Titus. His name appears only in Paul's epistles to the Corinthians, Galatians, Timothy, and Titus. Titus was a disciple of Paul, a fruit of his ministry to the Gentiles, "perhaps won during the ministry [narrated] in Acts 11:25-26.² As a Gentile, he "was not compelled to be circumcised (Gal 2:3-5)."³ Titus was commissioned by Paul with several missions to Corinth (cf. 2 Cor 2:13; 7:6, 13, 14; 8:6, 17, 18, 23; 12:18).⁴

Titus appears as a very able, dedicated, and reliable associate of Paul. Apparently, after Paul's first Roman imprisonment, they worked together for a brief period in Crete.⁵ The epistle to Titus was written shortly after.

¹Hanson, 128.

²See Edmond D. Hiebert, Titus, Expositor's Bible Commentary, ed. Frank E. Gaebelen (Grand Rapids: Zondervan, 1978), 421.

³Ibid.

⁴Ibid., 422.

⁵Ibid.

Paul's report that Titus had gone to Dalmatia (2 Tim 4:10) may indicate that Titus "had been with Paul during his second Roman imprisonment."¹

In general terms, the epistle to Titus addressed three main problems within the church: lack of organization (1:5); presence of false teachers (1:10, 11; 3:10, 11); and the need for appropriate instruction in doctrine and conduct (2:1-10; 3:1, 2). Titus 1:5 is of particular interest to this study as it deals mainly with Titus' role as a church leader in Crete.

The expression "left" (vs. 5) may indicate a deliberate plan in order to carry out a specific assignment.

The verb 'straighten out' (epidiōrthōse) denotes that his task was to set things in order; the middle voice implies that he is personally involved in the process, and not merely giving orders to others.²

Titus received practical instruction on how to deal with the church realities in Crete.³ Following the practice of Paul (Acts 14:23), the first duty of Titus was to appoint elders "in every city" (1:5). "Appoint" means "to put in charge." This work must be done with the endorsement of apostolic authority (vs. 5).

¹Ibid.

²Ibid., 429.

³Hanson, 4.

Like Timothy, Titus learned to minister by working in close association with Paul and receiving from him both oral and written instructions.

Summary

This chapter attempted to present biblical models of ministerial training. Selective, pertinent information was presented concerning the schools of the prophets, the methods used by Christ in preparing his disciples, and Paul's training of Timothy and Titus for ministry.

The schools of the prophets were established to prepare spiritual leaders who could serve as instructors to the people of Israel and counselors of the leaders. Their program of study was simple; a mix of practical and theoretical knowledge was imparted. Character formation appears to have been prominent.

Christ's methodology for training his disciples included modeling different functions of ministry, sending them in missions with specific instructions and then debriefing them, teaching them the content of the gospel (in different ways), and emphasizing the need of constant spiritual growth and a life commitment to the preaching of the gospel to the ends of the world under the power of the Holy Spirit.

Paul prepared Timothy and Titus by involving them in ministry under his supervision, modeling ministry for

them, entrusting to them special missions, and by giving them additional oral and written instructions.

CHAPTER III

ELLEN G. WHITE'S CONCEPTS ON MINISTERIAL TRAINING

This chapter provides a summary presentation of what E. G. White¹ wrote on ministerial training (theological education).

Ellen G. White's philosophy of education is distinctly religious.² It is a philosophy of Christian

¹Ellen Gould (Harmon) White, cofounder of the SDA Church, writer, lecturer, and counselor, and one upon whom Seventh-day Adventists believe the gift of prophecy was bestowed, was born in Gorham, Maine, November 26, 1827. During her seventy years of active service to the church, she found time to write voluminously. She is credited with having written 100,000 manuscript pages. She died on July 16, 1915.

²White encouraged the church to pursue distinctiveness on educational matters. She wrote that "in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs." Counsels to Parents, Teachers, and Students, 533. Perhaps, more than anything else, White said that true education transcends the temporary sphere of this world. She wrote: "I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand lifework; but to obtain true education it is necessary to possess that wisdom which comes from God alone." *Ibid.*, 413.

education. Many of her principles reflect her concern with education as a means to an end (e.g., character development, religious training, and the preparation of denominational employees). White made no attempt to discuss all phases of education. She wrote about those issues that were most closely related to the needs of the church.¹

Instructions on Ministerial Training in
the Writings of Ellen G. White

Foundational to White's philosophy of education is the need of schools² and teachers of theology³ in order to have more well-prepared ministers.

Instructions Applicable to
the Bible Teachers

Crucial for a Christian teacher to know is that habits and character are of greater importance than their

¹White authored three main books on education. These are Education (1903); Counsels to Teachers, Parents, and Students (1913); and Fundamentals of Christian Education (1923). Many other statements on education are scattered throughout her other published writings.

²White wrote in 1895 to teachers in the Sanitarium and College at Battle Creek that "as long as time shall last, we shall have need of schools." Counsels to Parents, Teachers, and Students, 417.

³White wrote in 1912 that the quantity of ministers in the field will depend of the quantity of teachers that may prepare new pastors. See "The Training of Workers in the Field," Review and Herald, 27 June 1912, 3.

literary qualifications.¹ The example of Jesus as well as the "principles of truth that He gave to ancient Israel. . . [must be] followed in the formation of character."² In this regard, "thoughts are to be strictly guarded" because "thoughts have much to do with the formation of character (Prov 23:7).³ Formation of character is a work that is carried out in partnership with God. "We have a part to act, but we must have the power of divinity to unite us, or our efforts will be in vain."⁴ Being a faculty member within a Christian Adventist institution may favor character development.⁵

Together with character and spiritual growth, teachers should be persons of experience in the Christian life, and in ministry in particular. This is important because "the teacher of truth can impart effectively only

¹White, Counsels to Parents, Teachers, and Students, 77.

²Ellen G. White, "Miscellaneous Writings on Christ's Ministry, Health Reform and Christian Life," Manuscript Releases 18 (Washington, D.C.: E. G. White Estate, 1987), 84.

³White, The Faith I Live By, 222.

⁴Ellen G. White, Christ's Object Lessons (Washington, D.C.: Review and Herald, 1941), 82.

⁵White commented: "Those who are employed in our institutions have, in many respects, the best advantages for the formation of correct habits." Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press, 1948), 4: 575. The teachers should not be tenacious of their opinions and rights, or jealous of their position and dignity. Idem, Counsels to Parents, Teachers, and Students, 232, 233.

that which he himself knows by experience."¹ "The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students, and to have a deep Christian experience."²

Successful field experience is required in order to teach "the students how to present the truths of the word of God in a clear, winning manner in public, and how to do effective evangelistic work from house to house."³

In speaking of the preparation of those who would work with the higher classes, White urged

A fund should be raised to educate men and women to labor for these higher classes, both here and in other countries. We have had altogether too much talk about coming down to the common mind. God wants men of talent and good minds, who can weigh arguments,--men who will dig for the truth as for hid treasures. These men will be able to reach, not only the common, but the better classes.⁴

¹White, Counsels to Parents, Teachers, and Students, 435.

²White, Testimonies for the Church, 6: 134-135.

³White, Counsels to Parents, Teachers, and Students, 431. White also refers to the attitude of John Calvin in contrast with some scholars in Paris: "While the halls of the universities were filled with the clamor of theological disputation, Calvin was making his way from house to house, opening the Bible to the people, and speaking to them of Christ and Him crucified." The Great Controversy (Mountain View, California: Pacific Press, 1911), 222. See also Idem, Counsels to Parents, Teachers, and Students, 433, 434.

⁴White, Testimonies for the Church, 5:581.

Ministers working in the field may unite their efforts, becoming agents for ministerial training, together with the teachers of theology.¹

Education's aim is to develop a balanced growth of the physical, mental, spiritual, moral, and religious nature of men.² This can be achieved by imitating the teachers' prototype, Jesus Christ. Christ's teaching was characterized by "freedom from formalism and tradition," and also by "originality, authority, spirituality, tenderness, benevolence, and . . . practicability."³ Teachers should feel that God is leading and guiding them,⁴ that "all the difficulties . . . will only strengthen them in the formation of correct characters."⁵

It is best for students to have more than one Bible teacher in each school. The whole truth is presented more clearly by several than by one.⁶ The schools would greatly

¹Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald, 1916), 76.

²Ellen G. White stated that if the teacher "is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars." Fundamentals of Christian Education, 19.

³White, Testimonies for the Church, 6:160.

⁴White, Counsels to Parents, Teachers, and Students, 317.

⁵White, Testimonies for the Church, 3:494.

⁶White, Counsels to Parents, Teachers, and Students, 432.

benefit if "regular meetings were held frequently in which all the teachers could unite in the study of the word of God."¹

At the same time, teachers are influenced by the church. The "decisions regarding the character of our school work should not be left wholly to principal and teachers."²

One of the teacher's duties is being a friend to the youth.³ Because of the students' lack of experience, teachers "should seek to enter into the feelings of the youth, sympathizing with them in their joys and sorrows, their conflicts and victories."⁴

White concluded that "the work of teachers in our schools is not to be of the same order as the work done in the colleges and seminaries of the world."⁵

Some Recommendations Related to Students

White wrote in 1881 that the education of ministers is one of the most important priorities of a SDA college.

¹Ibid., 433.

²White, Testimonies for the Church, 162.

³White, Counsels on Sabbath School Work, 122.

⁴White, Gospel Workers, 209. See also Idem, Education, 269.

⁵Ibid.

It should not be regarded as secondary, let alone, be ignored.¹

Considering that most of the students preparing for the ministry were young people, White gave special emphasis to character formation. First, she warned that some students "are the least prepared to hold forth to others the word of life" because the reading of books on speculative theology was done to the detriment of "earnest prayer."² White recommended, "Aim for mental discipline and the formation of right moral sentiments and habits."³ Some of the students in school dormitories "should not be left to chance in choosing their companions and roommates."⁴ White wrote in 1895 that the ministerial student must be aided in securing a personal experience in

¹White, Testimonies for the Church, 6:135. White also wrote that "the primary object of our college was to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the various branches of the cause." Testimonies for the Church, 3:60.

²Ellen G. White, "Words to Ministers," Review and Herald, (20 April, 1987): 457.

³White, Fundamentals of Christian Education, 114,115. She also wrote that "those who are preparing to enter the ministry should train themselves to do hard physical work; then they will be better able to do hard thinking." Idem, Gospel Workers, 106.

⁴White, Fundamentals of Christian Education, 55.

religious matters and must be trained to bear spiritual responsibilities.¹

Instructions Regarding the Ministerial Program of Study

White disagreed with those who attempted to "divorce religion from the sciences in our schools."²

White suggested two main components for ministerial training: (1) "practical branches of study" and (2) instruction "in the truths of the Scriptures."³ From a different perspective she added that "theological training must not be neglected, but experimental religion must accompany it."⁴

More than anything else, the Bible is central in White's recommendations on studies for ministerial training.⁵ Teachers and students are considered Bible

¹White, Testimonies for the Church, 7:147. A specific methodology recommended by E. G. White was to let the student explain biblical passages. Teachers did not need to explain the whole content. Her advice was to let "the students explain thoroughly every passage which they read. Let the inquiring mind of the students be respected." Healthful Living (Battle Creek, Michigan: Medical Missionary Board, 1898), 258.

²White, Fundamentals of Christian Education, 135, 136.

³Ibid., 202.

⁴Ellen G. White, "Discipline Needed for God's Work," Signs of the Times, January 17, 1885, 180.

⁵White wrote: "The perusal of works upon our faith, the reading of arguments from the pens of others, is an excellent and important aid, but this will not give the mind the greatest strength. The Bible is the best book in

students.¹ The Bible has to be placed at the center of the curriculum.² In training for the ministry,

the most simple theory of theology should be taught. In this theory, the atonement of Christ should be the great substance, the central truth. The theme . . . of redemption should be presented to the students.³

Second in importance but equally necessary for the ministry were other "branches of education" such as reading,⁴ learning "to spell correctly, to write a clear hand, and to keep accounts."⁵ Other studies that White recommended were philosophy and history,⁶ psychology,⁷ and

the world for giving intellectual culture. Its study taxes the mind, strengthens the memory, and sharpens the intellect more than the study of all the subjects that human philosophy embraces. The great themes which it presents, the dignified simplicity with which these themes are handled, the light which is shed upon the great problems of life, brings strength and vigor to the understanding." Gospel Workers, 99-100.

¹White, Counsels to Parents, Teachers, and Students, 431.

²See White, Counsels to Parents, Teachers, and Students, 377-396; Education, 121-192. Also see Idem, "The Need for a Deeper Knowledge of God," Review and Herald December 3, 1889, 754.

³Ellen G. White, Evangelism (Washington, D.C.: Review & Herald, 1946), 223.

⁴White, Testimonies for the Church, 2:503.

⁵Ellen G. White, "Week of Prayer in Australia-2," Review and Herald, October 4, 1889, 629.

⁶White, Fundamentals of Christian Education, 192. Those studies would be profitable as long as they may glorify God and serve humanity.

⁷White wrote that "in leading souls to Jesus there must be a knowledge of human nature and a study of the human mind." See "Christian Work," Review and Herald,

voice culture.¹ White gave special attention to medical missionary work,² to canvassing,³ and to missionary work⁴.

Missionary work is recommended as an activity that must be practiced before graduation from college. White, considering Avondale college students, wrote in 1898:

This school must not be conducted on stereotyped human plans. . . . The Bible is to lie at the foundation of all the education given, but more, far more than a theoretical teaching of Bible truths is required. It is not wisdom to pour into the minds of the students precious lessons, of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable ones, who can impart that which they have received. . . . It is an important part

October 10, 1882, 625.

¹See White, Gospel Workers, 86-91.

²If "our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary." Ellen G. White, Medical Ministry (Mountain View, California: Pacific Press, 1932), 300.

³One "of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field." White, Gospel Workers, 96.

⁴White wrote in 1892 that "more attention should be given to training and educating missionaries with special reference to work in the cities." Medical Ministry, 301. White also recommended that as soon as a young minister has finished his studies at the college, he should work as an associate with a worker of experience in the field. "God calls upon his aged servants to act as counselors, to teach the young men what to do. . . . Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ day by day." Ellen G. White, "Young Workers to Be Taught by Those of Experience," Review and Herald, March 20, 1900, 177. See also Testimonies for the Church, 1: 443-444.

of education to give the students time to do missionary work."¹

E. G. White's overall instructions on ministerial training aim at preparing a well-rounded, effective minister, able to work successfully at all levels.

The times demand an intelligent, educated ministry, not novices. . . . The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired.²

White made a call to a better preparation for ministry saying that

The cause of God needs efficient men; it needs men who are trained to do service as . . . preachers. Men have labored with a measure of success who have little training in school or college; but these might have attained a greater measure of success, and might have been more efficient laborers, if at the very start they had acquired mental discipline.³

Ellen G. White's Instructions and Their
Application During the Early Stages
of Ministerial Training Within the
SDA Church in North America

The SDA Church was formally organized in the early 1860s in the State of Michigan. The first official SDA elementary school was opened in 1872, in Battle Creek,

¹E. G. White, "The Need of Missionary Effort," MS 70, June 13, 1898, E. G. White Research Center, Andrews University, Berrien Springs, Michigan. Two years later, White warned about an unbalanced ministerial formation that placed too much emphasis on book reading to the detriment of missionary work. See, Counsels to Parents, Teachers, and Students, 415. See also Testimonies for the Church, 7:281.

²White, Testimonies for the Church, 5:528.

³White, Gospel Workers, 92.

Michigan. Battle Creek College was established in 1874. Ellen G. White recommended a program of study that favored character development through Bible study combined with industries and farming. It was resolved to operate the college as any other Christian college in the USA as they studied White's plan for gradual implementation.¹

According to E. G. White, Battle Creek College was not supposed to imitate other institutions.² It was created in order to be a model and a positive influence to the churches.³

By 1875, six main programs were offered. The teacher training program had the highest enrollment. Other were poorly attended, including ministerial training.⁴ At that time, White's plan was merely a "mood" and it was seen as something for future implementation.

White's main emphasis was on the centrality of the Bible in college curricula (especially in the program for ministerial training). Its implementation took time and

¹For more details see Leigh Johnsen, "Brownsberger and Battle Creek: The Beginning of Adventist Higher Education," Adventist Heritage 3 (Spring 1977), 35.

²White wrote that "the Lord never designed that our College [Battle Creek College, in its ideal state] should imitate others institutions of learning." Testimonies for the Church, 5:14.

³The "customs and practices of Battle Creek school go forth to all the churches, and the pulse heartbeats of that school are felt throughout the body of believers." White, Fundamentals of Christian Education, 224.

⁴Johnsen, 36.

debate. The Bible had to compete with other classical subjects for its place in the curricula.¹ According to Gilbert Valentine, Charles W. Irwin, a prominent leader of the early SDA Church who graduated in 1891 (Bachelor of Arts), received biblical formation only on two subjects: Old Testament and New Testament history.² A prominent leader of the church, J. H. Kellogg, pressed with his medical responsibilities and organizational interests, did not dedicate much interest to the theological development of the church. He finally abandoned the church.³

White wrote much on the importance of true Christian education (based on the Bible) in order to meet the great demand of well-prepared ministers.⁴ In her view,

¹Gilbert Valentine comments that "Bible classes that involve serious study of the Scriptures have not always had the secure place in the Adventist college curriculum that they enjoy today. In fact, for the first few years after opening in 1874, Battle Creek College, the church's first college, was a Bible college without any Bible. Not until 16 years later were plans made to introduce full period Biblical studies classes for students in the regular degree programs." "William W. Prescott: Architect of a Bible-Centered Curriculum," Adventist Heritage 8 (Spring 1983), 19.

²Ibid.

³Arthur L. White, Ellen G. White, The Early Elmshaven Years (Washington, D.C: Review and Herald Publishing Association, 1981), 5:39.

⁴Ellen G. White wrote in 1899: "The Bible is to be our textbook; for true religion is the foundation of all true education. Intellectual training can never safely be disconnected from religion; and with the study of books, manual training is to be combined, that the mind may be correctly balanced, and solidity be given to brain, bone, and muscle. This world is our preparatory school. The

church members should be the recipient of simple, biblical instructions.¹ Church leadership supported this interest.²

A brief comparison between White's instructions and the thrust of Protestant theological education at that time may help to evaluate the relevance of such instructions.

By the end of the nineteenth century, Protestant theological education was under scrutiny.³ William R.

school and the college are necessary for the development of the mind and the formation of the character. But the cultivation of the intellect alone, apart from a moral and religious education, has a baleful influence." "True Education," The Youth's Instructor, August 31, 1899, 462.

¹Joseph Smoot commented that "Ellen White had not hesitated through the years to tell John Andrews to study less and give more attention to leadership. She urged him to spend less time in research and publish his materials sooner. In her view, the church needed simple, readable materials and not the fruits of exhaustive, scholarly research." "John N. Andrews: Faithful to His Service," Adventist Heritage 9 (Spring, 1984), 6.

²George I. Butler, president of the General Conference of SDA (1871-1874, 1880-1888) in making an evaluation on theological education, said that Adventist had "no great respect for that kind of education which is provided in many theological schools. We would not spend a year in poring over heathen mythology and the opinions of the fathers and the commentators, but would rather come directly to the source of true knowledge, God's Holy Word. . . . But we want hundreds of our people to take three, six, twelve, eighteen, twenty four month's schooling as soon as they can consistently do so." "What Use Shall We Make of Our School?" Review and Herald July 21, 1874, 44, 45.

³According to Joseph C. Hough, the minister as a master was the predominant model during the 17th and 18th centuries in the USA. The minister's authority was based on the knowledge of the theological literature that could be obtained at the university. Classical education was its cornerstone, together with the study of the Bible. By the

Harper issued in 1899 his call for a thoroughgoing reform of theological education.¹ Harper identified several problems that were affecting theological education at that time: (1) the seminary environment had changed, but the seminary remained at a standstill; (2) some curricular components were "out of harmony with the whole situation" at that time;² (3) lack of recognition that a great amount of religious work was carried out not by preachers; (4) institutions and ministerial training isolated from cities favored the formation on the part of students of a "narrow and exclusive spirit;"³ (5) financial subsidy to studies of theology degrades the students;⁴ (6) theology graduated

end of the 19th century this model declined, parallel to a substantive change within the content of learning: from a general humanistic learning crowned with divine studies, to a highly specialized study of theology in the form of a four-fold pattern of study (sacred literature, dogmatic, ecclesiastical history and practical theology). "The Education of Practical Theologians," Theological Education 20 (Spring 1984), 55-84.

¹William R. Harper, "Shall the Theological Curriculum Be Modified and How?" American Journal of Theology (1899), 45-66. Harper, was an Hebraist, educator, founder of the Religious Education Association, cofounder of the University of Chicago. For more biographical details see Dictionary of American Biography ed. Dumas Malone (New York: Charles Scribner's Sons, 1933), 8:287-292. Also see Boardman W. Kathan, "William Rainey Harper: Founder of the Religious Education Association," Religious Education 73 (Spring 1979): 7-16.

²Ibid., 46.

³Ibid., 50-51.

⁴Ibid., 52.

lack biblical knowledge;¹ (7) study of some languages (e.g., Hebrew) constituted a "farce";² and (8) the organization by departments, in the seminary, was "artificial."³

Harper's remedy to these ailments consisted in a "broadening of the meaning of the word minister, and . . . the cultivation of specialism in the ministry, as well as in medicine, in law, and in teaching."⁴ Specialism in ministry, according to Harper, should be achieved through flexible curricula (adapted to culture, society at large, and the ministerial task).⁵ Seminaries should make provision to prepare preachers, pastors, teachers, administrators, musicians, and people for missionary work.⁶

Harper proposed the following changes in the curricula for ministerial formation:

¹Ibid., 54.

²Ibid., 55.

³Ibid., 60.

⁴Ibid., 59.

⁵Ibid., 47, 48. Note that Harper said that curricula had to be adapted to the individual "taste and capacity," as it corresponds to "the modern democratic situation."

⁶Ibid., 56-59.

1. Adoption of the so-called seminar method, as it seemed to "encourage the student to enter upon a personal investigation of certain subjects for himself;"¹

2. Modification of the curricula following the "results of modern psychology and pedagogy" as well as the discoveries coming out of the teacher's experience;²

3. Exposing students (ideally at the college level) to "laboratory work in science;"³

4. Studying the English Bible, as more profitable than Hebrew language studies⁴

5. Studying English literature as "second in importance only to the mastery of the sacred Scriptures;"⁵

6. Adoption of a subject-centered curriculum, so that "the great and fundamental subjects (e.g., the atonement, the incarnation, the future life), might be taken up historically and systematically," thus making it possible to expose the students to the points of view on each subject of the old religions, the Old Testament, the New Testament, its development in church history, and "its

¹Ibid., 61. Harper did not consider the lecture and text-book method as entirely appropriate for ministerial formation.

²Ibid., 46.

³Ibid., 53.

⁴Ibid., 55.

⁵Ibid., 55.

systematic formulation from the point of view of modern philosophy;"¹

7. Implementation of a "theological clinic" based on images from medical training that may include visitation, study of the work of great preachers, educational methods, church organization, etc;² and

8. Assign church work to students under the supervision of local pastors in the cities.³

Comparing the instructions of E. G. White with Harper's proposals for ministerial training, the following areas of agreement can be mentioned: while society is making more demands on ministers, seminary graduates have a lack of biblical knowledge; seminarians should do more practical work at the church level; students should look to obtain their own financial resources; the church needs the talents of many professionals, not only preachers; and the importance of the mastery of English language after the mastery of the word of God.

However, Harper and White disagreed on issues such as the aim of theological education; the value of the social sciences in helping to determine the theological curriculum; and the importance given to what the minister

¹Ibid., 60-61.

²Ibid., 61.

³Ibid., 62.

is supposed to do, as compared to what the minister is supposed to be.

Summary

For E. G. White, ministerial training was part of the larger process of Christian education, understood as equivalent to the salvation process.

For White, Christ is both model teacher and model theological educator. In selecting Bible teachers the best ministerial talent should be sought. The Bible teacher should be a careful student of Scripture. A teacher's character is placed above his academic qualifications. Other disciplines may be included as part of the ministerial training curriculum, but the Bible must be the center of it. Studies should not be only theoretical; both teacher and student must be involved in "missionary work."

After Battle Creek College was established (1874), White had to wait for years until her instructions on ministerial training were gradually incorporated into the curriculum. At the time when William R. Harper (1899) published his call for thoroughgoing reform on theological education emphasizing the idea of preparing a pastor who know how to do parish ministry, White was placing the emphasis on character formation and the fulfillment of the gospel commission as the ultimate goal of theological education.

CHAPTER IV

CRITERIA DERIVED FROM THE BIBLICAL AND E. G. WHITE MODELS FOR MINISTERIAL TRAINING THAT RELATE TO THE CONCEPT OF SEMINARY IN MISSION

In this chapter we summarize the Biblical and E. G. White models for ministerial training that relate to the SIM concept. The chapter ends with a list of criteria, derived from the models, that will be used in Chapter VII to compare the SIM concept with the results of the LAATS' faculty and administrators survey.

The Schools of the Prophets and the SIM Concept

The rise and demise of the schools of the prophets suggest that theological education is a concern of the whole body of believers, that schools of theology may be a reflection of the religious situation of the people of God, and that the effectiveness of the theological schools depends significantly on the education that students may have received at home.

Regarding the program of study, the schools of the prophets model may influence LAATS and the concept of SIM as follows:

1. The program of study must be simple in content, clearly based on God's instructions and with significant

emphasis on the way that God has led his people (church/denominational history).

2. Ministerial training must respond to felt needs of the church, its members, and the world in need around them.

3. Ministerial formation must be of such a quality that it would enable the ministers to function well at all levels of society.

The SIM Concept and Jesus' Instructions

Jesus's way of training his disciples has several implications for the SIM concept.

Jesus was a model. Teachers must embody the good which they expect to see in their students. The disciples learned as Christ ministered to the people as healer, preacher, and teacher. Ministerial training involves not only a knowledge of the Scriptures. The example of the theology professor as he or she ministers to people in different ways and circumstances provides the ministerial students with some of their best learning opportunities.

Jesus knew that one of the best ways to learn is to put into practice what you learn as soon as possible. After modeling ministry for a time, Jesus sent his disciples in mission. He carefully prepared them for the mission and, when they returned, helped them to learn as much as possible from it through careful debriefing.

Although modeling is essential, the wise teacher also inspires his or her ministerial students to face the challenges of ministry on their own, while still in school, while the teacher can help them to prepare for the challenges ahead and to learn from the experience.

Christ's success in training his disciples for mission was also closely tied to his ability to help them see the larger vision of service. His own brief incursions with them beyond Judea and Galilee prepared them to later accept the challenge to also go to Samaria and to the ends of the earth. Preparation for ministry is preparation for mission.

Paul's Instructions and the SIM Concept

The way in which Paul prepared Timothy and Titus for their ministerial duties suggests the following elements related to the concept of SIM: the importance of developing a close relationship between faculty and student at the personal level; the impact of modeling; the learning potential of supervised ministerial assignments, even at a distance; the value of specific instructions, even for experienced students; and the care needed in selecting candidates for ministry.

Ellen G. White and the SIM Concept

According to the instructions on theological education by E. G. White, the following implications may affect LAATS' philosophy and its SIM concept:

1. Education in general and theological education in particular needs more input from the whole body of believers.
2. There is a need for intellectually well prepared ministers.
3. The church makes legitimate demands on every Christian (layman, or church employee).
4. Solid spiritual character formation is basic for successful Bible teaching and successful ministry.
5. Ministerial students must receive professional instruction but must also receive support at the personal level, while facing conflicts as young people.
6. Teachers and students need to be involved in a balanced program of theoretical-practical learning, appropriate for the area served.
7. Ministerial training is an enterprise that may be shared with qualified ministers currently working in the field who could be student supervisors.
8. Lay people who may serve as lay-preachers may receive the benefit of ministerial training according to their interests and capacities.

Nine Basic Criteria on Ministerial Training
Derived from the Bible and the Writings of
Ellen G. White

1. Ministerial training requires input from the whole body of believers.
2. Theological education reflects the religious condition of the people of God.
3. Theological education is influenced by the spiritual/religious formation received by students at home.
4. Theological education implies character formation.
5. Ministerial formation requires modeling.
6. Ministerial formation should be presented as a balanced, simultaneous mix of theory and practice.
7. Ministerial formation should prepare students to reach the highest segments of society.
8. Theological education should prepare intellectually well-trained ministers.
9. Ministerial instruction should be personalized.

PART TWO

**PERCEPTIONS OF THE SEMINARY
IN MISSION**

CHAPTER V

GENERAL PROFILE OF THE FIVE SCHOOLS OF THEOLOGY UNDER CONSIDERATION

The data for this chapter was collected from the deans of the schools of theology of the five campuses under study (Northeast Brazil, South Brazil, Argentina, Chile, and Peru). A personal letter was sent to each of them with thirteen questions. A sample is in Appendix B. Five answers suitable for tabulation (1, 2, 8-10) appear in table 1. Other selected answers are reported below.

Table 1 shows that there is an average of 7.4 full-time teachers of theology per campus. A total of 902 students were enrolled in 1991. The ratio of students per full time teacher is 1/24.3.¹ The two highest ratios are in Brazil: South Brazil, 1/36; and Northeast Brazil, 1/30. Argentina's ratio is the same as the South American average (1/24). Peru is 2.9 points below the general average (21.4). Chile registered the lowest ratio: 1/12.

¹Adding to these figures the half-time teachers, the average would be 12. However, this study considered just the full-time teachers because of their involvement both in classroom and fieldwork with students of theology.

TABLE 1
GENERAL PROFILE OF SCHOOLS OF THEOLOGY: FIVE CAMPUSES (1991)

Campus	Teachers		Enrolled Students	Students: Hours in class/week	Students: Hours Pers. Study/week	Students: Hrs. in Mission/week
	Full-time	Half-time				
Chile	7	5	89	18	33	14
Peru	11	9	236	24	n/rep.	18
Argentina	5	11	120	18	35	7
				26	32	8
South Brazil	9	7	277	17	32	10

There are thirty-eight half-time teachers. It can be assumed that some of these half-time teachers were teaching courses in general education, national language, research methods, etc.

Students' class attendance averaged twenty class periods per week. Students of Peru and Northeast Brazil were well above the average (twenty four and twenty six class periods, respectively).

The number of hours spent by students per week for personal study and research was similar on all five campuses. They represent approximately one-and-a-half hours per class period.

Students dedicated an average of 11.4 hours per week for missionary work off campus. This is equivalent to about 33 percent of the hours dedicated to personal study and to about 55 percent of the time dedicated to class attendance. Three campuses were below the general average of 11.4 (South Brazil, Northeast Brazil, and Argentina). Two campuses were above the average (Peru and Chile).

Overall, table 1 reveals that from the point of view of teacher-student relations, perhaps the most significant difference is in the teacher-student ratio.

Question 3 of the questionnaire reads: "What contributions have theology professors made this year (1991) working with local congregations?" The answers indicated that in Peru and Chile teachers were involved in weeks of

prayer, lay training seminars, preaching sermons (twice a week). To these activities, Northeast Brazil added participation in evangelistic campaigns. In Argentina, teachers worked as elders and church board members and fulfilled specific duties in local churches. In South Brazil, the faculty had a special plan in 1991 to reach Protestant pastors near the campus, and teachers were also involved in leading groups of students in local churches. Other activities (seminars, special events) were carried out in response to union and local conferences' requests.

Question 4 of the questionnaire reads: "What churches near the campus are being served by students of theology in 1991?" The answers indicated that Chile served the three pastoral districts of the nearby city of Chillan (approximately twelve congregations). Peru assisted sixty churches. Argentina served nine churches --some of them located far away from campus (e.g., Parana, Santa Fe). Northeast Brazil was involved with twenty churches. Finally, the South Brazil students assisted in forty-five churches in fifteen pastoral districts near the campus.

Question 5 of the questionnaire reads: "How does the School of Theology relate to the area pastors?" Chile did not answer this question. Peru reported that there is a weekly evaluation of the students' performance. Argentina reported that there are only occasional meetings between teachers and pastors. Northeast Brazil said that

the initiative to meet belongs to the pastor. South Brazil reported two ways in which teachers meet pastors: (1) the regular meetings of the dean of LAATS' branch with conference leadership and representatives of the local pastors and (2) the regular meetings of teachers with district pastors. It appears that the majority of the campuses do not have an established mechanism to facilitate teacher-pastor relations.

Question 6 asked for the following information:

"Does the student (or experimental) mission have a uniform program for all theology students? If there are different programs for each level (freshman-senior), what are the most important features of such programs?"

Chile reported that first-year students serve on campus (e.g., Sabbath School, Adventist Youth, etc.) in the university church. Second-year students visit local churches, start to make missionary contacts, and give Bible studies. The third year is spent on campus working as local elders and assisting theology freshmen. The fourth year is dedicated entirely to a local church in pastoral and personal evangelism duties. During the fifth year, students are asked to participate during six months in an off-campus program that may include involvement in a major evangelistic campaign and/or pastoral practice in a local church within the territory of the Chile Union.

Peru and Argentina reported a similar program. The first year is spent on campus, assisting the university church. The second year is spent in missionary visitation and Bible studies off campus. During their third year, the students are expected to work as Bible instructors in a local church. During the fourth year, students participate in public evangelism, off campus. The fifth-year assignment is pastoral leadership, off campus.

Northeast Brazil reported that students spend their fieldwork time during the first and second years working with the local churches near the campus. During the third and fourth years, church leadership off campus is encouraged.

South Brazil reported that students invest their first year on campus, receiving general instruction on pastoral duties. The second year, their fieldwork, off campus, includes personal evangelism and learning small group techniques. The third year is invested mainly in public evangelism, off campus. The fourth year, pastoral leadership off campus is emphasized.

Question 11 reads: "What percentage of the curriculum is devoted to practical theology, and what percentage to systematic theology?" The answers averaged 39% and 37.5%, respectively, for the five campuses.

Question 12 reads: "What is the college/university administration doing, in concrete terms, to support the

theology teacher participation in field missionary work off campus?"

Chile reported that teachers have "full freedom to carry out missionary activities, but no budget." Peru reported that the administration coordinates schedules in order to avoid interruption of the teachers' duties on campus. Argentina said that the administration assigned "specific activities in a given area" to each teacher "according with his academic load." Northeast Brazil reported that "a limited budget had been granted." The South Brazil administration made efforts (1991) to reduce "the academic load to 12 hours of class work per week," authorized the weekend programs off campus and an entire week of missionary activities each semester, and set up an annual budget together with the local conference.

The final question (13) asked for financial information: "Are the financial resources of the student mission adequate to cover the cost of the weekly missionary work off campus?" Chile's answer was: "limited." Peru reported that the current budget does not cover expenses and mentioned the lack of transportation for students. Argentina and Northeast Brazil also reported insufficient resources. South Brazil described how a budget is established every year, without indicating its adequacy. Answers to question 13 suggest that there is a shortage of funds for the missionary activities off campus.

An overview on the five schools of theology presented above reveals three main aspects: (1) there is a progressive field work experience for students and faculty in all campuses, (2) the working conditions vary in each campus, and (3) there is a shortage of financial resources.

CHAPTER VI

SURVEY RESULTS

As part of this study, data was collected and analyzed regarding the perceptions of college administrators and LAATS faculties on the SIM concept. The perceptions and recommendations made by those surveyed were summarized and evaluated.

The basis for responses was the Seminary in Mission Survey. The first section of the survey dealt with the teacher's general profile. The second section included twelve statements derived from the SIM philosophy with two scales to help evaluate the SIM concept itself and also the quality of its application by LAATS. The third section contained one question on the concept of SIM plus three open-ended questions (see the survey instrument in Appendix A).

This chapter is divided into four sections. The first section reports on the population surveyed and the returns. The second section indicates their perceptions of the SIM concept as well as their perceptions on the current application of the SIM concept. The third section reports on the differences between the perceived concept of SIM and

the perceived degree of application of the concept. The final section deals with the respondents' comments and recommendations on selected components of the SIM concept.

Population and Response Rates

The two populations consulted in this study were (1) the presidents of the five campuses in which LAATS operates at the undergraduate level and (2) the theological faculty of the five campuses.

The LAATS headquarters in Brasilia reported that there were thirty-five teachers of theology in the five campuses during 1991. Twenty-five surveys were returned, or 71 percent of usable responses. Five surveys were received from college/university presidents, or 100 percent usable responses.

SIM: Perceptions of the Concept Itself and Its Application

The purpose of the second section of the survey instrument was to determine what perceptions both college/university presidents and LAATS faculty have regarding the philosophy of LAATS, namely the SIM concept. The "Your thinking about the concept" scale, and the "Degree of application of the concept" scale helped generate the data for this component.

First, table 2 lists the twelve items that summarize the SIM concept and gives both mean and rank of perceptions, both on the concept and on its application.¹

Caution should be exercised on placing too much emphasis on the ranking since a relatively small difference in the means can result in a considerable change in rank.

It is also important to remember that the respondents were using a five-point scale and that the midpoint of this scale is 3.0. The general mean of the mean-of-concept of SIM scores was 4.39, well above the midpoint. The general mean of the mean-of-application was 3.19, closer to midpoint. The range of the means of the concept of SIM scores for the whole group (administrators and faculty) was 4.70-3.96.

None of the twelve items in this section of the survey resulted in a mean of the SIM concept score lower than 3.0, the midpoint of the scale. Ten items had a mean above 4.0. The responses would seem to indicate that all twelve survey items were perceived as relevant to the work of the LAATS teachers.

The top six items on the SIM-concept scale are a well-balanced mix of elements related to internal and external activities.

¹Since only five presidents could participate, their answers have been combined here with the answers of the LAATS faculty. Appendix C provides separate scores for faculty, faculty plus administrators.

TABLE 2
 MEANS AND RANKS OF "CONCEPT" AND "APPLICATION" SCORES:
 ADMINISTRATORS AND FACULTY

Item*	Concept		Application	
	Mean	Rank	Mean	Rank
Theoret-Pract. Program	4.56	4.0	3.50	3.0
Solutions to Mission	4.26	10.0	3.00	9.0
Teach-Evangelize	4.53	5.0	3.23	6.0
Speculative Research	4.46	6.0	3.53	2.0
Seeking New Methods	4.33	9.0	2.90	11.0
Study of Cultures	3.96	12.0	2.23	12.0
Training-Practicing	4.36	7.0	3.16	7.0
Teacher: On-Off Campus	4.00	11.0	3.10	8.0
Apostolic Model	4.36	8.0	2.93	10.0
Benefit from Mission	4.70	1.0	3.46	5.0
Student Involvement	4.60	2.0	3.80	1.0
SIM Helps Student	4.60	3.0	3.50	4.0
General Mean	4.39		3.19	

* For a brief description of each one of the items, see section 2 of the survey instrument in Appendix A.

How was the SIM concept perceived in terms of its current application? The range of the means of the application of the SIM concept scores was 3.80-2.23. Only three of the twelve items had a mean score lower than 3.0, the midpoint of the scale. The other nine went from 3.0 to 3.8. The responses suggest that the application of the SIM concept is perceived as susceptible to improvement.

A comparative study of mean scores (concept and application) by LAATS campuses resulted in the scores that appear in table 3.¹

It may be observed that three campuses scored above the general mean-of-the-concept point (Northeast Brazil, 4.65; Peru, 4.42; Chile, 4.40). Two campuses scored above the general mean-of-the-application point (Peru, 3.75; Chile, 3.60). None of the campuses registered a mean-of-concept score below the midpoint (3.0). Two campuses' mean-of-application scores registered below the midpoint: Northeast Brazil and South Brazil, 2.79 and 2.84, respectively.

The means-of-the-concept and application scores of three items (3, 7, 8) of section 2 were compressed.² This was done in order to measure the degree of perception on items that highlight the tension between on and off campus activities, between theory and practice. The general mean-

¹For the complete data, by campuses, see Appendix D.

²See Appendix E.

TABLE 3
MEANS BY CAMPUSES

Campus	Concept	Application
Chile	4.40	3.60
Argentina	4.04	3.04
Peru	4.42	3.75
Northeast Brazil	4.65	2.79
South Brazil	4.35	2.84
General Mean: Five Campuses	4.39	3.19

of-the-concept score was 4.40. Three campuses (Northeast Brazil, 4.70; Chile, 4.55; Peru, 4.42) are above the general mean-of-the-concept score. The two remaining campuses registered a mean-of-the-concept score above the midpoint (3.0) of the scale (Argentina, 4.16; South Brazil, 4.16).

However, figures of the mean-of-application scores show a significant difference with the concept scores. The general mean-of-application score was 3.16. Two campuses (Peru, with the highest score of 4.09, and Chile, 3.86) are above the mean. Three campuses are below the general mean and the midpoint (Argentina, 2.91; South Brazil, 2.54; Northeast Brazil, 2.50).

A study was also made on the perceptions on the SIM concept and its application according to the highest academic degree earned by the respondents. Teachers with a doctorate seem to favor both the SIM concept and its application with higher scores than the teachers with master's degrees. The scores appear in table 4.

Another study combined the years of pastoral/departmental experience of faculty and the concept and application scores. The results appears in table 5. Faculty with more than eleven years of pastoral/departmental experience strongly agree with the SIM concept. However, this experienced group was relatively moderate in its view on the application of the concept.

TABLE 4
FACULTY ACCORDING TO HIGHEST ACADEMIC DEGREE:
CONCEPT AND APPLICATION SCORES

Degree	Concept		Application	
	Agree (%)	Strongly Agree (%)	Good (%)	Excellent (%)
Master's	25.0	75.0	85.7	12.5
Doctorate	11.1	88.9	77.8	22.2

TABLE 5
FACULTY ACCORDING TO PASTORAL/DEPARTMENTAL EXPERIENCE:
CONCEPT AND APPLICATION SCORES

Span	Concept		Application	
	Agree (%)	Strongly Agree (%)	Good (%)	Excellent (%)
0 - 5 years	50.0	50.0	100.0	0.0
6 -10 years	14.3	85.7	85.7	14.3
11 + years	8.3	91.7	75.0	25.0

Difference Scores

The purpose of this section is to study the overall differences between the perceived SIM concept and its degree of application in the five campuses. The data for this component resulted from subtracting the mean score of each item on the "Degree of application" scale from the mean score of the same item on the "Your thinking about the concept" scale. Positive numbers would indicate that the level of application of the SIM concept was equal to or greater than the score of the perceived concept itself. The greater the number either negative or positive, the greater the discrepancy between the SIM concept and its application. Table 6 reports the mean-of-difference scores and the rank for each item based on the means-of-difference scores.

There is no single item with positive numbers. The general mean of the mean-of-differences is -1.20. The smaller the number, the smaller the degree of discrepancy between concept and application.

The comparison between the perception of the SIM concept and of its application reveals that the three greatest gaps occur in the items "Study of Cultures" (rank 1.0; mean -1.73); "Seeking New Methods" (rank 2.0; mean -1.43); and "Apostolic Model of Teaching" (rank 3.0; mean -1.43).

TABLE 6
MEANS OF DIFFERENCE SCORES AND RANKINGS

Item*	Faculty		Administrators & Faculty	
	Mean	Rank	Mean	Rank
Theoretical-Practical Program	-1.16	8.0	-1.06	9.0
Solutions to Mission	-1.44	4.0	-1.26	5.0
Teach-Evangelize	-1.36	6.0	-1.30	4.0
Speculative Research	-1.04	10.0	-0.93	10.0
Seeking New Methods	-1.48	3.0	-1.43	2.0
Study of Cultures	-1.72	1.0	-1.73	1.0
Training-Practicing	-1.40	5.0	-1.20	7.0
Teacher: On-Off Campus	-1.04	11.0	-0.90	11.0
Apostolic Model	-1.60	2.0	-1.43	3.0
Benefit from Mission	-1.36	7.0	-1.24	6.0
Student Involvement	-0.80	12.0	-0.80	12.0
SIM Helps Student	-1.16	9.00	-1.10	8.0
General Mean	-1.29		-1.20	

*For a brief description of each one of the items see section 2 of the survey instrument in Appendix A.

The means of three items are below -1.0. This suggests that the less critical items are "Speculative Research within LAATS" (rank 10.0; mean -0.93); "Teacher: On-Off Campus" (rank 11.0; mean -0.90); and "Students Involved" (rank 12.0; mean -0.80).

Open-ended Comments

This section deals with answers to the third section of the survey instrument, which asked four questions. The first question called for an overall evaluation of the SIM concept (see Appendix A). The answers show that 99 percent of the people surveyed favor the SIM concept.

The next three questions deal mainly with the impact that the practice of the SIM concept has had over faculty. Respondents were also asked to write their ideas that may help improve the SIM concept itself and/or its implementation. The comments made on each of the three questions (survey instrument, section 3, questions 2-4) have been organized under two headings: positive and negative.

In answer to the first question of the survey instrument (3-2), "What repercussions, positive or negative, has your involvement with LAATS had on your spiritual, family, professional and/or social life?" the following statements were made:

Positive Comments (3-2)

1. "Helps to gain depth in one area of ministry [teaching]; extraordinary!"
2. "Always positive repercussions. . . . The burden of mission is not always felt by 'academia.'"
3. "Spiritually, a permanent challenge of being a model for the students."
4. "Spiritual renewal through systematic study."
5. "Keeps my spiritual fervor and my need of God; my family participates with me; it improves my teaching methods."
6. "Positive. It must continue; however, it must improve."
7. "There is a strong sense of responsibility to the church. It helps me to better understand my commitment to the students."
8. "I have to depend more on God in order to work with my colleagues."
9. "Very positive for the students."

Other comments underlined the issues already mentioned. There were a total of sixteen positive comments under question 2. It may be observed that the answers were of a testimonial type and dealt mostly with the devotional life of the respondent.

Negative Comments (3-2)

Question 2 elicited five negative comments.

1. "Disintegrates the family. Teachers over-loaded."
2. "It goes against family unity and care."
3. "Work overload."
4. "Less contact with the life of the church in general (beyond the local congregation)."
5. "Unity and communion among teachers does not exist."

The above statements reflect a major concern for human relationships (family, church members, colleagues) that in some ways were threatened by the weekly off-campus activities. However, negative comments on the SIM concept itself are not present under this question.

In response to the next question of the survey instrument, (section 3-3), "What has been your experience while carrying on field assignments outside the classroom?", the following statements were made:

Positive Comments (3-3)

1. "Very pleasant and enriching."
2. "It enables me to carry fresh experiences into the classroom."
3. "An experience that I call 'a reencounter with my original vocation.' I have more authority in the classroom. I can speak in first person. My faith has grown and teaching makes sense."
4. "Helping district pastors."

5. "My main involvement has been with churches not necessarily connected with LAATS and by special invitation."

6. "Conducting weeks of prayer, seminars for church officers, and other local activities."

Other eight respondents gave answers that were similar to point six above. Apparently, the most rewarding experiences for teachers of theology are related to their commitment to local congregations.

Negative Comments (3-3)

1. "Heavy work-load because there is a tension between the mission or the concept of mission and the administrative-institutional structure."

2. "I have found difficulties being involved on a weekly basis in activities on and off-campus."

On the final question of the survey instrument (3-4), "If you had the option of introducing some changes to the concept of Seminary in Mission, what changes would you propose?", the following suggestions were made:

Positive Suggestions (3-4)

1. "That the seminary may have a missionary district where it may work."

2. "That an appropriate budget may be granted."

3. "That Unions, Conferences, and Colleges may recognize the teacher in mission as a pastor and that they may grant him the appropriate means."

4. "Get balance between practice and theory."

5. "Conferences and Colleges cooperation is expected."

6. "To promote teachers' encounters in order to arrive at some common criteria."

7. "To establish more and better relations with Conferences/Unions."

8. "I would try to avoid the danger that an exaggerated technical approach would replace the sense of mission, service and total dedication to the brethren, church growth and church program."

9. "First, that the SIM concept may be applied."

10. "Teachers must have more time in order to perform their pastoral duties. We do not have enough specialized teachers."

11. "I would encourage the study by LAATS of the natives within South America."

12. "Not to reform, but that LAATS' aims may be accomplished."

13. "Definite time and territory must be assigned for the practice of public and personal evangelism. Students need, after graduation, not to start but to continue their work."

14. "I would improve the relationship between faculty and students."

15. "To improve service and supervision of the dean in each campus."

16. "To improve the balance between theory and practice. Some subjects have to be offered as core courses and be given by Union/Division personnel."

17. "To improve the evangelistic-financial area."

18. "I would try to introduce more subjects of a practical nature, related to the ministerial task."

19. "Every teacher acting according with his spiritual gifts."

20. "To establish turns: every five or eight years, the teacher may go to a church as a full-time minister for two years."

21. "That the teacher may be free to choose in what pastoral area he would like to work. It has to be in proportion to the time invested in class work on campus."

22. "The seminary has to be projected to the entire church as a positive influence. The seminary has the role of being both a source of inspiration and of consolidation. This cannot be accomplished in just one single congregation."

It may be observed that fourteen answers (out of 23, or 60%) implied some kind of administrative action. The rest of the answers touched on issues related to LAATS

and the teachers' attitude. Apparently, most of the faculty and administrators agree that the administration of the SDA Church may play an important role in the progress of LAATS and its SIM concept.

Negative Comments (3-4)

1. "Unfortunately, the implementation of the philosophy of the SIM concept depends largely on administrative factors that are alien to the education process. It brings weakness to the implementation of it."

2. "If we dedicate every weekend to activities off campus, there will be a reduction of quality on the duties on campus."

3. "I would not expect a teacher to be a pastor of a church at the same time. He will not accomplish both tasks in a satisfactory way."

4. "It seems that the theory is appropriate. However, there is a gap between LAATS and the institutional church (Union, Conference, etc). The institutional church does not show concern for its teachers. They do not receive invitations to attend board meetings, nor to participate in planning and evaluation. Also, it is difficult to know who leads LAATS. Is it the dean at the South American Division level? Is it the dean at the College/University level? Is it the college president? Is it the union president? All of this brings difficulties to the practice of the SIM concept."

The answers show administrative concerns (3 out of 5). Respondents believe that appropriate administrative action will speed the implementation of the SIM concept.

Answers to questions 5 and 7 of Part 1 of the survey instrument may help to understand better some of the positive and negative comments or suggestions elicited by the open-ended questions of Part 3.

Sixteen of the twenty-five faculty who answered question 5 (Part 1) taught (1991) more than sixteen 45-minute class periods per week. LAATS expects teachers to teach only ten to fourteen class periods per week. Thus, 64 percent of the faculty are overloaded, as far as class work is concerned.

Responses to question I-7 also reveal that faculty and administrators were engaged (1991) in regular missionary work off campus (see table 7). These figures show that fifteen faculty and administrators (out of thirty respondents, or 50%), are dedicating five to fifteen hours per week to off-campus missionary work. Eight (26.6%) faculty dedicated the weekly equivalent of almost half of a daily normal period of labor to this activity.

Overall, the following results may be mentioned:

1. The faculty was overloaded with academic work.
2. Administrative action seemed indispensable in order to improve the SIM concept.

TABLE 7

FACULTY AND ADMINISTRATORS: HOURS OF WEEKLY MISSIONARY WORK OFF CAMPUS

No. of Hours	No. of Faculty & Administrators	Percentage
0	6	20.0
1	1	3.3
3	8	26.6
5-8	9	30.0
9-15	6	20.0

3. There was a significant difference between the SIM concept and its degree of application.

4. Experienced faculty tended to favor the concept of SIM.

5. The majority of faculty and administrators were involved in active missionary work.

CHAPTER VII

THEORETICAL FINDINGS AND SURVEY RESULTS:

A COMPARISON

This chapter makes a comparison between the theoretical findings as stated in chapter 4 (end of Part One of this study) and the survey results presented in chapter 6. In order to do so, nine criteria have been selected from the Bible and E. G. White instructions on ministerial training. These criteria are compared with the SIM concept itself and how it was perceived by faculty and administrators of LAATS (1991). Elements in conflict, agreement, or partial agreement are emphasized.

1. Ministerial training requires input from the whole body of believers. This is already suggested in relation to the schools of the prophets and fully developed in the writings of E. G. White. It has been partially accomplished by LAATS. The LAATS' report of 1984 seems to indicate that no lay people were involved in LAATS's affairs at that time. Some respondents to the open-ended section of the survey instrument commented that faculty of some campuses were not invited to participate in the LAATS decision-making process (1991). LAATS has built,

appropriately, ministerial formation around a faculty in mission. However, a seminary in mission that belongs to a church in mission should receive input from the whole body of believers.

2. Theological education reflects the religious condition of the people of God. There is full agreement between this biblical fact and the SIM concept. The SAD strongly identifies itself with the church's mission. LAATS faculty (see table 7) were carrying out meaningful missionary work off campus.

3. Theological education is influenced by the spiritual/religious formation received by students at home. LAATS' SIM concept does not deal specifically with this criterion. LAATS' campuses seems to require a written reference from the potential student's local church board. There is a need to improve the selection process of students of theology.

4. Theological education implies character formation. The biblical material and the instructions of E. G. White on ministerial training emphasize this concept. However, it is not mentioned explicitly in LAATS' Internal Policy and other documents. Apparently its importance is assumed but never articulated. There is a need to intentionally promote spiritual formation on each campus.

5. Ministerial formation requires modeling. This is one of the many strengths of the SIM concept. However,

modeling in the Bible and in E. G. White instructions goes beyond the teaching of ministerial skills. Modeling is also related to character and behavior. Respondents to the survey are in full agreement with the concept, but they reported a low level of application (see table 2).

6. Ministerial formation presented as a balanced, simultaneous mix of theory and practice. This model is stressed by Jesus, Paul, and E. G. White. It is fully incorporated in the SIM concept. Respondents to the survey agree (see Appendix D) with the concept. Its level of application is high.

7. Ministerial formation that prepares students to reach the highest segments of society. This is specially emphasized by E. G. White. This criterion is also part of the SIM concept. Respondents to the survey agree with the concept but indicate that its degree of application is one of the lowest.

8. Theological education that prepares intellectually well-trained ministers. This instruction appears strongly in the writings of E. G. White. The LAATS' SIM concept seems to assume a good intellectual preparation. It should be more explicit.

9. Personalized ministerial instruction. This biblical model (Paul) has been only partially applied by LAATS faculty. LAATS does not seem to have an official program on personalized ministerial instruction. The high

teacher/student ratio in some campuses (1991) seemed not to favor this instructional approach.

Overall, in spite of some weaknesses, The LAATS' SIM concept appears to follow rather closely the basic biblical and E. G. White criteria on ministerial formation.

CHAPTER VIII

SUGGESTED GUIDELINES AND STRATEGIES FOR THE SCHOOL OF THEOLOGY OF CHILE ADVENTIST UNIVERSITY

This chapter suggest a strategy for further implementing the SIM concept at the Chile Adventist University campus. In order to do so, some guidelines are offered. These guidelines are derived from the models for theological education already studied with some additional, specific, instructions from E. G. White. Comparatively recent publications by well-known authorities on theological education are also cited.

A Balanced Approach to Ministerial Training: Selected Guidelines

An appropriate strategy for a seminary in mission based on a local campus requires some guidelines that have to be grounded on a local campus setting. The following six guidelines may serve this purpose.

A Seminary in Mission Requires a Different Kind of Faculty

Ministerial training requires the participation of both the specialized theologian (in areas such as

systematic theology, biblical studies, etc.), and the practical theologian (pastoral theology, evangelism, etc). For the benefit of the students, both kinds of faculty have to remember that students will

confront existentially the necessity to forge their theological, biblical, and historical studies into a living unity with the practical fields. If the conversation between fields does not go on in the minds of the teachers, it is unlikely to take place in the mind of the student.¹

Writing about the teachers' attitude, Frederick Borsch commented that

some of the best faculty . . . have been lost among the saints and theologians of the fourth century or among the tribes of Israel. At times such a "lostness" is necessary for all scholarship. . . . Yet I believe it is necessary for key members of the faculty, representatives of a variety of "fields," to be seen doing theology in a more public arena . . . dealing with the issues, subjects and questions of our time.²

All faculty members have been called to be both conservative and radical--conservative in the sense that "they are focused on preserving and transmitting a heritage . . . essential to the very heart of the church's life and mission." But they also need to be radical because of the need of exploring the edge of knowledge "to

¹Niebuhr et al., The Advancement of Theological Education, 164.

²Frederick H. Borsch, "Faculty as Mentors and Models," Theological Education 28 (Autumn 1991): 73.

see more clearly just what it is that they must conserve and transmit."¹

A Seminary in Mission Requires
a Double Commitment: To the
Classroom and to the Church

Even though it is not an easy task to train for ministry using the classroom, the field, and the library all combined,² "most faculty and field work directors agree that some variety of field work experiences during the student's course is desirable."³ Students need to learn that "theology without ministry soon becomes a bitter potion" and that "ministry without theology is little more than perfumed air."⁴

Since theology deals with people's lives, theology professors should always keep in mind people's needs as they do their scholarly work. "The real test of theology is the degree to which it can assist people to face the problems of daily personal and church life."⁵ There is great benefit for the teacher of theology to be a

¹Jane D. Douglass, "Faculty Development: A Shared Responsibility," Theological Education 28 (Autumn 1991): 37. See also E. G. White, Counsels to Parents, Teachers, and Students, 533.

²For more details, see Niebuhr et al., The Advancement of Theological Education, 113.

³Ibid., 114.

⁴Daniel Augsburger, "The Minister as a Theologian," Ministry October, 1990, 6.

⁵Ibid., 6.

faithful member in a local congregation. It "is often in the world where we live as citizens and in the church that we find the questions which shape our scholarly research agenda and our course outlines."¹ Faculty may enrich themselves and enrich the local church with their talents.²

The local church is the setting where both teachers and members may gain mutual benefit. "The church is the partner that contributes the particularities and concreteness of ministry, from which it constructively criticizes theology."³ Teachers and students may help the local church by sharing biblical, historical, theological, and other information with leaders and members. The local church may also be helped to review and clarify

its own history and its denominational mission goals; studying its wider community's demographics . . . analyzing its own congregational resources and formulating a statement of its missional intent in light of this study.⁴

Commitment to the classroom and to the local church presumes that the whole faculty serves as mentors by what it comprehends and balances so that it can prepare the next generation of leadership to be, essentially, a theologian in residence among the people of God. He or she may serve in the congregation, in the hospital as a chaplain, in the college or school as teacher, among

¹Douglass, 41.

²Ellen G. White, Counsels to Parents, Teachers, and Students, 534.

³Joseph Hough, Beyond Clericalism: The Congregation as a Focus for Theological Education (Atlanta, Georgia: Scholars Press, 1988), 56.

⁴Ibid., 57.

the troubled as counsellor. . . . The minister is to be one-person faculty at the grass-roots, interpreting Scripture and the tradition, aiding systematic thinking about normative issues and developing applied skills among all called to ministry to others.¹

A Seminary in Mission Requires Faculty that are Models as Individuals and as Members of a Community

Modeling implies character and also teaching methodology. Through modeling, teachers of theology may persuade the best students in the universities that the most exciting ideas, the highest levels of scholarship . . . the people with the greatest moral . . . can be found in theology."²

"There is a great work to be done in our college, a work which demands the cooperation of every teacher."³ A spirit of cooperation among Christian teachers has the potential to prevent the consolidation of a "highly individualistic character of theological education" that may be harmful to the young students of theology.⁴ Teachers may

¹Max L. Stackhouse, "The Faculty as Mentor and Model", Theological Education 28 (Autumn 1991): 69. The model of "theologian in residence" is supported by Joseph Hough through the expression "reflective practitioner." See "The Education of Practical Theologians," 81.

²Stackhouse, 70.

³Ellen G. White, Counsels to Parents, Teachers, and Students, 96.

⁴Borsch, 71.

learn from other faculty and even from their students.

"Team teaching means group planning."¹

A Seminary in Mission Requires
Careful Stewardship of Time and
Health by Both Teachers
and Students

E. G. White made no attempt to stipulate the amount of curricular work a teacher should carry. But a warning is given about excessive out-of-school responsibilities. It is implied, however, that the teaching load should also be reasonable in order to ensure efficient teaching. White wrote:

The teacher whose physical powers are already enfeebled by disease or overwork, should pay special attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his school work, which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and cannot do justice to himself or to his pupils.²

The amount of schoolwork carried by a student should neither endanger his or her health,³ overtax the mind,⁴ neglect culture of manners,⁵ interfere with private

¹Letty M. Russell, Christian Education in Mission (Philadelphia: Westminster Press, 1967), 105. See also Roy I. Sano, "Theological Faculties as Mentors of Ministers for the Church," Theological Education 26 (Spring 1990): 14.

²Ellen G. White, Education, 184-185.

³Ellen G. White, Testimonies for the Church, 4: 424.

⁴Ibid.

⁵Ibid., 424-425.

devotion and attendance at religious exercises.¹ Students should leave time for Bible study² and allow time for physical training.³ Acceleration of studies to the point of crowding two terms into one should not be permitted.⁴

A Seminary in Mission Requires
an Appropriate Balance Between
Theory and Practice

There must be an interdependence between theoretical studies and practical applications. Arthur Holmes wrote that

Christian education requires that the student gain experience in detecting assumptions, in clarifying presuppositions. . . . Too easily "field experience" can forget what should have been done in "theoretical" courses, and become entirely pragmatic.⁵

Practical experience by itself is not enough.

Experience has to be interpreted to discover its significance, and interpretation is impossible without a framework of meaning that is larger than our particular experiences.⁶

¹Ibid.

²Ibid.

³Ellen G. White, Counsels to Parents, Teachers, and Students, 285-289.

⁴E. G. White, Christian Education (Battle Creek, Michigan: International Tract Society, 1893), 124-125.

⁵Arthur F. Holmes, The Idea of a Christian College (Grand Rapids: Eerdmans, 1975), 95-96.

⁶Stackhouse, 68.

Theory and practice cannot be neatly separated. Both coexist side by side.¹ Apparently, the problem is not precisely theory versus practice. The problem is that much of the theory is only remotely related to the ministry of the church. . . . What is required is the theory of practice appropriate for the professional minister."²

A Seminary in Mission Requires a Sharing of Responsibilities Between Administrators, Faculty and Church Pastors

Theological education is an enterprise that cannot be accomplished just by faculty. Administrators and church pastors, representing their respective functions, must be involved.³

One of the most challenging aspects of theological education is the supervision of field work. The Protestant experience is that the "economic problem weighs heavily in achieving adequate field work supervision."⁴ Respondents to the Seminary in Mission Survey agree with this fact. Administrators from both seminary and local conference need to participate in working out a solution.

¹Hough, "The Education of Practical Theologians," 81.

²Ibid., 78-79.

³Douglass, 39. See also Ted Ward, "Educational Preparation of Missionaries--a Look Ahead," Evangelical Missions Quarterly 23 (October 1987): 404.

⁴Niebuhr et al., The Advancement of Theological Education, 117.

Suggested Strategies for the School of
Theology of Chile Adventist University

The following strategies are built on two assumptions. First, that both the models for theological education examined in Part One of this study and the guidelines for implementing a seminary in mission at the campus level (discussed at the beginning of this chapter), constitute the framework for each strategy. Second, that every strategy suggested here may enrich, not supersede, the current program for the practice of the SIM concept at Chile Adventist University.¹

1. To suggest that the local church pastor and some lay church members be added to the board that coordinates the field work program in the nearby city of Chillan.

2. To establish a regular schedule of meetings of the Chillan field work board. The main purpose of these meetings would be to share mutual instructions, coordinate mini-seminars on field work supervision, and evaluate the program.

3. To organize a brief testimony and prayer meeting after the weekly missionary work has been completed. Faculty may take turns in leading these meetings.

4. To encourage faculty to hold conversations with individual students on their spiritual life and character formation.

¹See pages 67-74, above.

5. To coordinate the presentation of lectures to advanced theology students on the adjustments that young adults have to face (e.g., new job, marriage, parenthood, health, etc.).

6. To coordinate with the college, the conferences, and the Union leaders at least two seminars per year on field work supervision. Qualified local pastors would be invited to participate. Ministers need to be made more aware of the educational value of their work with students.

7. To promote the granting of a special recognition by each local conference to the best field work supervisors among the pastors.

8. To help university administrators in the process of selecting potential students of theology from among the members of the local churches visited by faculty.

9. To promote establishing a campus ministry to serve the large numbers of non-Adventist students who travel to the university every school day from the city of Chillan and the surrounding area. Additional spiritual support may be provided to them in the city of Chillan through seminars and other types of activities.

10. To collect and analyze demographic data that may be helpful to the mission of the church in Chile.

11. To systematically coach new theological faculty on the best methods of teaching Bible and on ways to satisfactorily balance their classroom and their field-related responsibilities.

CHAPTER IX

CONCLUSIONS AND SUGGESTIONS FOR FURTHER STUDY

This chapter is divided into two sections. The first states the conclusions drawn; the second lists suggestions for further study.

Conclusions

The following conclusions have been drawn to highlight major results of the study.

1. The SIM concept, understood as a combination of on-campus and off-campus ministerial training involving faculty and students, has been consciously practiced to some extent for more than five decades within Protestantism. The results have been mixed.

2. The SIM concept places an emphasis on theological education that seeks to prevent the development of theology without ministry and vice versa.

3. In the SIM concept, there are various strengths when examined from the perspective of the biblical and E. G. White models of ministerial training. Weak areas of the SIM concept are, essentially, assumed or ignored aspects that need to be made explicit.

4. The SIM concept was perceived as very positive by respondents to the survey instrument. The perceptions on the degree of application of the SIM concept were not so positive. However, the SIM concept is being practiced, at least in part, by a high percentage of LAATS faculty and administrators.

5. There is a strong perception among faculty that further implementation of the SIM concept depends largely on administrative action.

6. The SIM concept apparently makes faculty the center of ministerial training. However, local churches and qualified pastors in the field may also serve as agents for ministerial training.

7. There is willingness among faculty to practice even further the SIM concept, as long as work conditions can be improved.

Suggestions for Further Study

From this research some suggestions arise for further study:

1. Considering that ministerial desertion may be closely related to character formation, it is recommended that a study be conducted to determine what can be done as a part of theological education to strengthen character formation.

2. It is recommended that a study be conducted on utilizing lay leaders and local ministers to prepare

congregations to be participating agents of ministerial formation.

3. It is recommended that careful study be given to all that is expected of the theology teacher in an attempt to integrate and balance his or her on-campus and off-campus responsibilities.

APPENDICES

APPENDIX A

SEMINARY IN MISSION SURVEY SAMPLE:

ENGLISH AND SPANISH VERSIONS

SEMINARY IN MISSION SURVEY
(English)

November, 1990

Dear Teacher of Theology:

The Survey you now hold is an important component for the thesis on which I am now working in the Doctor of Ministry program at The Seventh-day Adventist Theological Seminary at Andrews University. This instrument contains a series of concepts regarding the Seminary in Mission as it is held and practiced by The Latin American Adventist Theological Seminary (LAATS). It has been designed to gauge perceptions and/or attitudes regarding the Seminary in Mission as it operates at the Bachelor of Theology (Licentiate) level.

It is not necessary for you to include your name. However, we would appreciate it if you would answer all the questions frankly. The survey is divided in three sections, each contain instructions on the way in which you are to respond.

I will greatly appreciate your returning the completed Survey before the 30th of November (date which happens to coincide with my birthday), using the enclosed envelope bearing my address. Thank you in advance.

Juan Williams

I. The Teacher (Please write your answer on the space provided)

1. Campus of The LAATS in which you work: _____
2. Highest academic degree attained: _____
3. Number of years of pastoral/departmental work: _____
4. Number of years dedicated to theological instruction: _____
5. Number of class hours per week that you taught in 1991: _____
6. In which areas did you teach? (give percentages):

Biblical Studies (OT/NT):	_____	%
Theological/Historical Studies:	_____	%
Pastoral/Evangelistic Studies:	_____	%
Other:	_____	%
7. How many hours have you invested, on average, each week of the 1991 school year in missionary activity with students of theology, or in another practical field integrated within the concept of a Seminary in Mission?
_____ hr.

II. Seminary in Mission

This section contains a series of concepts on the Seminary in Mission, and was designed to discover: 1. your thinking on such concepts (scale on the left-side); and 2. to obtain information regarding the present level of application of these concepts at

each campus of The LAATS (scale on the right-side). Please, circle the number which best represents your answer. An answer of five (5), indicates the highest points possible.

Your Thinking about the Concept						Degree of Application of the Concept				
Strongly Agree	Agree	Undecided	Against	Strongly Against		Excellent	Good	Fair	Poor	Very Poor
5	4	3	2	1	The Seminary in Mission intends to provide an integrated program, both theoretical and practical, for the preparation of pastors.	5	4	3	2	1
5	4	3	2	1	The Seminary in Mission seeks to find practical solutions to the problems the church encounters in its mission.	5	4	3	2	1
5	4	3	2	1	The teacher of theology combines theological instruction with pastoral-evangelistic work in order to keep in touch with the reality which the church is living.	5	4	3	2	1
5	4	3	2	1	The Seminary in Mission does not understand its principal task to be the intellectual search for speculative solutions to theological problems.	5	4	3	2	1
5	4	3	2	1	The Seminary in Mission is constantly seeking to help find better methods of missionary work.	5	4	3	2	1
5	4	3	2	1	The Seminary in Mission seriously studies the communities and cultures it seeks to reach with the Gospel.	5	4	3	2	1

Your Thinking about the Concept

Strongly Agree Agree Undecided Against Strongly Against

Degree of Application of the Concept
Excellent Good Fair Poor Very Poor

5	4	3	2	1	The Seminary in Mission has a specialized corpus of pastors-teachers who educate new pastors while continue actively working toward the salvation of souls.	5	4	3	2	1
5	4	3	2	1	The total work load of the teacher of the Seminary in Mission includes both teaching in the classroom and pastoral-evangelistic-departmental work.	5	4	3	2	1
5	4	3	2	1	The teachers of the Seminary in Mission follow the apostolic model of forming young leaders through their close association with their students.	5	4	3	2	1
5	4	3	2	1	Involvement in the church's mission professionally benefits the teachers of the Seminary.	5	4	3	2	1
5	4	3	2	1	The students of the Seminary in Mission are involved in some pastoral-evangelistic responsibility during the four years of study and are given appropriate supervision.	5	4	3	2	1
5	4	3	2	1	The Seminary in Mission helps the students understand more about the world in which they will work.	5	4	3	2	1

III. Final Questions (please, answer in the space provided)

1. In general, do you favor the concept of the Seminary in Mission?

Yes

No

2. What repercussions, positive or negative, has your involvement with LAATS on your spiritual, family, professional and/or social life?

3. What has been your experience while carrying on field assignments outside the classroom?

4. If you had the option of introducing some changes to the concept of Seminary in Mission, what changes would you propose?

CUESTIONARIO SOBRE EL SEMINARIO EN MISION
(Spanish)

Octubre, 1991.

Estimado Profesor de Teología:

El cuestionario que está en sus manos es una parte muy importante de la tesis para el doctorado en ministerio en el cual estoy trabajando en el Seminario Teológico de Andrews University. Este instrumento contiene una serie de conceptos sobre el Seminario en Misión sustentado por el Seminario Adventista Latinoamericano de Teología. Ha sido diseñado para obtener percepciones y/o actitudes con respecto al Seminario en Misión, tal como opera en el nivel de Licenciado (Bachelor) en Teología.

No es necesario que escriba su nombre. Sin embargo, apreciaría que conteste todas las preguntas francamente. El cuestionario está dividido en tres secciones, cada una contiene instrucciones acerca de cómo contestar.

Apreciaré grandemente que devuelva el cuestionario contestado antes del 30 de Noviembre (fecha que significativamente coincide con mi cumpleaños), usando el sobre adjunto con mi dirección. Anticipadamente, muchas gracias. Afectuosamente,

Juan Millares

I. El Profesor. (Favor responda en el espacio provisto)

1. Sede del SALT en la cual trabaja: _____
2. Grado académico mas alto obtenido: _____
3. Número de años en trabajo pastoral/departamental: _____
4. Número de años dedicados a la enseñanza teológica: _____
5. Número de horas de clases por semana que enseñó en 1991: _____
6. ¿En qué áreas enseñó? (dé porcentajes):
 - a. Area Bíblica (AT/NT): _____ %
 - b. Area Teología Histórica: _____ %
 - c. Area Pastoral/ Evangelística: _____ %
 - d. Otra: _____ %
7. ¿Cuántas horas en promedio por semana ha invertido en el año 1991 en actividad misionera con estudiantes de teología o en otra actividad práctica integrada con el concepto de Seminario en Misión? _____ hr.

II. Seminario en Misión

Esta sección contiene una serie de conceptos sobre el Seminario en Misión, y fue diseñada para descubrir: 1. su pensamiento sobre tales conceptos (escala lado izquierdo); y 2. para obtener información con respecto al presente nivel de aplicación de tales conceptos en cada campus del SALT (escala lado derecho). Por favor, dibuje un círculo en torno del número que mejor represente su respuesta. Marcar el número cinco (5) indica el puntaje máximo. Favor, continúe al dorso de la página.

Su pensamiento acerca del concepto						Grado de aplicación del concepto				
Muy de Acuerdo	De Acuerdo	Indeciso	En Contra	Muy en Contra		Excelente	Bueno	Regular	Pobre	Muy Pobre
5	4	3	2	1	El Seminario en Misión intenta proveer un programa integrado, teórico-práctico, para la preparación de pastores.	5	4	3	2	1
5	4	3	2	1	El Seminario en Misión procura encontrar soluciones prácticas a los problemas que la Iglesia encuentra en su misión.	5	4	3	2	1
5	4	3	2	1	El profesor de teología combina la enseñanza teológica con el trabajo pastoral-evangelístico a fin de obtener una experiencia auténtica de la realidad que vive la Iglesia.	5	4	3	2	1
5	4	3	2	1	El Seminario en Misión no pretende que su tarea principal sea la búsqueda intelectual de soluciones especulativas a problemas teológicos.	5	4	3	2	1
5	4	3	2	1	El Seminario en Misión está constantemente tratando de ayudar a encontrar mejores métodos de trabajo misionero.	5	4	3	2	1
5	4	3	2	1	El Seminario en Misión estudia seriamente las comunidades y culturas que procura alcanzar con el Evangelio.	5	4	3	2	1

Su pensamiento acerca del concepto					Grado de aplicación del concepto					
Muy de Acuerdo	De Acuerdo	Indeciso	En Contra	Muy en Contra		Excelente	Bueno	Regular	Pobre	Muy Pobre
5	4	3	2	1	El Seminario en Misión tiene un cuerpo especializado de pastores-profesores que preparan a nuevos pastores mientras siguen trabajando activamente por la salvación de los perdidos.	5	4	3	2	1
5	4	3	2	1	La obra total del profesor del Seminario en Misión incluye tanto la enseñanza en el aula como el trabajo pastoral-evangelístico-departamental.	5	4	3	2	1
5	4	3	2	1	Los profesores del Seminario en Misión siguen el modelo apostólico de formación de líderes jóvenes mediante su estrecha asociación con los alumnos.	5	4	3	2	1
5	4	3	2	1	La participación en la misión de la Iglesia benéfica profesionalmente al profesor del Seminario.	5	4	3	2	1
5	4	3	2	1	Los alumnos del Seminario en Misión están involucrados en alguna responsabilidad pastoral-evangelística durante los 4 años de estudio, y cuentan con una apropiada supervisión.	5	4	3	2	1
5	4	3	2	1	El Seminario en Misión ayuda a los estudiantes a conocer la realidad del mundo en el cual trabajarán.	5	4	3	2	1

III. Preguntas Finales.

1. En general, ¿favorece Ud el concepto de Seminario en Mision?

- Si
 No

2. ¿Qué repercusiones, positivas o negativas, ha tenido su involucración con el SALT en su vida espiritual, familiar, profesional y/o social?

3. ¿Cuál ha sido su experiencia mientras ha desempeñado, como profesor del SALT, tareas en el campo, fuera de la sala de clases?

4. Si en sus manos estuviera la posibilidad de introducir alguna reforma al Concepto de Seminario en Mision, ¿qué cambio (s) plantearia?

APPENDIX B

LETTER/QUESTIONNAIRE TO THE DEANS:

ENGLISH AND SPANISH VERSIONS

LETTER/QUESTIONNAIRE TO THE DEANS (ENGLISH)

Andrews University
Berrien Springs, Michigan
November 4, 1991

Dear Dean of the School of Theology:

May God bless you and your family.

According to the matter mentioned in the enclosed survey (yellow sheets), I would like to express to you in advance my gratitude for your valuable help in working with me on my current project report research.

Due to the limited space available in the survey instrument, I wish to call your attention to the brief questionnaire that appears below. These questions seek answers to specific information regarding the composition, structure, and program of the School of Theology in which you serve. The questions are the following:

1. How many full-time teachers and how many half-time teachers are serving in the School of Theology?
2. How many students does the School of Theology have? How many in each level or course?
3. "What contributions have theology professors made this year (1991) working with local congregations?"
4. "What churches near the campus are being served by students of theology in 1991?"
5. "How does the School of Theology relate to the area pastors?"
6. "Does the Student (or experimental) Mission have a uniform program for all theology students? If there are different programs for each level (freshman-seniors), what are the most important features of such programs?"
7. How many credits does the student receive for pastoral practice?
8. How many class-periods (average) does the students have per week?

9. How many hours does the student use (average) to complete his weekly academic assignments?
10. How many hours does the student invest (average) in missionary work off-campus per week?
11. "What percentage of the curriculum is devoted to practical theology, and what percentage to systematic theology?"
12. "What is the college/university administration doing, in concrete terms, to support the theology teacher participation in field missionary work off campus?"
13. "Are the financial resources of the Student Mission adequate to cover the cost of the weekly missionary work off campus?"

Once again I would like to thank you for the time that you will dedicate to answering this letter as well as the enclosed questionnaire.

May God continue blessing your ministry.

Faithfully, in Christ

Juan Millanao
550 Maplewood Ct, E-70
Berrien Springs, MI, 49103
USA

LETTER/QUESTIONNAIRE TO THE DEANS (Spanish)

Andrews University
Berrien Springs, Michigan
Noviembre 04, 1991

Estimado Director de la Escuela de Teología:

Tomo esta oportunidad para saludarlo afectuosamente, esperando que al recibo de la presente se encuentre disfrutando las bendiciones del Altísimo junto a su familia.

De acuerdo con lo mencionado en el cuestionario adjunto (hojas amarillas), deseo reiterar mi gratitud anticipada por la valiosa ayuda que Ud y los colegas en Sudamerica estan prestando al proyecto de investigación de un servidor. Por favor, si Ud observa que un profesor no recibió su copia de la encuesta, apreciare le pueda proveer de una fotocopia junto con mi dirección.

Dada las posibilidades de espacio y objetivos del cuestionario, deseo llamar su atención (como director del SALT) a las preguntas adicionales que aparecen mas abajo y que pretenden obtener una información más específica concerniente a la sede del SALT en la cual Ud trabaja. Apreciaré recibir su atenta respuesta, a la brevedad posible. Las consultas son la siguientes:

1. ¿Cuántos profesores de tiempo completo enseñan en la Escuela de Teología? ¿Cuántos enseñan medio tiempo?
2. ¿Cuántos alumnos tiene la Escuela de Teología en general y cuántos por curso?
3. En el trabajo hacia las iglesias locales, ¿qué aporte han hecho los profesores de teología en el presente año?
4. ¿Qué iglesias cercanas a la sede del SALT estan siendo asistidas por los alumnos de la Escuela de Teología en el presente año?
5. ¿Cómo se vincula la Escuela de Teología con los pastores del área?
6. ¿Tiene la misión estudiantil (o experimental), un programa misionero uniforme para todos los cursos de teología? Si son diferentes prrogramas, ¿cuales son sus aspectos más importantes?
7. ¿Cuantos créditos reciben los estudiantes por práctica pastoral?

8. ¿Cuántas horas de clases tienen, en promedio, los alumnos por semana?
9. ¿Cuántas horas usa el alumno, como promedio, para completar requisitos académicos durante la semana?
10. ¿Cuántas horas por semana usa el alumno de teología en labores misioneras fuera del campus?
11. ¿Qué porcentaje del curriculum pertenece al área de la teología aplicada y qué porcentaje al área de la teología sistemática?
12. En forma concreta, ¿qué está haciendo la administración del Colegio/Universidad para apoyar la participación del profesor de teología en la acción misionera fuera del campus?
13. ¿Son adecuados los recursos financieros con que dispone la misión estudiantil para cubrir los gastos que demanda la actividad misionera semanal fuera del campus?

Una vez más deseo agradecer el tiempo que has dispensado a esta carta, como al cuestionario. Mi deseo es que Dios siga sosteniendo su ministerio como lo ha hecho hasta ahora.

Afectuosamente, en Cristo

Juan Millanao O.
550 Maplewood Ct, E-70
Berrien Springs, MI, 49103, USA
Fono (616) 471-6823.

APPENDIX C

**FACULTY AND FACULTY PLUS ADMINISTRATORS
SCORES**

Item	Concept				Application			
	Faculties		Adminis.& Fac.		Faculties		Adminis.& Fac.	
	Mean	Rank	Mean	Rank	Mean	Rank	Mean	Rank
Theory-Practical	4.52	4.0	4.56	4.0	3.36	4.0	3.50	3.0
Solution to Mis	4.24	10.0	4.26	10.0	2.80	10.0	3.00	9.0
Teaching-Evang.	4.48	5.0	4.53	5.0	3.12	6.0	3.23	6.0
Specula. Resea.	4.48	6.0	4.46	6.0	3.44	3.0	3.53	2.0
Seek New Metho.	4.32	8.0	4.33	9.0	2.84	9.0	2.90	11.0
Study Culture	3.92	11.0	3.96	12.0	2.20	12.0	2.23	12.0
Train-Practice	4.40	7.0	4.36	7.0	3.00	7.0	3.16	7.0
Teacher Off-On	3.92	12.0	4.00	11.0	2.88	8.0	3.10	8.0
Apost. Model	4.28	9.0	4.36	8.0	2.68	11.0	2.93	10.0
Benefit Mission	4.64	3.0	4.70	1.0	3.28	5.0	3.46	5.0
Student Involved	4.64	2.0	4.60	2.0	3.84	1.0	3.80	1.0
SIM Helps Stud.	4.64	1.0	4.60	3.0	3.48	2.0	3.50	4.0
General Mean	4.37		4.39		3.07		3.19	
Median Rank		6.5		6.5		6.5		6.5
Median Value	4.44		4.40		3.06		3.19	

APPENDIX D

**FIVE CAMPUSES: MEANS OF CONCEPT AND
APPLICATION SCORES**

**MEANS AND RANKS OF CONCEPT AND APPLICATION SCORES:
ARGENTINA CAMPUS**

ITEM*	CONCEPT		APPLICATION	
	Mean	Rank	Mean	Rank
Theoret-Pract. Program	4.50	1.0	3.50	2.0
Solutions to Mission	4.00	5.0	3.00	7.0
Teach-Evangelize	4.50	2.0	3.25	3.0
Speculative Research	4.25	4.0	4.00	1.0
Seeking New Methods	3.75	9.0	2.75	9.0
Study of Cultures	3.75	10.0	2.25	11.0
Training-Practicing	4.00	6.0	3.25	4.0
Teacher: On-Off Campus	3.50	12.0	2.25	12.0
Apostolic Model	3.75	11.0	2.75	10.0
Benefit from Mission	4.50	3.0	3.25	5.0
Student Involvement	4.00	7.0	3.00	8.0
SIM Helps Student	4.00	8.0	3.25	6.0
General Mean	4.04		3.04	

**MEANS AND RANKS OF CONCEPT AND APPLICATION SCORES:
 CHILE CAMPUS**

ITEM*	CONCEPT		APPLICATION	
	Mean	Rank	Mean	Rank
Theoret-Pract. Program	4.40	7.0	3.80	5.0
Solutions to Mission	4.20	9.0	3.20	10.0
Teach-Evangelize	4.80	1.0	4.00	2.0
Speculative Research	4.60	3.0	3.80	6.0
Seeking New Methods	4.20	10.0	3.20	11.0
Study of Cultures	3.40	12.0	2.00	12.0
Training-Practicing	4.40	8.0	3.80	7.0
Teacher: On-Off Campus	4.20	11.0	3.80	8.0
Apostolic Model	4.60	4.0	4.00	3.0
Benefit from Mission	4.80	2.0	4.00	4.0
Student Involvement	4.60	5.0	4.20	1.0
SIM Helps Student	4.60	6.0	3.40	9.0
General Mean	4.40		3.60	

**MEANS AND RANKS OF CONCEPT AND APPLICATION SCORES:
NORTHEAST BRAZIL CAMPUS**

ITEM*	CONCEPT		APPLICATION	
	Mean	Rank	Mean	Rank
Theoret-Pract. Program	4.83	2.0	3.66	1.0
Solutions to Mission	4.50	8.0	2.66	6.0
Teach-Evangelize	4.66	6.0	2.33	8.0
Speculative Research	4.66	7.0	2.66	7.0
Seeking New Methods	4.50	9.0	2.33	9.0
Study of Cultures	4.33	11.0	2.00	12.0
Training-Practicing	4.83	3.0	2.33	10.0
Teacher: On-Off Campus	4.33	12.0	2.83	5.0
Apostolic Model	4.50	10.0	2.16	11.0
Benefit from Mission	4.83	4.0	3.33	4.0
Student Involvement	4.83	5.0	3.66	2.0
SIM Helps Student	5.00	1.0	3.50	3.0
General Mean	4.65		2.79	

**MEANS AND RANKS OF CONCEPT AND APPLICATION SCORES:
PERU CAMPUS**

ITEM*	CONCEPT		APPLICATION	
	Mean	Rank	Mean	Rank
Theoret-Pract. Program	4.42	5.0	3.71	7.0
Solutions to Mission	4.28	10.0	3.71	8.0
Teach-Evangelize	4.42	6.0	4.28	1.0
Speculative Research	4.71	1.0	4.28	2.0
Seeking New Methods	4.71	2.0	3.85	6.0
Study of Cultures	4.00	12.0	2.42	12.0
Training-Practicing	4.42	7.0	4.00	4.0
Teacher: On-Off Campus	4.42	8.0	4.00	11.0
Apostolic Model	4.14	11.0	3.28	9.0
Benefit from Mission	4.57	3.0	3.71	5.0
Student Involvement	4.57	4.0	4.00	8.0
SIM Helps Student	4.42	9.0	3.71	10.0
General Mean	4.42		3.75	

**MEANS AND RANKS OF CONCEPT AND APPLICATION SCORES:
 SOUTH BRAZIL CAMPUS**

ITEM*	CONCEPT		APPLICATION	
	Mean	Rank	Mean	Rank
Theoret-Pract. Program	4.62	4.0	3.00	5.0
Solutions to Mission	4.25	7.0	2.50	8.0
Teach-Evangelize	4.37	6.0	2.50	9.0
Speculative Research	4.12	9.0	3.12	3.0
Seeking New Methods	4.25	8.0	2.37	11.0
Study of Cultures	4.12	10.0	2.37	12.0
Training-Practicing	4.12	11.0	2.62	6.0
Teacher: On-Off Campus	3.50	12.0	2.50	10.0
Apostolic Model	4.62	5.0	2.62	7.0
Benefit from Mission	4.75	1.0	3.12	4.0
Student Involvement	4.75	2.0	3.87	1.0
SIM Helps Student	4.75	3.0	3.50	2.0
General Mean	4.35		2.84	

APPENDIX E

THREE ITEMS COMPRESSED

ACTIVITIES ON-OFF CAMPUS: MEANS OF THE CONCEPT AND APPLICATION SCORES OF
THREE ITEMS COMPRESSED (TEACH-EVANGELIZE, TRAINING-PRACTICING, TEACHER: OFF-ON
CAMPUS)

Campus	Concept	Application
Chile	4.55	3.86
Argentina	4.16	2.91
Peru	4.42	4.09
Northeast Brazil	4.70	2.50
South Brazil	4.16	2.54
General Mean	4.40	3.16

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