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Andrews University
School of Graduate Studies

**STRATEGIES FOR SEVENTH-DAY
ADVENTIST THEOLOGICAL EDUCATION
IN THE SOUTH PACIFIC ISLANDS**

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Alexander Shand Currie

February, 1977


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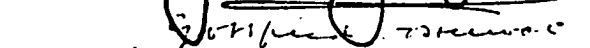

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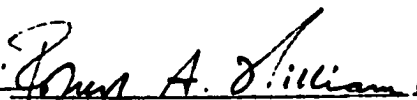
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ABSTRACT

**STRATEGIES FOR SEVENTH-DAY ADVENTIST
THEOLOGICAL EDUCATION IN THE
SOUTH PACIFIC ISLANDS**

by

Alexander Shand Currie

Chairperson: George H. Akers

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: STRATEGIES FOR SEVENTH-DAY ADVENTIST THEOLOGICAL EDUCATION
IN THE SOUTH PACIFIC ISLANDS

Name of researcher: Alexander Shand Currie

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Date completed: February 1977

Problem

Theological education is an important concern of the Seventh-day Adventist Church in the South Pacific Islands. Current concerns include ascertaining the best type of theological education for the Adventist Church in this region; determining cultural influence on curriculum; designing a model for the coordination of theological education in Oceania; outlining alternative three-year diploma and four-year bachelor's-degree curricula; and offering recommendations for the development of Adventist ministerial education in Oceania. The purpose of this study was to present strategies that may assist the Seventh-day Adventist Church to find possible solutions to these concerns.

Method

This study utilizes the historical, descriptive, and developmental methods.

Conclusions

The study arrived at the following conclusions; (1) until the early 1970's, Adventist theological education kept abreast academically with most other Protestant denominations; (2) to keep pace with academic developments, a degree in theology needs implementing; (3) some indigenous persons will require advanced theological education overseas; (4) plans and policies should be implemented so ministerial students can learn to cope with new societal demands and situations; (5) degree training needs to be centralized; (6) theological training should be academically equivalent with other professional studies so the ministry cannot be considered an irrelevant and unimportant profession; (7) a balance should be maintained between theory and practice, faith and action, and study and work; (8) courses should concentrate less on Western academic curricula and more on practical skills and professional studies; (9) schools need to provide married students' accommodations, (10) Fulton College may be the best institution to commence degree-level training; (11) the content of model three of the diploma-curriculum outlines is favored by the researcher; (12) of the bachelor-degree curriculums outlined, model eight, with its emphasis on practical-professional studies is favored by the researcher; (13) theological educators have the greatest impact and influence on students; (14) the Adventist Church should not rely upon vernacular training schools for its ministry; (15) degree-level training that provides an under-

standing of urban problems, marriage and family life, and youth ministry is essential; and (16) training should prepare men for pastoral-evangelistic ministry.

Recommendations

Recommendations arising from the study were: (1) establish an Inter-Union Educational Coordinating Committee to locate a degree-awarding training center and implement a coordinating master-plan, (2) introduce a Bachelor of Theology degree, (3) include Third World theological educators on the proposed training staff, (4) educate three indigenous ministers on the graduate-level annually, (5) replace expatriate staff with educated indigenous personnel, (6) provide accommodation for married students, (7) raise prerequisite, educational entrance levels to lay training schools, and graduate students with a Certificate of Theology, (8) and (9) alter Fulton and Sonoma college prerequisite levels, (10) commence theological extensions classes, (11) develop continuing theological-education programs for field personnel, (12) contextualize theological curriculum, (13) support cultural values in curricular content and methods, (14) conduct a needs assessment, (15) involve students in concurrent field education, (16) seek accreditation of proposed curricula with the Association of Seventh-day Adventist Colleges, and (17) apply for non-accredited membership in local associations of theological schools for Fulton and Sonoma Colleges.

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CHAPTER 1

INTRODUCTION

Theological education is the backbone of the Seventh-day Adventist Church ministry in the South Pacific Islands. Although there was a seventy-three percent increase in church membership between January 1965 and December 1974, there were twelve fewer ordained ministers in 1974 than there were in 1964 (see tables in appendix 1). However, these figures do not convey the total picture, for whereas in January 1965 there were only eighty-five licensed ministers, the statistical report for 1974 shows 553 licensed ministers (see tables in appendix 1).

These statistics suggest that in order to cope with its churches' growth the Seventh-day Adventist Church in the South Pacific Islands has devoted a great deal of energy to the training of its ministry. Thus the dramatic increase of licensed ministers is seen. (See tables in appendix 1.) Curricula in Seventh-day Adventist colleges in the South Pacific Islands have been in a constant state of revision. Prerequisite and academic standards in these colleges have risen dramatically during the last decade. In 1964 a one-year course was considered adequate in Melanesia, but by the early 1970's three years of training was considered essential.

Theological education for the Seventh-day Adventist Church in the South Pacific Islands was strengthened considerably when, in

1968, Sonoma College was established and training of gospel ministers was commenced. Two training colleges, the Jones Missionary College of the Bismarck-Solomons Union Mission, and Kabiufa College of the Coral Sea Union Mission, combined both ministerial staff and students to establish this new training center. (See maps 1 and 6 in appendix 2.)

With such dramatic changes taking place and with the possibility of more changes likely to take place in the near future it is important that the Seventh-day Adventist Church plan for future development in theological education. Nyquist (1972), president of the State University of New York and Commissioner of Education for the State Education Department, Albany, New York, suggested, when addressing the American Association of Theological Schools, that a "mark of quality and vigor in a school of theology is evidence of continual planning for at least five years ahead" (p. 18). This reality assumes double proportions when applied to emerging nations, for in these countries the crosscurrents of culture, the changing civilization, and academic escalation demand constant evaluation and wise planning.

The basic objective of this study is to review briefly Seventh-day Adventist theological education in the South Pacific Islands, critique where it stands today in the late 1970's, and plan curriculum strategies for its improvement, development, and coordination.

Statement of the Problem

Seventh-day Adventist theological education in the South Pacific Islands faces several problems that this study will examine.

These involve: determining the best type of theological education for that region; ascertaining the influence culture should have in the curriculum; and advancing a model for the coordination and development of ministerial training in Oceania.

Type of Theological Education

One action that the 1975 Annual Council of the General Conference reported in the Review and Herald (December 4, 1975) was that:

2. Each Division in cooperation with the General Conference Department of Education, is to provide/strengthen post-secondary work through the Bachelor's degree within its territory, for example: . . .
 - c. Fulton College-Upgrade. (p. 14)

The suggested upgrading raises several questions. Should this proposed upgrading be professional or academic in nature or a combination of functional and practical subjects balanced by the academic? What type of curriculum is the most valuable to these island ministers? Should one impose curriculum design from the United States or Australia on peoples of different cultural backgrounds? Should a bachelor's curriculum be developed that meets the needs of the people, or should the curriculum suggestions of an accrediting organization be followed?

If the proposed degree is to be academically recognized, by whom should Adventist colleges in Oceania be accredited? Are other theological colleges in developing nations accredited with American universities and colleges or with local organizations? What curriculum models do these colleges follow? Can the Seventh-day Adventist Church in the South Pacific learn any lessons from them? Should a

four-year bachelor's degree curriculum model for the South Pacific Islands be developed, or is a shorter course more suitable to the local needs?

Culture and Curricula

Recently Zisenwine (1975) defined curriculum as "the medium through which a culture specifies those elements which it selects to transmit to its future generation" (p. 300). Is this true of theological curricula? Farrelly (1975) comments in the Ominde Report of Kenya:

. . . voted that in the past, under the influence of Christian missions, much that was good and important in our indigenous culture had been lost or denigrated. (p. 64)

Have Seventh-day Adventist theological educators respected the cultural values of the students they are training?

Loeliger (1975) quotes Papua New Guinea's Chief Minister as labeling Christianity a "white man's cult" (p. 32). Giraure (1974) recalls his first day at a mission school on the Gazelle Peninsula of New Britain. He was born a frail child and would need careful attention. So he was called Giraure, which in the Kuanua language meant "to look after." On his first day at school his name was changed.

No longer was I to be called Giraure as this was a heathen name and I was at a Christian school, I was to be called Nelson, the name I was baptized with. Indigenous names were not suitable for baptism because of their heathen background. The missionary seemed to think that many of these names were associated with evil. Hence names like Winarubu which in my language means "fighter" and Kankan which means "angry" were replaced with good Christian names such as Martin and Ronald. It was only later in life that I discovered that Martin means "war-like" and Ronald means "great warrior." (pp. 24-25)

This quotation illustrates the point that missionaries have often

ignored and denigrated other cultures--language being just one manifestation of culture (Davey, 1970, p. 92).

Should theological education reflect one's culture? Can the Seventh-day Adventist Church permit a cultural approach to theological education in the South Pacific? In reality is not this taking place on some levels? On the level of language, the Scriptures and denominational literature have been translated into the vernacular. Hymns also have been translated into the vernacular. A Seventh-day Adventist theologian, William Johnsson (1974) writes: "Theology is to be done in the confluence of three streams: Scripture, the tradition, and culture" (p. 72). To these Oosterwal would add "communication" (Oosterwal, June 23, 1976).

How can a theological curriculum which educates students from a vast array of diverse cultures reflect the culture? Are there basic principles the church should follow? Is there a particular emphasis or pattern that should be stressed in the curriculum design? Ziegler (1963) in The Westminster Dictionary of Christian Education states that recent additions to theological-education curricula include "the study of Christianity and culture" (p. 664). Are Seventh-day Adventist theological educators neglecting the cultural values of the individual's society?

Kane (1975), writing about the failure of missionaries to encourage the indigenization of Christianity, states:

Even theological education was patterned after the classical kind so common in the West. The curriculum included Hebrew, Greek, sometimes Latin, but never the ancient classical languages of the East--Sanskrit, Pali, and Arabic. Church history was Western church history with little or no mention of Christian missions around the world. The teaching of apologetics was geared to Western thought, not to the Oriental mind. (p. 282)

Anderson (1969) states that African theological educators "reproduced patterns of ministry developed over centuries in European countries" (p. 381).

Forman (1969) records how Bishop Patterson taught Hebrew and Greek to his ministerial trainees on Norfolk Island and how the "famous Moulton of Tonga drilled his 'heroes' in Euclid and ancient history, astronomy, chemistry, and outlines of English and French history" (p. 155).

In a paper read to the South Pacific Association of Theological Schools in Suva, Fiji, Lealofi (1975) states:

Recently, I was giving a weekend retreat to some Form IV boys from two of our reputable Catholic schools. I asked them what their idea of God was. The answers they gave could not be more orthodox. However, in a consequent discussion, it turned out that the answers they gave were only an intellectual exercise without much meaning in their lives. This discrepancy I feel stems from our present kind of theology.

Our present theology is based on a foreign philosophy. The concepts involved are foreign to the indigenous people. The result is a split level Christianity where theology is learned intellectually while the pattern of behavior is culturally oriented. This sad state gives rise to three results:

1. Departmentalization of people's lives into the sacred and profane.
2. Fringing of cultural values.
3. Confusion of religiosity and Christianity. (p. 1)

Pusey and Taylor (1967) stated it succinctly when they reported to the Episcopal Church that:

New needs of the Church at any given period grow out of the total culture of which it is a part. The needs of the ministry at any given time arise out of the Church. And new demands upon the seminaries and other agencies of theological education grow out of the problems of the ministry in serving the Church as it attempts to meet the needs of the world. (p. 3)

Curriculum Models for the Development and
Coordination of Theological Education

A major strategy of this study is to outline curricular models. The review of the historical development of theological education, the brief look at culture and curricula, and an investigation of current trends, patterns, and innovations all serve the purpose for outlining curricula models. This study will outline alternative three-year diploma-level curriculum models and four-year bachelor-degree curriculum models for Seventh-day Adventist theological education in the South Pacific Islands. The curriculum models may be useful in coordinating Seventh-day Adventist theological education at Fulton and Sonoma Colleges (see maps 5 and 6).

Why are such curriculum models necessary? The Seventh-day Adventist Church has two senior training colleges in the South Pacific Islands classified in the Seventh-day Adventist Yearbook (1976) under C-4, which denotes one to three years of post-secondary studies (p. 301). Fulton College, established in the Fiji Islands, serves Polynesia and portions of both Micronesia and Melanesia. (See map 3.) Fulton College Annual Calendar (1976) states that two courses of three years in theology are offered--both with different prerequisites (p. 19). Sonoma College, established on the Gazelle Peninsula of New Britain in the New Guinea Islands in 1968, is the senior college for the Papua New Guinea Union Mission. It also trains most of the ministerial students from the Solomon Islands and the New Hebrides. The 1977 Sonoma College Information Sheet states that the educational prerequisite for the Ministerial Diploma, which is a three-year course, is the completion of Form three. This means nine years

of schooling including three years of high school. (See appendix 3.)

Other Seventh-day Adventist educational institutions providing a limited education in ministerial training include Omaura Bible Workers' Training School in Papua New Guinea and the laymen's training schools in the New Hebrides, Fiji, Tonga, and Samoa. Currently, prerequisite education for these schools is low and most teaching is done in the vernacular.

Fulton and Sonoma Colleges may desire to coordinate their theological-education curricula so that when a bachelor's degree is introduced at one of the colleges, students of the other college would have their studies credited towards a degree. Then if students of the nondegree granting college wish to complete their bachelor's degree they may do so with little inconvenience.

The Need

Currently there is no in-depth study presenting strategies, patterns, or curriculum models for the development of a theological-education curriculum for the Seventh-day Adventist Church in the South Pacific Islands. This study may help answer this particular need.

This study may also be useful in integrating new teachers who are usually unfamiliar with the historical development of South Pacific Island theological education, current trends, patterns, innovations and curriculum models from other colleges, cultures, and geographical areas.

The resource data contained in this study may prove useful to Seventh-day Adventist theological educators particularly in the third

world. Mitchell (1976), president for the Central Pacific Union Mission, indicates that such a study could be useful in plotting Adventist theological-education development and curricula in Oceania. This is of particular importance when one considers that in the next twenty-five years it is predicted that sociological structure of the South Pacific Islands will change from village-rural living to city-urban living (Bradford, taped interview, 1976). Frame (1976), former president of the Australasian Division of Seventh-day Adventists, wrote that such a study "could be very beneficial to many people" (p. 2.).

Purpose of the Study

The purpose of this study is to offer strategies which include curriculum models for the future development of Seventh-day Adventist theological education in the South Pacific Islands of the Australasian Division. The models outlined will present alternative three-year diploma and four-year bachelor's-degree curricula for theological education.

The strategies and curriculum models suggested could be useful not only in coordinating Seventh-day Adventist theological education in the South Pacific Islands but in laying long-range plans for the future development of the theological-education program for the Church in the South Pacific Islands; a criterion which Nyquist (1972) suggests marks a theological school of "quality and vigor" (p. 18).

The study may also be used as a source for suggestions, guidance, alternatives, and models in theological education for Seventh-day Adventist theological educators in Africa, Asia, and Oceania.

Hirsch (1969) has questioned how much research and study by Seventh-day Adventist students were geared to assisting the church-- particularly in finding ways to improve work in the mission field (p. 30). This study may be a step toward responding to his criticism.

Statement of Objectives

This study seeks to:

1. Review briefly the historical development of Protestant theological education in the South Pacific Islands, placing Seventh-day Adventist theological education in perspective and context.
2. Outline current curricula models in theological education in Africa and Asia, giving special attention to the South Pacific Islands. This brief curricula survey will be useful in the development of strategies and curriculum models.
3. Outline three-year theological-education curriculum models suitable for a Diploma of Theology at Fulton or Sonoma Colleges.
4. Outline four-year theological education curriculum models suitable for a bachelor's degree program for the Seventh-day Adventist Church in the South Pacific Islands.
5. Present strategies, recommendations, and alternatives for Seventh-day Adventist theological education in the South Pacific Islands.

Assumptions

This paper assumes that:

1. There is an adequate need to develop curriculum models and plan strategies for Seventh-day Adventist theological education in

the South Pacific Islands to merit a work of this dimension in a dissertation.

2. A majority of those to whom personal and form letters were directed would respond with information useful in this study.

3. As a result of reviewing the historical development of theological education in the South Pacific Islands and placing Seventh-day Adventist ministerial training in those islands in perspective, suitable curriculum models can be developed that may meet the aims, objectives, and needs of the Seventh-day Adventist Church in that area.

4. Curriculum models can be designed and based on broad principles that permit flexibility and adaption, and such models may be functional in the multicultural settings of Fulton and Sonoma Colleges.

Limitations

Much of the information for this study stemmed from personal correspondence and letters to administrative personnel in training schools, colleges, and seminaries in developing countries, because research found no existing study which compiled all the information and data required. Therefore, the gathering of the data depended on the promptness and number of replies to both personal and form letters mailed. Because mail service was temporarily suspended to Lebanon, the Middle East College of Seventh-day Adventists and the Near East School of Theology, which were studied in Viability in Context (Zorn, 1975), could not be contacted.

Delimitations

To be effective, any study involving so wide and complex an area as theological education must restrict its scope to those aspects which may be considered the most fruitful in producing valid data and most helpful in suggesting ways and means of meeting the overall objectives of the study.

The following delimitations have been adopted to achieve the objectives of the study:

1. Theological curricula which offer a three-year diploma (or its equivalent) or bachelor's degree (or its equivalent) will be studied.
2. This study will use historical, descriptive, and developmental methods to construct curriculum models for Seventh-day Adventist theological education in the South Pacific Islands.
3. The historical overview of theological education in the South Pacific Islands will concentrate on the development of ministerial training in the major Protestant denominations in Papua New Guinea and Fiji, the two countries in that region in which Seventh-day Adventists have concentrated their training.
4. The curriculum models will be in outline form permitting individual teachers the opportunity of constructing their own course outlines.
5. Seventh-day Adventist theological curricula from the South Pacific Islands examined in this study includes that of Fulton College located in Fiji, and Sonoma College located in Papua New Guinea.
6. Curriculum in the broadest sense may refer to all that

transpires in the school, college, seminary, or university. In this study, however, curriculum refers to the courses studied.

7. It would be presumptuous to assume that this study investigates every aspect of theological education in the Third World and then proposes curriculum models. Theological education in the Third World is a vast subject. The study delimits itself to the schools, colleges, seminaries, and universities mentioned and to the information requested and received, concentrating on Africa, Asia, and Oceania.

8. Inasmuch as this study focuses on developing curricula the literature review highlights this aspect of the study.

Organization of the Study

Chapter I provides a general orientation to the statement of the problem, need for the study, purpose of the study, statement of objectives, assumptions, delimitations, limitations of the study, and definition of terms.

Chapter II contains a review of the pertinent literature concerning curriculum models and trends, for this is the basic purpose of this study.

Chapter III describes the methodology and organization of the study.

Chapter IV describes the response to form letters and personal letters.

Chapter V includes a brief presentation of the major historical developments in theological education in the South Pacific

Islands, thus placing Seventh-day Adventist theological education in perspective and context.

Chapter VI identifies curriculum models and programs in theological education in Africa, Asia, and the South Pacific Islands.

Chapter VII summarizes concepts relevant to theological curriculum models, identifies aims and objectives of Seventh-day Adventist theological education, and then outlines three-year diploma and four-year bachelor's degree curricula.

Chapter VIII includes a summary, conclusions, and recommendations for Seventh-day Adventist theological education in the South Pacific Islands.

The appendices include supporting documents.

Definition of Terms

Inasmuch as words convey various meanings to different people, words or terms commonly used in the study are defined so as to minimize misunderstandings.

Adventists. In this study the term Adventists is substituted occasionally for the full name of the Seventh-day Adventist Church.

Australasian Division. A large geographical region of the Adventist Church organization which includes the Commonwealth of Australia, the Dominion of New Zealand, and the island territories from Papua New Guinea in the west to Pitcairn in the east and as far north as the Gilbert Islands. West Irian is not included. (See maps 1 and 2.)

Bible Instructors. Persons employed by conferences and

missions to give instruction in the Scriptures.

Contextualization. The capacity to respond meaningfully to the Gospel within the framework of one's own situation. . . . Contextualization has to do with how we assess the peculiarity of third world contexts . . . [it] takes into account the process of secularity, technology, and the struggle for human justice which characterize the historical moment of nations in the Third World. . . . Authentic contextualization is always prophetic, arising always out of a genuine encounter between God's Word and His world, and moves toward the purpose of challenging and changing the situation through rootedness in commitment to a given historical moment. . . . [it] is a dynamic not a process. (Theological Education Fund, 1972, pp. 19-20)

Credentials and Licenses. Official credentials are issued to all authorized Seventh-day Adventist workers in the following categories:

1. Ministerial Credentials, issued to ordained ministers.
2. Missionary Credentials, issued to workers of experience or to those carrying major responsibilities, not ordained, including elementary and secondary teachers.
3. Bible Instructor Credentials, issued to experienced workers in conference employ, generally women, who devote their time to giving Bible studies in the homes of the people. Beginning Bible instructors and temporary helpers are granted Bible Instructor Licenses.
4. Ministerial License, issued to those who are engaged in ministerial work and who would be expected to be ordained in due course.
5. Missionary License, issued to regularly employed field, medical, educational, and office workers; may also be granted to industrial and miscellaneous office and miscellaneous institutional workers who have been in denominational employ for more than five years. (Manual for Ministers, 1964, pp. 35-36)

Culture. The sum total of the attainments and learned behavior patterns of any specific period, race, or people regarded as expressing a traditional way of life subject to gradual but continuous modification by succeeding generations. (Great Encyclopedic Dictionary, 1975, p. 375)

Curriculum. The aggregate of courses of study given in a school.

Division. Next to the General Conference a division is the largest geographical and administrative unit of the Adventist Church,

embracing several unions, missions, and conferences. A division administration is theoretically a unit of the General Conference operating in a designated geographical area.

Fulton College. This Seventh-day Adventist coeducational boarding school is operated as a high school and college. It is situated on Viti Levu, the main island in the Fiji group. (See map 5.) In post-high school studies the college offers courses in agriculture, Bible work, building construction, elementary-teacher education, secondary-teacher education, secretarial science, and theological education.

Licensed Ministers. To give young men an opportunity to demonstrate their call to the ministry, prospective candidates are granted ministerial licenses by the conference. The granting of such licenses confers the right to develop the ministerial gift and to assist in the ordinances and services of the church such as the Lord's Supper, baptism, and the marriage ceremony. Where there is no local elder he may, when authorized by the conference or division committee, preside at business meetings of the church but not at business meetings when members are disciplined. (Seventh-day Adventist Church Manual, 1976, p. 185)

Melanesia. This word is derived from two Greek words which mean "black islands" and refers to one of the geographical regions in Oceania located in the central and western Pacific. The region includes the Bismarck archipelago, north east of New Guinea, the Louisiade, Solomon, New Hebrides and Loyalty Islands, New Caledonia, Fiji, and all intervening groups. (See map 3.) From cultural and philological viewpoints, Fiji may be considered Polynesian.

Micronesia. This word is derived from two Greek words which mean "small islands" and refers to one of Oceania's three geographical regions lying north of Melanesia and west of Polynesia. The region includes the Mariana, Caroline, Marshall, and Gilbert Island

groups, and Nauru Island. (See map 3.)

Mission. A unit of church organization on approximately the same level as a local conference in North America but which is not financially self-supporting and, like the union mission, operates on the basis of earned income and appropriations. Normally, it operates on a more frugal and simple basis than a conference, although its basic function is similar.

Oceania. This title means "the islands of the sea" and

. . . is a watery continent dotted with thousands of scattered bits of land that are the home for more than five million people of many races and origins. This region, though it contains less than 1% of the world's people, spreads over one-third of the earth's surface. (Needham and Seldomridge, 1974, p. 1)

In this dissertation Australia, New Zealand, Guam, Johnston Island, Midway Island, Pacific Islands Trust Territory, Walu Island, and Hawaii are not included in the term Oceania.

Pastor. This is a title given an ordained minister of the Seventh-day Adventist Church in the South Pacific Islands.

Polynesia. This word means "many islands" and refers to the geographical region in the Eastern Pacific Ocean between longitudes 170° east and 110° west, which falls within the great triangle formed by the Hawaiian Islands in the north, New Zealand in the south, and Easter Island in the east. The region includes Western Samoa, American Samoa, Tonga and Niue Islands, Society Islands, Marquesas Islands, Tuamotus archipelago, Mangareva Islands, Cook Islands, and the Tubuai Islands. (See map 3.)

Seventh-day Adventist Church. A conservative Christian body, worldwide in extent, evangelical in doctrine, and professing no creed but the Bible. It places strong emphasis on the Second Advent, which it believes is near, and observes the Sabbath of the Bible, the seventh day of the week. These two distinguishing

points are incorporated into the name Seventh-day Adventist. The church is administered by a democratic organization ranging from the local churches, through the conferences (or missions, or sections; the terminology varies in different countries), and unions to the General Conference, with its 12 geographical divisions in various parts of the world. (Neufeld, 1976, p. 1325)

According to the Seventh-day Adventist Yearbook (1976) the General Conference of Seventh-day Adventists oversees some 78 union conferences, 368 conferences and missions, and 18,050 organized churches, which involve 2,581,096 persons around the world. The twenty-two fundamental beliefs of the church are published in the denominational Yearbook (1976, p. 5).

Seventh-day Adventist Church Organization. This church operates a five-tier system in its world-wide church organization.

1. The foundation of its church government is the local church, a united group of baptized individuals.
2. The local conference/mission is formed by a united group of churches from a geographical area determined by the union.
3. The union conference/mission is formed by several conferences/missions covering a larger geographical territory.
4. The division is a geographical section of the General Conference which includes all local and union conferences/missions within its boundaries.
5. The General Conference is the general body of the church embracing all the divisions of the world. The Church's world headquarters are at 6840 Eastern Avenue, N.W., Washington, D.C., 20012 (Seventh-day Adventist Church Manual, 1976, p. 47).

Sonoma Adventist College. A Seventh-day Adventist coeducational boarding college established in 1968 and situated on the

Gazelle Peninsula of New Britain in the Bismarck Archipelago of the Papua New Guinea Islands. College courses offered include agriculture, business education, elementary-teacher education, in-service training for pastors and teachers, Bible work, and theological education.

South Pacific Islands. In this study the term is used to describe the islands bounded by latitudes 10° north and 25° south and longitudes 130° east and 141° west. It includes all the islands within the territories of the Papua New Guinea Union Mission, Western Pacific Union Mission, and the Central Pacific Union Mission. (See maps 1 and 2.)

South Pacific Islands Administration. Many of these island groups are independent. Some are self-governing, others are dependent on other countries. (See appendix 4.)

Theological Education. The intensive and structured preparation of persons desirous of training for the gospel ministry. In Adventist theological education, generally men engage in preparation for the ministry and women for Bible work.

Theological Education Fund. The Theological Educational Fund is a service of the Commission on World Mission and Evangelism of The World Council of Churches located at 13 London Road, Bromley, Kent, England. It is funded by various mission agencies, endowments and individuals. (Zorn, 1975b, p. viii)

In this study the abbreviation T.E.F. is often used in place of the full title.

Third World. The term "third world" is used to describe the nations of Asia, Africa, Latin America, the Caribbean, the Near East and the South Pacific. It is distinguished from the "West" of Europe, North America, Australia and New Zealand. (Zorn, 1975b, p. viii)

Union Mission. A Union Mission is a unit of church organization formed by several missions and which in turn forms a constituent part of the General Conference in one of its geographical divisions. The union mission organization is similar to that of the local mission, and it is governed by a constitution and bylaws. The president, secretary-treasurer, committees, and departmental secretaries are elected every two and a half years by delegates appointed by the local missions. It is not financially independent, operating on a combined budget of its own income and division appropriations (Neufeld, 1976, p. 1514).

Bismarck-Solomons Union Mission. This union, with headquarters in Rabaul, was an administrative unit within the Australasian Division of Seventh-day Adventists between 1953 and March 1972. (See map 1.) Its mission territories included the Admiralty Islands, St. Mathias Group, New Hanover, New Britain and adjacent islands, Bouganville and adjacent islands, and the British Solomon Islands Protectorate. It existed until union mission territories were realigned in 1972 (Parmenter, 1973, p. 1).

Central Pacific Union Mission. This union is an administrative unit within the Australasian Division of Seventh-day Adventists which was organized in 1949 with headquarters in Suva, Fiji. Its territories changed April 1, 1972, with a realignment of the Australasian Division's mission field unions. (Compare maps 1 and 2.) Mission territories from 1949 to 1972 included New Caledonia, New Hebrides, Loyalty Islands, Fiji, Gilbert and Ellice Islands, Wallis Islands, Phoenix Islands, French Polynesia, and Pitcairn Island.

Mission territories from 1972 include Cook Islands, Fiji, French Polynesia, Niue Island, Pitcairn Island, Samoa, and Tonga. Its headquarters were in Suva, Fiji, until 1973 when it was moved to Auckland, New Zealand (Parmenter, 1973, p. 1).

Coral Sea Union Mission. This union with headquarters in Lae was an administrative unit within the Australasian Division of Seventh-day Adventists from 1949 until March 31, 1972 when mission territories were realigned. Its territories included Papua and North-East New Guinea, the Ninigo group, the Western Islands, the Schouten and adjacent islands. With the Australasian Division's mission field reorganization in March 1972, this union was absorbed into the Papua New Guinea Union Mission. (See maps 1 and 2.)

Papua New Guinea Union Mission. This union was organized in April 1972 with headquarters in Lae and includes all the territory of Papua New Guinea and its islands. (See map 2.)

Western Pacific Union Mission. This union was organized and effective from April 1, 1972, with headquarters in Honiara, capital of the Solomon Islands. Its mission territories include the Solomon Islands, Gilbert and Ellice Islands, Line Islands, New Caledonia and Protectorates, New Hebrides, and Phoenix Island. (See map 2.)

CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH

Little has been written concerning Seventh-day Adventist theological education in the South Pacific Islands. Some articles published in the Australasian Record and the Review and Herald provide valuable insights. An intensive search failed to locate in-depth studies available on Adventist theological education in the South Pacific Islands. Denominational authors such as Barnard (1969); Hare (1950, 1969); Hedges (1966); Martin (1973); Maxwell (1966); Spalding (1962); Steed (1970); Taylor (1960); Were (1970); and the Seventh-day Adventist Encyclopedia (1976) provide a limited historical background and/or cultural setting for Adventist theological training in this region. There is a substantial amount of literature available from non-Seventh-day Adventist sources that has some bearing on this study. It includes Allen (1960); Bergquist (1969, 1974); Bridston (1964, 1965); Dunstone (1972, 1973); Forman (1969, 1970, 1974); Knight (1967); Mackie (1969); May (1934); Richards (1975); Tippet (1967, 1971, 1973); and Williams (1972).

Inasmuch as the primary focus of this study concerns theological-education curricula for the Seventh-day Adventist Church in the South Pacific Islands, the literature review is limited to this topic. The brief historical development of theological education presented in chapter V will contain references from appropriate

literature sources which present valuable background information.

This review is organized into three major sections. The first will cover non-Seventh-day Adventist literature on curriculum for theological education in the United States of America. Secondly, Adventist literature on curriculum in the United States of America will be reviewed. Thirdly, non-Adventist literature on theological education curricula in the Third World will be reviewed. Chapters IV to VI introduce the limited amount of literature available on Adventist theological curriculum in selected Third World areas. These chapters also cite relevant studies having a bearing on curriculum planning.

Theological-Education Curricula in the U.S.A.
Non-Seventh-day Adventist Literature

Theological-education curriculum in the United States "continues to come under searching scrutiny" (Kurtz, 1976, p. 1). Feilding (1966), writing a study report for the American Association of Theological Schools, observes that "the greater part" of theological curriculum appears

. . . to be off on a vast archeological dig, preoccupied with the long ago and largely oblivious of the purpose of the expedition. . . . The student seems always to be moving backwards with his Bible to Palestine, Babylonia, Assyria, or ancient Corinth; but he will find no parish there. Knowing about the superiority of the religion of Israel old or new among the nations of yesterday is not a substitute for testing the faith of Israel in the cultures of today. (p. 10)

The Christian Century devoted the January 27, 1971 issue to theological education and commenced by observing: "Protestant seminaries are dying on the vine" (Geyer, 1971, p. 91). Barr (1971) argues that "drastic radical reform of education for parish ministry is long overdue" (p. 97). His point is that the original role of

seminaries--training ministers for parish ministry--has become peripheral to the training of scholars, teachers, journalists, social scientists, psychological counselors, and theological educators (p. 97). Another observer in a report sponsored by the Episcopal Theological School stated that "theological education in America is being carried on today in about the same way it was done a century ago" (Craven, Todd & Ziegler, 1969, p. ix). Harrison (1976) comments, "One does not have to go far, read much or listen very hard to know that there is widespread dissatisfaction among theological educators and students alike, about the present state of their curricula" (p. 3).

This section of the review seeks to identify major curricula trends in the United States which have influenced Third World education. Although literature in the area of "theological education curriculum is not extensive, some significant work has been done" (Lundquist, 1960, p. 10). Results of studies conducted are synthesized into the following points: significant studies on curricula content; field education; interdisciplinary approaches; and the development of courses based on needs.

Curriculum Content

Moxcey (1922), who highlighted many curricula problems with which theological educators still wrestle, reported that a majority of his 487 respondents, all ministers of the Methodist Episcopal Church, felt that "history, literature, systematic theology and ethics" had proved their "right to a fundamental place in college and theological curricula" (p. 99).

The first comprehensive survey of theological education in the

United States and Canada was made by Kelly (1924). The Institute of Social and Religious Research sponsored the study which surveyed 161 schools over a three-year period. He suggested that "a less technical way of speaking of the standard theological courses" would be to categorize subject areas into Old Testament studies, New Testament studies, church history, theology, and homiletics (p. 218).

A decade after Kelly's study was published, Brown, May, and Shuttleworth (1934) published a four-volume study on The Education of American Ministers. Their study was conducted "under the joint auspices of the Conference of Theological Seminaries in the United States and Canada and the Institute of Social and Religious Research" (Brown, 1934, p. v). This study noted that from the time Harvard formally organized its professional college of theology in 1819 until the early 1900's, theological curricula varied little among training institutions. Basic subject areas in the curriculum were exegetical theology, historical theology, systematic theology, and practical theology (p. 119). Significant curriculum changes were observed during the preceding generation involving an increase in the "number and extent of the courses offered" (p. 121), the adoption of an elective system (p. 123), and an expansion of the four basic divisions to eight. These were: (1) English Bible, which included biblical courses not requiring Hebrew or Greek as prerequisite subjects; (2) Greek and Hebrew, including all subjects requiring these two languages as prerequisites; (3) biblical theology and philosophy of religion; (4) church history; (5) comparative religion and missions; (6) religious education and psychology of religion; (7) practical theology; and (8)

Christian sociology and ethics (May, 1934b, p. 121).

Under the auspices of the American Association of Theological Schools a study was commenced in 1954 by Niebuhr, Williams, and Gustafson (1956). They perceived that of the four significant changes in theological-education curricula observed by May (1934b) that

. . . only the first and last seem characteristic of the movement from 1934 to 1954. The development of the elective system has been stopped and in part reversed, in theological as in general education. The provisions made for a differentiated ministry in the 1920's continues in force in those schools which then accepted the plan but have not been imitated widely. (pp. 20-21)

This study divided theological curriculum into the following areas: Bible, church history, theology, ethics and social studies, the work of the pastor and teacher, the specialized ministries, pastoral theology and counseling (pp. 78-144).

An important dimension of theological education is performed by Bible institutes and colleges. The institutes and colleges belonging to The Accrediting Association of Bible Colleges "give the Bible the central place in their curricula" (Witmer, 1962, p. 89). Their curricula is based on the concept of "preach the gospel," which "suggests the two major elements of the Bible College curriculum, namely, subject matter and communication" (p. 103). With subject matter rooted in scripture, the modes of communication and the skills taught include "preaching, evangelizing, teaching, counseling, witnessing, broadcasting, singing, even flying" (p. 104). The majority of these training institutions "offer a general program along with specialized curricula in pastoral training, Christian education, missions, and ministry of music" (p. 104).

Bachelor of Theology programs offered by Bible institutes and colleges "represent five years of work beyond high school" (Witmer, 1962, p. 107). Some colleges, such as Moody and Northeastern, only offer diploma courses. Their preseminary curriculum "provides a foundation in Bible and theology, basic work in Biblical languages," and a general education with a minor or a major in "a liberal arts field" (p. 108).

Courses offered by pastoral training departments in Bible institutes and colleges include:

Homiletics, Pastoral Theology, Church Supervision or Administration, Evangelism, Counseling, Worship, Marriage and the Family, Christian Education in the Church, Hermeneutics, Expository Preaching, Hymnology, Ministry of Music, and Denominational Polity. (Witmer, 1962, p. 108)

One researcher estimated that "half or more" of "Protestant" missionaries from North America received their preparation, or a part of it, in a Bible School (Witmer, 1962, p. 111). Course-areas considered essential for missionaries are:

History of Missions, Principles and Practices (including The Indigenous Church), Biblical Basis (Philosophy) of Missions, Anthropology, Non-Christian Religions, Languages (Phonetics and Linguistics), Area Study, and Hygiene and Sanitation. (p. 113)

Specialized missionary preparation may include "Christian Education, Modern Languages, Biblical Languages, Radio Broadcasting, Aviation, and Vocation." A year of intensive training in medical missions is offered by the School of Missionary Medicine which is a school within The Bible Institute of Los Angeles (p. 111).

The Lilly Endowment Study of Pre-Seminary Education commenced its task in 1961 to study the relation of pre-seminary to seminary education. Bridston and Culver (1965) recommended that undergraduate

- students, in seminars, tutorial hours, and small groups.
5. A radical reduction in the number of prescribed courses in many schools.
 6. The use of the case method and/or process method of teaching whenever it is suitable.
 7. Team efforts, both in classroom and in the field.
 8. Concern for the communication of the Gospel in terms intelligible to the laity.
 9. Provision for granting advanced standing to properly qualified students upon admission.
 10. Acceptance of responsibility for the continuing education of ministers after leaving the seminary.
 11. In selecting new faculty, concern for their ability to teach; and help for the present members to make their teaching more effective.
 12. Involvement of students especially in the work of social agencies, hospitals, jails and industry--as well as in relatively protected church situations.
 13. Curricular revision to insure more cooperation between departments, and the use of general examinations as one means toward this end. (Pusey & Taylor, 1967, pp. 96-97)

Porthouse (1970) edited Ministry in the Seventies which contained a chapter by Packer on training ministers. His syllabus outline suggests deep probing of selected major subjects "to breed zeal for further study" (p. 166). The course components he advises should be a proportionate balance of "lectures, tutorials and seminars, systematic essay writing, and continuous assessment by the teachers" (p. 166). Practical pastoral studies he suggests, should be considered a major portion of the curricula while "the theology of the Christian life . . . needs to be studied as a basis for pastoral theology" (p. 166).

Holmes (1971) classifies the ministry into two groups--the charismatic and the professional. He advocates that each requires a different kind of preparation. In focusing on the professional he states:

. . . it is my conviction, . . . that there is not one profession of ministry but a number of professions within ministry. To think you can train a pastor counselor, a social actionist, a catechist or educator, a parish pastor, and a church administrator in the same three-year curriculum makes no more sense than it does to think you can train a clinical psychologist, a case worker, a high-school principal, a marriage counselor, and a personnel manager in the same school of a university. (p. 268)

He proposes a short theological curriculum from nine to eighteen month's duration for laity who possess talents, gifts, and abilities to minister on a non-professional, non-stipendiary basis. Curricula suggestions include prayer life, meditation, chapel services, theology, creative expression, and small group activities to improve self-awareness (p. 269). For the professional, stipendiary ministry Holmes proposes a different type of seminary with a bachelor's degree prerequisite, offering a basic "two-year introductory" master's degree patterned after the traditional curriculum model. Doctoral study curriculum would offer specialization in counseling, chaplaincy, social action, pastoral ministry, education, and church administration (p. 273).

Explorations in Ministry, edited by Lewis (1971), addresses the problem of training an effective pastoral ministry adapted and adjusted to modern world realities. Throughout the report the emphasis is on functional training with experience-based learning balanced by an academic core. Skills are "mentioned as often as knowledge; practice as much as theory" (p. 5).

A case study of the United Church of Christ, conducted by Fukuyama (1972), reported that a quarter of the pastors and a third of the students thought seminary education needed a complete overhaul (p. 43). In responding to the question, "Where would you put your

emphasis in further study?" forty percent of the ministry and thirty-two percent of the students suggested psychology (p. xi). Fukuyama reports that Harrison completed a study of thirteen seminaries for the Commission on Theological Education of the United Church of Christ and discovered seminary courses divided into seven categories, with the following emphasis:

Bible	25.69%
History and Theology	27.67
Religion and Society	11.63
Religion and Personality	6.42
Contemporary Culture	2.53
Practical Theology	22.26
History of Religions	3.44 (p. 41)

In his conclusions Fukuyama mentions that a new style of theological education is beginning to emerge.

Long established theological schools are increasingly committed to programs in which students are brought face to face with the concrete world, testing and refining their theological learnings through involvement and action. (Fukuyama, 1972, p. 141)

In June 1950 an Association of Theological Professors in the Practical Fields was organized in Columbus, Ohio. Since that date a report has been issued every two years. Practical theology curriculum developed slowly, and by the end of the 1960's sociological issues had become dominant at the expense of the psychological (Report, 1968, p. 8).

The professional journal Theological Education, published since 1964, "has sought to deal meaningfully with the whole spectrum of theological education from library planning to curriculum development" (Jacobsen, 1974, p. 22). The first issue dealing with basic curricula issues appeared in the Spring of 1966. In this issue Asbury's (1966, p. 176) concern was that the church, the seminary,

and the world must be in touch with each other in curriculum planning.

An article by Bridston (1972) quotes Rahner who observes that theological curriculum is structured as though it were "to train future professors of theology" (p. 59). Bridston refers to a study involving ministerial dropouts, Ex-Pastors: Why Men Leave the Parish Ministry, and remarks that the researchers record "an overwhelming complaint" from the ex-pastors "that they were not taught the necessary practical skills" (p. 62). Their general assessment of theological education "was that it was too cerebral: 'you took me on a head trip'" (p. 62). The suggestion is that if a case-study curriculum approach were used in theological education it would help "bring the training and the practice closer together and make the transition between the two much easier" (p. 62).

Cooperation in curriculum planning for the Chicago Cluster institutions is the theme of Flinn and Williams' (1973) article (pp. 39-47). The curricular design committee

initially decided that the areas of concentration should not be organized on the basis of disciplines or fields, whether classical or practical, because of the fragmentation and compartmentalization which such a principle of fragmentation often produces. (p. 42)

The fundamental organizing basis which evolved delineated four broad areas of ministerial functional competence. They proposed curriculum concentrations in personal transformation, social transformation, celebration, and cross-cultural communication. A fifth area of interpretation was projected.

The American Association of Theological Schools commenced a study in May 1973, aimed at identifying "areas and criteria of

readiness" for the ministry as "used by widely differing groups in American religious life" (Schuller, Brekke & Strommen, 1975, p. vi). Their criteria for ministerial preparedness identified seven basic sections of ministry which became a working taxonomy of criteria for the researchers:

1. Ministries to the religious community (pp. 8-10)
2. Ministries to the community and world (pp. 10-11)
3. Ministries to persons under stress (pp. 10-13)
4. The minister as theologian and thinker (pp. 13-14)
5. The minister's personal commitment of faith (pp. 13, 15)
6. The minister as a person (pp. 16-13)
7. The minister as a leader (p. 18)

The seven sections of this taxonomy suggest where theological curriculum should concentrate:

It is not intellect or any given skill that people are looking for in ministers. Rather it is the integration of a good mind, counseling skills, preaching ability and all the rest they want in a person who seeks to minister to them as persons. (p. 20)

Curriculum and Field Education

The purpose of field education is to assist students to link classroom theory with field practice. Moxcey (1922) recognized that if students were put in contact with real problems and situations faced in the ministry, much irrelevant curricula could be avoided. He posited that the "knowledge of people and of life" was just as important as knowing "subjects and theories" (p. 99).

Initially, theological students engaged in field work without receiving academic recognition. Daniel (1925) recommended that Negro students engage in more supervised field work on a credit basis

(p. 108). With educational theory emphasizing the importance of learning by doing, field education was introduced formally into the curriculum (May, 1934b, pp. 35-36). Originally, practical field experience was "not planned as experimental application of classroom ideas," nor did "classroom procedure" develop from practical problems faced by ministers (Hartshorne & Froyd, 1945, p. 170). Subsequently, an accelerated increase was observed in "learning by doing" with students actively participating in church activities (Niebuhr, Williams & Gustafson, 1957, p. 22). A review of field work procedures, edited by Wilson (1957), serves as a reference to the personal directing and supervising of field education. Clergy respondents to a ministerial questionnaire indicated that they learned more theology from practical experience than through formal classes (Bridston & Culver, 1965, p. 153).

Repp argues that theological education's duty is to "provide the church with a ministry theologically and practically competent to minister and to evangelize" (Caemmerer & Fuebringer, 1964, p. 64). He suggests Concordia Seminary is a model of learning by doing. Seminarians are given basic training in preaching, worship, and teaching in the first year and engage "in two activities a week in a parish" to which they are assigned (p. 74). Particular emphasis is paid to educational theory and a teaching practicum in which all students are "required to teach a unit of religion for five consecutive days" (p. 75). Second year of seminary training requires field work assignments in "three different areas: hospital, institutional, and inner city" (p. 75). Third year seminarians work under close supervision in

parish settings, learning to apply classroom theory (p. 75-76).

Describing curriculum revision at the Episcopal Theological School, Wolf (1966) states that a new emphasis on regular pastoral field work each Sunday was undertaken (pp. 109-115).

Field experience is the theme of the 1971 summer issue of Theological Education. Highlighted by Feilding (1966), the ferment between field education and academic studies accelerated. Barrabee (1971) describes one theological school's effort to provide varied contexts and learning situations for its students (pp. 227-235). Cleary (1971) reports on another school's experiment at dual integration, the merging of several different institutions, and the combining of academic and practical subjects into one program (pp. 255-261). One problem confronting many field educational programs is their deficiency in educational characteristics (Theological Education, Summer 1975). Kurtz (1976) summarizes the situation when he aptly states, "Field work is not necessarily field education" (p. 8).

Interdisciplinary Approach to Curriculum

Introduction of non-theological studies such as psychology, history of philosophy, and sociology was a significant curriculum trend noted by Niebuhr, Williams, and Gustafson (1956). Bridston and Culver (1964) also disclosed need for "closer curricular integration" of interdisciplinary nature, recognizing that "the education of ministers is a total process of learning, maturation, and vocational integration" (p. xiii).

Inasmuch as gospel ministry is an "interdisciplinary profession it is the function of theological education to equip the emerging

professional with the capacity to integrate and utilize" various disciplines (Kurtz, 1976, p. 7). Traditional theological curriculum bore "little relationship to the milieu of the life of the church-in-the-world, either as it is or could become" (Holcomb & Maes, 1966, p. 193). The study just cited suggests that "an integrated curricular model would bring together a wide range of disciplinary methods and models," and with variety in the teaching-learning procedures, coupled with a multi-discipline and unified approach, the end product would change (pp. 193-94). This interdisciplinary approach is also strongly supported by Bangs and Sample (1973, pp. 174-78). Theological-training institutions connected with the Chicago cluster have adopted an interdisciplinary approach (Flinn & Williams, 1973, p. 47).

One benefit of theological interdisciplinary education is that it enables ministers to relate more to contemporary life. Ministers are better equipped to understand a greater proportion of their parishioners. This was a problem Moxcey (1922) observed (p. 99). The trend to re-establish or maintain, to integrate, and to relate to contemporary life was perceived by Niebuhr, Williams, and Gustafson (1956). Relating theological concepts to contemporary culture encouraged interdisciplinary study (p. 21). Bridston and Culver (1956) recommended that undergraduate and seminary curricula give "special emphasis on life situation material and methods" (p. 153).

Student opinion regarding theological education was highlighted by Carr (1968) who reported that the source of restlessness among seminary students was different from that of students in colleges and universities (pp. 601-2).

Over-protection and paternalism, when home and college milieu have prepared students for greater freedom; classical curricula and traditional approaches, when students are concerned with problems of the contemporary world; required cores and sequences of courses when students want the opportunity to plan programs of study for themselves--these are some of the causes of seminarian discontent. (p. 601)

Students are better prepared for the ministry when the curriculum includes student contracts for specialized training; special interest internships for one year; an intersession urban program to develop student sensitivities; integrative, inter-disciplinary team-taught courses in such areas as family life, government, race, health, welfare, personal problems, women's role in society, ecology, and other cultural and environmental courses combined with appropriate field trips. Finally, Shannon (1971) suggests dual training for the church paid ministry supplemented by training for potential self-supporting ministers (pp. 171-76). One exciting innovation in theological curriculum provides education for dual occupations such as medicine and ministry or law training and theological education (Westberg, 1971, pp. 177-180; Morrison, 1971, pp. 180-83).

In isolating seven basics of the ministry, Schuller, Brekke, and Strommen (1975) suggest that although it may appear "that a super-human is desired as a minister-priest, . . . God's people . . . are looking for one who is able to face all human limitations" and yet effectively serve and witness. Interdisciplinary curriculum contributes in producing such persons (p. 20).

Seminary graduates often preach sermons as if Biblical exegesis had never been studied. The intimation is that the minister must have something wrong with him. It may be more accurate to query

"a system of education that fails to bring the data of the primary disciplines into meaningful encounter with the problems and acts of Christian ministry" (Williams, 1964, p. 28).

Curriculum Determined by Needs

A recommendation by Daniel (1925) advised that a continuing study of the opportunities and needs of the individual minister and the church should be considered when planning curriculum (p. 108). Almost fifty years later the gulf between curriculum and needs is considered a critical problem (Bridston, 1972, p. 58).

A study for the Northern Baptist Convention expressed their major problems in three questions:

- (1) What is the job of the minister for which training is to be provided?
- (2) What sort of candidates are needed and how can they be recruited and selected?
- (3) What sort of education do these men require? (Hartshorne & Froyd, 1945, p. 18)

Their study found that because there was "an ominous isolation of leaders from the people, of seminaries from the churches, of the seminaries from one another" that curricula did not reflect the aims, objectives, and needs of the Baptist Church (p. 170).

The over-all impression is one of great learning expressing itself without too great attention either to the present abilities of the students or their needs as future ministers, and while including much of importance, excluding also a large proportion of the material necessary for carrying out the aims. (p. 186)

Repp (1964) suggests that "an effective pastoral training program must rise out of the needs of the church" (p. 63). Job requirements of the church are isolated into nine categories by Hiltner (1969) as preaching, administering, teaching, shepherding, evangelizing, celebrating, reconciling, theologizing, and disciplining (p. 11).

A functional seminary curriculum will seek to train men for such positions.

Theological curriculum determined by the needs of both church and individual will of necessity be individually planned. Moxcey (1922) recommended individualized curriculum planning (p. 101). A plea was made by Kelly (1924) for the humanization of curriculum so that it would be student-centered rather than content-oriented (p. 219). So by the mid-thirties the elective system had been generally adopted (Brown, 1934, p. 123). Subsequently it was noted that "the development of the elective system has been stopped and in part reversed" (Niebuhr, Williams & Gustafson, 1956, pp. 20-21). Later, however, Repp (1964) contends that theological curriculum be organized around a basic core with electives to allow a "freedom to explore new areas of theology" or permit students "to go somewhat into depth in other areas" (Caemmerer & Fuerbringer, 1964, p. 71). Wagner (1974) suggests the church pose the question, "'Whom should be [we] be training for the ministry?' Then find these people and establish institutions that conform to the needs of the students" (p. 268).

Associated with curriculum determination by needs is the concept that in-service education (or continuing education) may be of more value than pre-service education typical in theological education. It is a learn-first-do-later syndrome. An argument for in-service theological education follows:

The best place for a person to learn to be an automobile mechanic is in a garage. The best place to learn how to be a nurse is in a hospital. The best place to learn how to be a pilot is in an airplane. The best place to learn how to be a scholar is in a library. Might not the best place to learn how to be a Christian minister be in a church? (Wagner, 1974, p. 269)

With the pastor receiving in-service education the curriculum is planned according to contextual needs. The basic components of in-service theological education, according to Rouch (1974), are:

1. Individual study and reflection
2. Local groups
3. Short-term organized courses and seminars
4. Long-term programs
5. Planning (pp. 19-21)

Hartshorne and Froyd (1945) reported seminary recognition of "the incompleteness" of theological training, resulting in a need for various in-service training programs (pp. 193-94). In-service education recognizes ministerial service as a lifetime of study and learning (Rouch, 1974, chap. 2). It also answers the needs for individual spiritual growth and professional development.

Theological Education Curricula in the U.S.A.
Seventh-day Adventist Literature

In response to correspondence a vice president for the General Conference of Seventh-day Adventists stated:

I do not believe there have been any careful studies to evaluate theological education in the U.S.A. or overseas, especially those initiated by the General Conference, colleges or unions (Hammill, 1976, p. 1).

A letter from Van Dolson (1976), executive editor for The Ministry, indicated that "no formal studies" had been undertaken. Both correspondents, however, noted that committee minutes and various documents may be helpful.

Among the documents suggested was a paper by Vitrano (n.d.),

"The Pre-Seminary Curriculum in Seventh-day Adventist Colleges." He suggested that the undergraduate curriculum be built around a basic Bible core of Old Testament, New Testament, Theology, and studies that produced understanding of human selfhood and existence. In addition, practice preaching, evangelism, Biblical languages, and a substantial block of electives were considered essential (pp. 8-9).

A document by the Adventist Theological Seminary Student Forum (1975) proposed that "the curriculum of each Master of Divinity student be individualized" (p. 1). It recommended there be greater emphasis on practical training such as: "How to give Bible Studies, personal counseling, how to teach and involve the laity" (p. 2). The report pled for greater flexibility in the curriculum to enable students to include elective courses.

Documents and minutes from the committees on Coordination of Bible Teaching in Higher Education, November 11-15, 1973, and August 11-13, 1974, provided some resource material and data. The 1973 document contained curricula outlines at bachelor-degree level for each Adventist college in North America, and the 1974 minutes contained objectives for teaching religion in Adventist colleges and objectives and content for individual undergraduate courses.

Early in 1973 the Seventh-day Adventist General Conference Ministerial Association commenced a study of Adventist ministers from selected geographical areas, who began their "ministry between 1964 and 1973 irrespective of their educational background" (Jacobsen, 1974, p. 22). Altogether, 298 responses were received. Although a computer print-out of the study is available there are no written assessments

available (Van Dolson, 1976, p. 1). A majority of ministers responding felt that college and seminary had prepared them poorly for presenting Bible studies, organizing the church, and conducting church board and committee meetings. Most seminary graduates thought they had received fair to poor preparation for evangelistic preaching.

A Self-study Report by Andrews University (1972) prepared for the American Association of Theological Schools and North Central Association of Colleges and Secondary Schools provides some curriculum information on theological education offered by the University.

Jacobsen (1974) wrote a dissertation on "Preparation for Ministry: A Study of the 1969-1973 graduates of the Seventh-day Adventist seminary, Andrews University, Berrien Springs, Michigan." He prepared a questionnaire, a section of which dealt with changes graduates wished to see in the curriculum at the seminary. Responses indicated six subject areas needing greater emphasis. These were personal evangelism, health, counseling, preaching, church administration, and practicum (p. 55). Curriculum recommendations offered by the study entailed:

1. The tailoring of individualized curriculum to meet the "student's specific needs, interests, gifts, weaknesses, and strengths."
2. Classroom-teaching contracts that insured "biblically-oriented and ministry-centered" teaching, study, and assignments.
3. Serious field practicums that incorporate an "on-going conversation between the student, his seminary counselor, and his field work supervisor" (pp. 98-99).

Theological Education Curricula in the
Third World--Non-Seventh-day
Adventist Literature

This section of the review of literature seeks to identify significant curriculum trends, patterns, and innovations in theological-education curricula in the Third World, with special attention given to Oceania and with emphasis particularly on Fiji and Papua New Guinea. Significant curriculum trends are now observed.

Indigenization of Curricula

A growing concern has developed for indigenization of theological education during the last twenty years (Zorn, 1975b, p. v). Indigenization of curricula has occurred on two levels.

Firstly, the expatriate theological educator is slowly being replaced by indigenous educators. Allen (1960), reporting on indigenous staffing of theological schools in Southeast Asia and Oceania, observes that they were "woefully understaffed as to national teachers" (p. 141). Of the nineteen full-time faculty, in nine theological schools in Oceania he surveyed, most were expatriates (p. 131). In 1965 twenty-five percent of theological educators in Africa were indigenous, but by the early 1970's the figure was forty percent. The ratio between indigenous and expatriate theological educators by 1972 was nine to one in Japan, one to one in Southeast Asia, but approximately one to nine in the South Pacific Islands (T.E.F., 1972, p. 56). Forman of Yale University, consultant for the Theological Education Fund, was "troubled by the fact that, after a hundred years or more of Christianity, teachers in theological colleges were not predominantly people of the islands" (T.E.F., 1961, p. 12).

Forman (1969) considers the greatest remaining weakness in South Pacific Island theological education to be the "dependence on foreign personnel." This, he states, "results in a constant coming and going of personnel," for "of the theological teachers at present working in the islands only one-fourth have had as much as five years experience in their schools" (p. 162). Of thirty-two theological training schools, surveyed in 1972 and 1973 in the South Pacific, there were eighty-seven indigenous teachers and 130 expatriate teachers (T.E.F., 1974, pp. 88-95). Zorn (1975b) studied three colleges in the South Pacific and reported ten indigenous teachers and fifteen expatriates. This dramatic swing toward indigenization is observed throughout the Third World.

The gradual replacement of expatriate staff for indigenous teachers in Oceania and the Third World has introduced some outstanding developments.

1. Students are brought into contact more realistically with their own environment (Oosthuizen, 1968, p. 261).

2. The Church is being conducted on more indigenous patterns compared to complex church organization established by Western missionaries (Forman, 1975, p. 29).

3. Indigenous personnel are receiving theological educational qualifications to fit them for their new leadership role. "Many have assumed key positions of leadership" (T.E.F., 1972, p. 56). Among the major theological schools in the South Pacific "the first permanent appointment of an islander as a principal took place at Malua in 1967" (Forman, 1969, p. 162).

4. Educational facilities have been strengthened (T.E.F., 1972, p. 56).

5. Long-range plans have been negotiated for educating indigenous staff (T.E.F., 1972, p. 56).

6. Indigenous theological educators flavor their teaching with local history and illustrations, culture, and community. Students are able to identify more closely with indigenous ministers who become their models (Nagy, 1975, p. 281; Ntwasa, 1972, p. 182).

7. Expenditures have been reduced (Clasper, 1970, pp. 10-12).

8. Indigenous personnel are experimenting with new educational approaches (Clasper, 1970, pp. 10-12).

Secondly, curricula content which has until recent years showed "rigid dependence upon forms created in the west" (T.E.F., 1966, p. 32) is being contextualized.

Contextualization is "the capacity to respond meaningfully to the Gospel within the framework of one's own situation" (T.E.F., 1972, p. 19). It implies "indigenization" and yet passes beyond. It "takes into account the process of secularity, technology, and the struggle for human justice," as well as "responding to the Gospel in terms of traditional culture" (p. 20). While stressing local and situational concerns, contextualization receives its power from the Gospel. There is evidence of contextualization in mission, theological approach, educational method, and in structure (pp. 20-21).

For some, contextualization is discarding all abstract ideas for "objects that are immediately tangible" (Koyama, 1974, p. vii). For others, it is "working out an indigenous theology from the very

grass roots of culture" (Lealofi, 1975, p. 3). Some are encouraging more field-oriented experiences for theological students as a route to contextualization (Erikson, 1974, p. 55; Lagunzad, 1973, p. 50; Mebust, 1975, p. 3; Quigley, 1975, p. 7). Theological education by extension is another innovative pattern, positioned under the umbrella of contextualization (Kinsler, 1973, pp. 27-49; Oosterwal, 1970, p. 17; Weld, 1973, pp. 7-69; Winter, 1969, pp. 22-28). Others have sought to contextualize by teaching themes (Dunstone, 1973, pp. 81-93).

Theological Education Fund (1973) representatives ask the question: "But how should the theological curriculum and teaching methodology be changed so that contextualization may truly take place?" They observe, "there is no easy answer; one can say that no-one really has yet found the solution" (T.E.F., 1973, p. 141).

It is interesting to note that Williams claimed that the theological colleges he visited in Africa were "not as advanced" in indigenization as the colleges of Papua-New Guinea" (Dunstone, 1972, p. 17). Nagy (1975) reports he observed in Africa the remarkable results of indigenization "in liturgy and worship, in church architecture and art, in the forms of congregational life, and in Christian education." However, he commented that "the freeing of theological thinking and education from foreign nationalistic patterns of thought" and problems would be a long tedious process (pp. 231-82).

Less Concentration in the Curriculum on Western Academic Studies and More on Practical, Professional and Contextual Studies

Shortly after Knight (1967) established the Pacific Theological College in Fiji, he commented that originally he felt Pacific Island

students required "as vigorous a training as any offered in Europe." His students had "no time for a garden such as they used to keep at their previous Seminary" (pp. 68-69). By curriculum changes, he attempted to build a bridge between "vigorous training in the traditional disciplines and an existential experience of the problems of life" (p. 71). Professional training in the public hospital, the mental hospital, factory work assignments, evangelistic activities, and other real life situations were incorporated into the curriculum (pp. 71-75). In contrast to Knight (1967, p. 69), Dunstone (1972) and some of his respondents indicate agriculture helps maintain students love for land, agricultural society, and village life (pp. 94-101). Forman (1967) wrote in his report on theological schools of the Pacific:

It is to be hoped that nowhere will the larger grants of food from the schools lead to the complete abolition of gardening and grounds work by the students. In this period of history when we are being reminded how important it is to keep the ministry and priesthood in physical touch with the common life of men, that would be a backward step. (p. 10)

Increasingly, theological institutions are introducing professional studies, field practicums, and manual labor as part of the total curriculum. England (1975) reports that Tamil Nadu Theological Seminary at Arasaradi, South India, expects its students to maintain the campus and "operate the farm by which the Seminary lives" (p. 3). He suggests this program was "reinstated as the necessary complement to theological study" (p. 3).

The Ethiopian Orthodox Church's Development Commission implemented radical curriculum changes for retraining its quarter of a million priests and to educate its future priesthood. Matheson (1974)

reports that priests are being taught furniture making, agriculture, health hygiene, community development work, and teaching skills besides theology so that parish priests can be facilitators in rural communities (pp. 34-36).

Similar curriculum changes have been planned for Zaire, Africa, where it was decided that theological students be trained to use "their hands as well as their heads." A Theological Institute Consultation indicated that pastors be "equipped not only to preach but also to help their parishioners with simple carpentry, vehicle repairs and agriculture." The Consultation agreed that theological schools should "base their curricula on the needs of the churches." Other subjects suggested for theological curriculum were family life, health education, and healing remedies. The Consultation also expressed particular interest "in the Kimbarguister Church's policy of having students work part-time and study part-time, eliminating the need for scholarships" (Zaire Advocates Training Pastors, 1976, p. 8).

Students at Union Theological Faculty in Argentina work four to five hours each day in factories, shops, et cetera, "and then, fresh from their involvement in the life of their society, turn in the afternoons and evenings to lectures and seminars" (Nagy, 1975, p. 282). Wages are placed in a salary pool for tuition, food, and accommodation expenses.

Pacific Theological College in Fiji insists that "all senior theses are to include field experience as well as library research and to be addressed to a problem in church life" (South Pacific Theological Education, 1975, p. 4). A major curriculum change was implemented in 1974 which

was a step towards a more practical, issue-oriented style of learning and reflection. The most significant change involves the expansion of field-work and field-trip programmes, which will likely be expanded yet further in the near future (Mebust, 1975, p. 3).

However, Solomon Island church leaders continue to be dissatisfied with the curriculum requesting it be "more closely related to island life and the village situation" (South Pacific Theological Education, 1975, p. 4). Solomon Island church educators have recommended "less emphasis on academic results and more on the relationship to local needs," with school hours being divided between class study and practical work, with emphasis on agriculture (Education Newsletter, June, 1975, p. 2).

Rarongo Theological College adopted an innovative curricula involving a full year of student internship and teaching by themes (Dunstone, 1972, pp. 41-53). Williams (1972) called this a "situation based curriculum which was a 'pioneering experiment' and an 'adventurous step'" (p. 312). Threlfall (1975) observes that Rarongo was originally established to enable students to engage in practical ministry (p. 232). Theological curricula in Papua New Guinea had not seriously considered Melanesian society and was inclined to "deculturise" students (Dunstone, 1972, pp. 19-20).

Brouwer (1973) observes that in 1961 he "trained young men to become . . . pocket-sized theologians," but after adapting to the "Papua New Guinean mentality and culture," he adjusted the curriculum (p. 49). Catechists at Erave, which Brouwer established, are now given training for conducting village Adult Literacy Programs, subsistence farming, community building, family life, pastoral counseling,

and drama (Brouwer, 1973, pp. 139-142; Katekis Trening Senta, 1975, pp. 1-7). Catechists at Maiwara are given training and experience in family visitation; meeting with the elderly; hospital visitation; baptismal instruction to parents; public prayer; burial services; religious instruction in Government schools; preparation of children for Holy Communion; helping the crippled, deaf, and blind; organization of village recreation; conducting Sunday services; planning village retreats, and upgrading village agriculture (Maiwara, 1976, pp. 3-4).

Bishop Patterson Theological Centre's new curriculum provides possible solutions to three needs:

- a. the need for application and interpretation of the material taught into the Melanesian context,
- b. the need to interrelate the ideas taught in the various subjects into a unified whole which would help the students to more easily use and express this information to their people, and
- c. the need to provide a more practical emphasis within the curriculum. (Bishop Patterson Theological Centre Curriculum, 1973, p. 1)

Concordia Theological Seminary in Hong Kong "closed as a full-time institution and reopened as an evening and night school" (Zorn, 1975a, pp. 269-270). Students work to support themselves. "In two years, enrollments rose from 16 to 50; people who had long been interested in studying for ministry" found the new curriculum ideal. Classes are proving more challenging and stimulating for both teachers and students, and students are intimately involved in the world (p. 270).

In the Philippines the Inter-Seminary Program for Field Education has classified field education into three basic categories.

1. Concurrent Field Education. Students are assigned to parishes, congregations, social welfare agencies, and hospitals. Academic credit

is given for weekend involvement in these assignments.

2. Summer Field Education. Four seminaries send students to cooperating agencies such as the Clinical-Pastoral Program, in which seminarians learn about others as well as themselves. At Urban-Industrial Institute seminarians engage in a two-week urban-life seminar and then become involved in industry and labor for six weeks. At the National Rural Life Institute seminarians listen to lectures on piggery, crop planting, and vegetable raising. Under supervision they are then located in rural areas to assist farmers for several weeks (Lagunzad, 1971, 33-84).

3. Internship. The curriculum at Union Theological Seminary and the Divinity School at Silliman University includes a one-year internship (Lagunzad, 1970, pp. 102-106; Lagunzad, 1971, pp. 82-84).

Many Third World theological educators insist on practical, contextual curricula to meet their needs. Curriculum suggestions include agriculture, marriage and family life, adult literacy, community development skills, food management, medical missionary work, and mechanical and technical courses (Adenay, 1970, p. 14; Fountain, 1975, pp. 101-112; Lagunzad, 1975, pp. 4-5; Leadley, 1975, p. 12; Matheson, 1974, pp. 34-36; Nacpil, 1970, p. 7; Tutu, 1973, p. 270; Westberg, 1971, pp. 177-180; Zaire Advocates Training Pastors, 1976, p. 8).

Interdisciplinary Curriculum

There is much "interest in collaboration between theology, psychology, and medicine," called clinical pastoral education.

Europe and North America are educating pastors for specialized ministries; they receive, in addition to their basic theological education, training in some particular field (psychology, pedagogy, medicine, social work, etc.), and then work in pastoral teams in large congregations or clusters of congregations. (Nagy, 1975, p. 283)

Under the third mandate of the Theological Education Fund "projects of inter-disciplinary approach to theology," are being fostered (T.E.F., 1972, p. 23).

In the South Pacific Islands theological education is, in the main, denominationally based, institutionally centered, and separate from other disciplines. Quigley (1975), in a report to the South Pacific Association of Theological Schools, called for a closer relationship between Christian education and theological education. He commented:

It is clear that "Christian ministry" is exercised by many more people than "Christian ministers" and so it is important that many more people than ministers be prepared for this role. The separation between Christian education and theological education is quite unrealistic. Further, I wonder if we can develop programmes with teachers colleges so that men may be qualified both to teach and to minister. (Quigley, 1975, p. 5)

The Anglican Church in Papua New Guinea moved in this direction when they established a Christian Training Centre to care for religious education, lay training, literature, and development on a farm "next door to the community of St. Francis and the St. Francis College for training evangelists" (Chittleborough, 1974, p. 59). The center was opened in August 1973. Five departments come under one Director, "which allows for freedom of action, and at the same time a degree of coordination and cooperation" (p. 59). The religious education faculty, for example, devote two mornings each week "lecturing the students at the neighboring St. Francis College for Evangelists,

on the subject of Sunday Schools and Christian Education" (p. 63).

Erickson (1974) of the Lutheran Church in Papua New Guinea believes the seminary can be a microcosm of ministry. With this belief, curricula changes were made at the Lutheran vernacular seminary in Finschhafen to incorporate meaningful field work, introduce inductive teaching methods, encourage team teaching, and call on resource persons so that students could learn how to minister to the various needs of the community (pp. 53-58).

In a report to the Melanesian Association of Theological Schools meeting in Suva, 1975, the Presbyterian Church of the New Hebrides requested theological faculty to re-establish ministerial training within their country. They desired a teaching faculty who had undergone:

1. a period of concentrated and disciplined theological and biblical study;
2. training in education principle and techniques;
3. training in personal relationships;
4. observation of other approved theological training programmes at work;
5. preparation for leadership in field work, research and analysis. (New Hebrides Report, 1975, p. 3)

They are planning an interdisciplinary approach to theological education.

Although South Pacific Island theological education appears inadequate in interdisciplinary education, changes are being made to improve the situation (Dunstone, 1972, p. 47; Scholz, 1975, p. 47; Strang, 1973, pp. 40-41). In the Philippines there is a definite trend toward interdisciplinary education (National Consultation on Theological Education and Field Experience, 1971, pp. 8-9).

Flexible and Innovative Curricula Combined
with New Teaching Concepts

Theological education in many seminaries in the Third World was confined to memorizing mimeographed notes, class dictation, and an overdependence on the lecture method (Bergquist, 1973, p. 248; Dunstone, 1972, pp. 21-22; Forman, 1967, p. 9; Forman, 1969, p. 164; Mebust, 1975, p. 2; Oosthuizen, 1968, p. 260; T.E.F. 1966, pp. 32, 36-37). This traditional approach to theological education tends to pressure students into memorization rather than thinking (Forman, 1969, p. 164).

Despite a practical emphasis in Third World theological education, Bergquist (1973) maintains there is

evidence of a growing dissatisfaction with educational procedures; overdependence on the lecture method, the isolation of the student from 'life issues,' attempts to cover too much in too little time, the inability of the schools to develop satisfactory methods of promoting critical and independent study.

Yet seldom has there been a genuine breakthrough in creating a pedagogical approach which overcomes the gap between the academic and the practical, despite widespread sensitivity to the problem. In part we are caught by two equally crucial demands, to maintain the advantages of a disciplined, historical and critical approach to theology which can be in itself a liberating and creative effort, and to 'relate theology to life.' (p. 248)

Harvey (1970), a theological educator in Fiji, called for the lecture method to be replaced by new forms of teaching to allow for more responsibility and participation on the part of the student (pp. 74-82).

While far-reaching, revolutionary curricula changes have taken place in a few areas of the world, the South Pacific Islands on "the periphery of world events" are lagging behind (Needham & Seldomridge, 1964, p. 1; Dunstone, 1972, pp. 21-30).

Current trends in teaching theological curricula include seminars, "independent study unrelated to lectures, group research, team teaching, greater use of community resources outside the seminary, core groups," and other approaches (United Presbyterian Church, 1970, p. 2). These methods facilitate "greater self-awareness, and more independence and initiative than the older lecture-dominated curriculum" (p. 2).

An alternative model for theological education was initiated in Guatemala in 1963 by the Presbyterian seminary when it discovered that most of its graduates were employed in secular occupations, waiting for city pulpits and refusing to serve in rural areas (Zorn, 1975a, p. 269). James Emery and Ralph Winter studied anthropology, education, and theology, so they were uniquely qualified for developing "this innovative pattern" (Weld, 1973, p. 28). Kinsler (1973) writes:

The extension plan was born out of simple recognition of fact and a simple decision. The fact: we were training the wrong people. We were preparing more and more young, unproven men for a middle class ministry which was limited to five or ten churches and ignoring the mature leaders who were doing the actual work of the ministry in all the churches. In other words we were not being fair either to the churches or to these young seminary students. The decision: we must take theological education to the natural leaders in the congregations. Rather than try to uproot these older men and women and send them away to school, which would be costly and detrimental, we should take the professors, materials, and classes out to them. (p. 32)

Training centers were established in the churches and educators travelled to these places for weekly classes. Weekly contact between professors and students permitted students to work at a "reasonable amount of material" without leaving them too long on their own (p. 32). Students retained their roots in village and culture, brought

their problems and insights into classes. The training period is for seven to ten years (Zorn, 1975a, p. 269).

From Guatemala the concept spread to many places around the world. (Emissary, March 1975, p. 1; Weld, 1973, pp. 1-374.) Weld (1974) claims this approach to theological education "is the most important . . . this century," and "now encompasses some 16,475 students in 182 institutions located in 57 countries" (p. 225).

Correspondence from Harrison (1976) speaks of theological education by extension in the South Pacific Islands. An "urban lay leadership TEE program" was established in 1975 at the Christian Leaders' Training College, Banz, Papua New Guinea, with a curriculum which is interdenominational and evangelical. The Churches of Christ in Papua New Guinea have begun a TEE program in Pidgin-English. Baptists are using this innovative approach in the Enga area of Papua New Guinea while the Lutherans are "about to start from Timothy Lutheran Seminary, Wapenamanda." The South Sea Evangelical Church in the Solomon Islands operate a Pidgin-English cassette program. The New Hebrides Church of Christ Bible School, Banmatmat, has commenced theological education by extension (p. 1).

Ward (1974) presents four arguments in favor of theological education by extension. His first point is historical, derived from the training model Christ left. The second is demographical.

In most societies of the world only the rich and the highly subsidized can break away from their work, their families, and their communal roles in order to go off to school. . . . The extension approach accommodates men whose family and community ties cannot be broken or suspended (p. 247).

The third argument he uses is theological. This innovative "approach appeals primarily to those who see the church, in its congregations and assemblies, as having the prerogatives of identifying and calling those who will serve as pastors" (p. 247). So "extension programs are much more in the business of serving people who have been called by the church rather than those who claim to be called" (p. 248). He uses "a biblical precedent for returning to the hands of the church in assembly the responsibility for identifying, recruiting and employing the pastor" (p. 248). His final argument is pedagogical. Two current educational developments in pastoral education--emphasis on clinical field experience and emphasis on continuing education--are catered for in this approach.

CHAPTER III

RESEARCH PROCEDURE

Inasmuch as the collection and analysis of reliable data is the trustworthy foundation from which meaningful recommendations and accurate conclusions are drawn, this chapter presents the type of research, sources of data, methodology, and organization of the study.

Type of Research

This study utilizes the historical, descriptive, and developmental methods in examining Seventh-day Adventist theological education in the South Pacific Islands. From the perspectives of the past and the present, the study constructs possible strategies and curricula for the future. In reconstructing a brief overview of the past, the historical method was used. In describing the present situation the descriptive method was employed, while in constructing curriculum outlines, the developmental method was applied. In studying current ministerial training curriculum and strategies, selected Seventh-day Adventist and non-Seventh-day theological curricula from Africa, Asia, and the South Pacific were studied.

Sources of Data

The sources of data for this study vary for each chapter. For the historical segment found in chapter V, histories published by

various denominations, colleges, and schools were used. Each theological institution in the South Pacific Islands whose name appears in the Eighth (enlarged) Edition of the 1974 Theological Education Fund Directory was sent a form letter specifically requesting a copy of its bulletin or calendar. (See appendices 5 & 6). Some bulletins and calendars contained brief histories of their denominations theological educational development. A \$2.00 check was enclosed with each form letter to cover the cost of airmail postage. Encyclopedias, history books, and journals were consulted. Personal letters, seeking further information, were sent to many sources, including The Journal of Pacific History, New Guinea Research Unit, the Secretary of the South Pacific Association of Theological Schools, and the Secretary to the Melanesian Association of Theological Schools (see appendix 5).

A personal interview with Bergquist (1976), Associate Director of the Theological Education Fund, whose specific interests are in the South Pacific and South East Asia, proved most helpful. He provided the document Theological Education in the Pacific (Theological Education Fund, 1961), which contained brief historical reports on theological-education development in Oceania.

Interviews with Oosterwal (1976) were productive and helped to locate information for this brief history. One unpublished document he provided, "Helpers of your Joy," written by Forman (1975), contained many early twentieth-century statistics cited in this chapter. Oosterwal also provided Beyond the Reef, published by The International Missionary Council (1961), which contains records of the

Conference of Churches and Missions in the Pacific held at Malua Theological College.

In a personal letter, Forman (1976), of Yale University, not only gave permission to quote his unpublished article but sent two other valuable articles, "The South Pacific Style in the Christian Ministry" (Forman, 1974) and "Theological education in the South Pacific Islands: a quiet revolution" (Forman, 1969).

As a result of a personal letter Dunstone (1972) airmailed his Master's Thesis on "Theological Education in Developing Countries with Special Reference to Papua New Guinea"--a valuable source document. The librarian of the University of Papua New Guinea supplied a photostat copy of a paper on "Theological education in Papua New Guinea" presented by Dunstone (1974) to the Fifteenth Annual Conference of the Australian College of Education in Port Moresby. Trompf, senior lecturer in Religious Studies at the University of Papua New Guinea, supplied a file of interesting documents, which included correspondence and minutes of T.E.F. meetings, on theological education in the South Pacific Islands.

Personal correspondence with Tippet (1976) produced an offer to photostat and bind for the James White Library a collection of documents important to this study.

A brief history of Adventist theological training in the South Pacific Islands has been written based on articles appearing in the Review and Herald; The Australasian Record and Advent World Survey; information found in the Seventh-day Adventist Encyclopedia; insights gained from denominational books and publications; personal

interviews; and letters received from former missionaries who were invited to contribute brief historical sketches of theological education as they witnessed its evolution, development, and growth. The director of Archives and Statistics located at the General Conference of Seventh-day Adventists provided helpful information. Fulton and Sonoma Colleges were requested to provide the following historical data: copies of their Register of Admissions for the period 1966-1976, photostatic copies of College Board minutes concerning theological education during that decade, theological education curriculum changes during the same time period, course outlines, and other relevant data. Former students gave valuable insights in their personal correspondence with the researcher. A complete list of all the historical sources providing information for this study is included in appendix 5 and the bibliography.

To discover current curricula models and patterns in theological curriculum in the South Pacific Islands, all missionary organizations with appropriations of over \$300,000 per annum operating in that geographical area, as recorded in the 9th edition of North American Protestant Ministries Overseas (1970), were sent a form letter requesting appropriate information (appendix 6).

Form letters were also sent to denominational agencies responsible for educating the ministry in the United States, as listed in Thompson's (1972) Directory of Theological Schools; thirty non-South Pacific theological-education institutions in the Third World, as surveyed by Zorn (1975b); twenty-eight theological schools and related institutions, classified under "South Pacific" in the Theological

Education Fund's enlarged Directory (1974); and forty-four educational institutions in the Third World, listed in the Seventh-day Adventist Yearbook (1976) and falling between categories C-1 and S-1 on their classification scale. An educational institution classified as C-1 offers four years of post-secondary studies, with a minimum of twelve majors at undergraduate level. The S-1 category refers to national secondary schools which offer "additional worker-training courses on secondary level" (p. 301). These form letters requested bulletins, statistics, and curriculum outlines helpful in the development of this chapter. Form letters to non-Seventh-day Adventist institutions contained a \$2.00 check for postage (appendix 6).

Journals such as Theological Education, Point, Catalyst, Pacific Journal of Theology, Journal of the Papua and New Guinea Society, and Journal De La Société des Océanistes were researched for pertinent information for both chapters V and VI. Books and information given in a personal interview with Dr. James A. Bergquist of the Theological Education Fund in Bromley, Kent, England, were particularly helpful in the preparation of this chapter. The Theological Education Newsletter printed by the National Council of the Churches of Christ provided some pertinent information for the chapter. A two-day search for relevant data at the Lutheran Seminary connected with Capitol University, Columbus, Ohio, proved fruitful. All sources providing necessary information for this chapter are included in the bibliography.

Data sources for chapter VI include all those mentioned

previously plus personal correspondence with many individuals and organizations, all listed in appendix 5. Where information they supplied was specifically used, documentation is found in the bibliography. Pastors Ray Wilkinson and John Gate of Sonoma College air-mailed much valuable information on their current courses and curriculum. Fulton College personnel provided photostatic copies of minutes showing curriculum changes, current curriculum, and course outlines; registration of admissions' records; and suggested what they considered to be the main problems the Seventh-day Adventist Church needs to face in connection with theological education in Polynesia. Pastor Ray Richter, Educational Secretary for the Papua New Guinea Union, provided photostatic copies of important curriculum decisions made in connection with theological education in that country.

The dean's office of Andrews University Theological Seminary provided access to documents, minutes, and files which provided helpful information on Seventh-day Adventist theological curricula in the United States. Information on curriculum outlines for Seventh-day Adventist theological education in North America were found in the minutes of the Committee for Coordination of Bible Teaching in Higher Education, November 11-15, 1973. Dr. T. Blincoe provided a copy of Andrews University Self-Study Report, written for the American Association of Theological Schools in 1972. This 356-page document provided valuable information on the aims, objectives, and philosophy of Seventh-day Adventist theological education.

All the sources required for this investigation are available in the researcher's personal library and files, James White Library

and the Heritage Room, Ellen G. White Research Center at the Seventh-day Adventist Seminary, the Chicago Public Library, and the library of Dr. G. Oosterwal.

Methodology

The study includes a historical section, laying the basis for a descriptive and developmental study. The purpose of the historical is "to reconstruct the past objectively and accurately." The descriptive method describes "systematically a situation or area of interest factually and accurately," utilizing such tools as observation, analyses, comparison, and reports (Isaac and Michael, 1974, pp. 14-15). The developmental constructs possible curriculum models for Seventh-day Adventist theological education in the South Pacific Islands.

In designing curriculum outlines for Seventh-day Adventist theological education suitable for the South Pacific Islands, and in making recommendations for its future development, it was necessary first to present a brief historical overview of the development of non-Seventh-day Adventist theological education in the South Pacific Islands. This approach provides insights into history, culture, and background important to understand before curriculum outlines could be made. Further, it places Seventh-day Adventist theological education in context and perspective. Secondly, the background, development, and progress of Seventh-day Adventist theological education in the South Pacific Islands is surveyed, with particular reference to Sonoma College in Papua New Guinea and Fulton College in the Fiji Islands.

The researcher examined theological-curriculum outlines and programs from selected Third World countries. Respondents to the form letters airmailed curriculum outlines and pertinent materials helpful to the development of this chapter. All this information is in the researcher's files.

CHAPTER IV

FORM LETTER AND PERSONAL LETTER INQUIRY RESPONSE

A total of 218 form and personal letters were mailed to theological-education centers, individuals associated with theological education, and/or persons who were familiar with aspects on the history of theological education in the South Pacific Islands. Five undelivered letters were returned and 122 respondents, representing a response of 57.75 percent, provided useful data for the study. For an international study where a majority of the correspondence was mailed to Third World countries, the response was considered acceptable (see Dunstone, 1972, pp. 136-37; T.E.F., 1974, pp. iii, xi; True, 1975, p. 18).

Classification of Letters

Of fifty-six letters classified as personal correspondence, there were forty-seven replies, representing an 83.83 percent response. Thirty letters were sent to non-South Pacific and non-Seventh-day Adventist theological institutions in nine regions of the Third World. One letter was returned and ten institutions responded, providing a 34.48 percent response. So that a history of Seventh-day Adventist theological education could be written, thirty-one letters were airmailed to persons who have been associated with Adventist mission in Oceania (see appendix 5, table 51). There were twenty-two replies, representing a 70.97 percent response. Seventeen letters

mailed to denominational agencies responsible for educating ministers in North America resulted in fourteen replies, or an 82.35 percent response. Of forty-two form letters sent to Seventh-day Adventist colleges in the Third World, one was returned undeliverable and nine brought replies, providing a 21.95 percent response. Fourteen letters were sent to mission agencies in North America that operated missions in the South Pacific Islands. Three letters were returned undeliverable and eight agencies responded, making a 72.73 percent. Of twenty-eight letters airmailed to non-Seventh-day Adventist theological colleges in the South Pacific Islands, twelve evoked replies, giving a 42.86 percent response. Details are presented in table 1 and appendices 5 and 6.

Composition of Response

Out of 122 responses, forty-two were from theological educational institutions or associations. Eighteen of these were from the South Pacific Islands, twenty-five from the rest of the Third World, and two from developed countries. A total of forty-one responses were from theological educators, missionaries, former missionaries, and theological students. Thirty-six of these responses were from the South Pacific Islands, four from other areas of the Third World, and one from a developed country. Thirty-three denominational or mission agencies responded. One of these was from the South Pacific, one from another area of the Third World, and thirty-one from developed countries. Three responses were classified as miscellaneous, with one response coming from each of the three basic areas cited. There were fifty-three responses from the South Pacific Islands, thirty-one from

TABLE 1
CLASSIFICATION OF LETTERS

CLASSIFICATION	No. Mailed	Undeliv- erable	Response	Percent
Personal correspondence	56		47	83.93
Third World non-S.D.A. theological institutions	30	1	11	37.93
History of S.D.A. theological education in Oceania	31		22	70.97
Denominational agencies responsible for educating ministers in North America	17		14	82.35
S.D.A. Colleges in the Third World	42	1	9	21.95
North American mission agencies	14	3	8	72.73
South Pacific non-S.D.A. theological colleges	28		12	42.86
Total	218	5	123	57.75

other areas in the Third World, and thirty-five from developed countries. Table 2 sets out the details.

There are possible explanations for the low response from the Third World. Third World countries do have postal difficulties and some airmail envelopes may still be at sea. The fact that some \$2.00 checks for postage were cashed and to date their replies have not been received may indicate this. Although answering questions posed in form letters is a successful technique in developed nations, it is a new exercise for many in the Third World. Dunstone (1972)

TABLE 2
COMPOSITION OF RESPONSE

	South Pacific Islands	Third World	U.S.A.; Aust.; N.Z.; England	Total
Theological education institution or association	18	26	2	46
Theological educator, missionary, former missionaries, and theological students	36	4	1	41
Denominational or mission agencies	1	1	31	33
Miscellaneous	$\frac{1}{56}$	$\frac{1}{32}$	$\frac{1}{35}$	$\frac{3}{123}$
Total	$\frac{1}{56}$	$\frac{1}{32}$	$\frac{1}{35}$	$\frac{3}{123}$

reminds that "there is still a certain diffidence among indigenous folk in P.N.G. in putting their views on paper" (p. 137). The form letters were in English and to some recipients this was a foreign language. This fact was indicated by one reply in Spanish and another in German. So language was possibly a difficulty with some. The fact that some respondents to another South Pacific Island theological survey were severely critiqued may have influenced some not to cooperate (Dunstone, 1972, pp. 41-101). Others may have felt threatened by the form letter which stated the study would advance "suggestions, recommendations, alternatives, and models for the future development of Seventh-day Adventist theological education in the South Pacific Islands." Another explanation could well be that the form letters asked for too much information.

Now that the response has been classified the results can be analyzed. The next three chapters outline and analyze the results of the study inquiries. Chapter V presents a historical overview of theological education in the South Pacific Islands gleaned from information provided by respondents as well as historical sources. Chapter VI describes and analyzes fifteen theological-curriculum models furnished by respondents, while chapter VII develops possible theological-curriculum models for the Seventh-day Adventist Church in the South Pacific Islands.

CHAPTER V

A BRIEF HISTORICAL OVERVIEW OF THEOLOGICAL EDUCATION IN THE SOUTH PACIFIC ISLANDS

The purpose of this chapter is to briefly present major developments and progress in non-Seventh-day Adventist theological education in Oceania, so as to place Seventh-day Adventist ministerial training in perspective and cultural context. Respondents to both form and personal letters provided most of the information or referred to sources used in writing this chapter, which is divided into two major sections. The first section deals with the evolution of Protestant theological education in Oceania with emphasis on Papua New Guinea and Fiji, where Seventh-day Adventist institutional facilities for higher education are concentrated. The second section outlines the development and progress of Seventh-day Adventist theological education in the South Pacific Islands, also concentrating on Papua New Guinea and Fiji. Correspondents note that "research and writing on this subject in this region are still to be undertaken" (Taufa, 1976, p. 1; Tippett, 1976, pp. 1-2). This chapter is therefore a mere introduction to the subject and is limited to the evolution of Protestant theological education. The advancement of Protestant missions may be compared, however, to the advancement of Roman Catholic missions in Oceania by studying maps 8 and 9 and reading appendix 7. Map 10 schematically scans the advancement of

Seventh-day Adventist missions and the introduction of theological education.

Development of Non-Seventh-day Adventist
Theological Education

Introduction

Although Magellan named the Pacific Ocean in 1520 it was Captain "Cook's voyages in the second half of the eighteenth century" that sparked the imagination of English-speaking Christians in Europe and turned minds to the missionary challenge of South Pacific. Cook predicted that Tahiti would "never become the scene of a Christian mission" (Latourette, 1974a, vol. 5, p. 202). In defiance, thirty missionaries, members of the London Missionary Society (hereinafter abbreviated L.M.S.), set out for Tahiti aboard the "Duff," arriving in 1797. Four were ordained evangelists, the others were "carpenters, weavers, shoemakers, and blacksmiths--a curious assortment for service amongst primitive peoples" (Burton, 1949, p. 80). Tahiti "became the seedbed from which Christianity was transplanted to other islands" (Kane, 1972, p. 520). Soon after the success of the L.M.S. in Tahiti (pioneer in South Pacific Island mission), the Anglican Church Missionary Society, the American Board of Commissioners for Foreign Missions, the Wesleyan Missionary Society, Roman Catholic missions, and Seventh-day Adventists established themselves in the Pacific (Koskinen, 1953, p. 14; Latourette, 1974a, vol. 5, pp. 205-263; Latukefu, 1974, p. 21; Shevill, 1949, pp. 15-23; see maps 8-10).

It is interesting to observe that "at the end of the eighteenth century, there were only seven missionaries in the whole of the

South Pacific" (Neill, 1964, p. 297), but at the turn of the nineteenth century 1,277 expatriate missionaries were working in Oceania ministering to the spiritual needs of an estimated population of between 1,300,000 and 2,000,000 (Forman, 1975, p. 2, 32; Latourette, 1974a, vol. 5, p. 201). By the 1960's the missionary force had swollen to 4,563. It is estimated that by 1900 there was "one missionary for every 1,018 people" in the South Pacific Islands, but in recent years "it has been one for 608" (Forman, 1975, p. 3). In contrast, early this century, Africa had a missionary ratio of one to every 50,000 persons, while China had one for every 132,000 (Beach, 1906, p. 19).

With the conversion of indigenous peoples, languages were reduced to writing, and printing presses were built. By 1840 the Tahitians had the complete Bible printed in their language. Early missionaries opened their homes on a part-time basis to provide theological education to eager listeners (Dunstone, 1972, pp. 2-3; Forman, 1969, p. 151). This was the beginning of theological education in the South Pacific Islands. Because vernacular Scripture translations were often the basis of classroom instruction, there is a close link between Bible translation and theological education. Appendix 8 is a chronological list of South Pacific Island translations, until 1889. Eventually schools were organized with full-time instructors who provided an "education in the three R's plus a fourth, religion, in the form of daily Christian worship for the village" (Forman, 1975, p. 26). Village classes often included extensive reading from the Bible in their native tongue (Latourette, 1947a, vol. 5, pp. 204-205).

This could be considered the second step in the development of theological education in Oceania. However, Forman (1969) observes:

It is a paradox that though the theological school was the first kind of school established in the Pacific Islands, only very recently have the islands seen any true theological schools. The first schools which were set up by the missions were intended to train men who would themselves go out to preach and to teach. They were concerned primarily with teaching theological subjects, particularly the Bible, but along with this went a basic education in reading, writing, arithmetic, singing, and various other elementary branches of instruction which consumed the major part of the students' time and therefore made the school in fact a general school with a theological emphasis rather than a true theological school. (p. 151)

By 1930 some 6,000 indigenous pastors, all of whom had been trained in these simple schools that preserved theological prominence, were serving the church in the South Pacific Islands (Forman, 1974, p. 423). General education in Oceania before World War II was provided mainly by the churches (Burton, 1949, 121). Mission advancement "would have been almost impossible" in the South Pacific Islands without the training of indigenous pastor-teachers (Koskinen, 1953, p. 31). The development of theological education in each major island group will now be considered.

Tahiti

The first simple theological education in the South Pacific Islands was given in a school in Tahiti in 1806. The Tahitian Missionary Society was formed in 1818, and in 1821 John Williams left two trained indigenous pastor-teachers on Aitutaki (Shevill, 1949, p. 26). With the arrival of French missionaries in 1863 training discontinued (Forman, 1969, p. 151; Gutch, 1974, pp. 13, 15, 28-29, 40-41; Koskinen, 1953, p. 30; Marchand, 1911, p. 144; Shevill, 1949,

pp. 63, 90). However, a Bible school commenced by French Evangelical Reformed Church missionaries in Eimeo in 1870 developed into the Hermon Pastoral School which still operates. Until 1945 "all teaching was in Tahitian; the students were always married and generally about thirty years old." French is now being used more, but "Tahitian is considered . . . the religious language" (Vernier, 1961, pp. 76-78; and Forman, 1969, pp. 151-52; Marchand, 1911, p. 144; see tables 3 and 4 for historical details and data on Hermon Pastoral School).

Cook Islands

In the Cook Islands the only theological institution established was Takamoā College which was opened in 1839 by the L.M.S. It was the oldest of the early theological colleges still operant in the early 1960's (Forman, 1969, p. 151; Thorogood, 1961, pp. 75-76).

Takamoā's curriculum included:

A sound knowledge of the Bible, a comprehension of the errors of Catholicism, and a proficiency in carpentry and kindred useful arts . . . [Buzacott, the administrator,] required his students to memorize a vast amount of Scripture, . . . The training was strenuous. Before their own classes began each morning, both the students and their wives were required to teach in the elementary school until nine o'clock. "From nine to eleven is devoted to their mental improvement," Buzacott writes in a description of his curriculum. "Mondays and Fridays, lectures are given on Divinity; Tuesdays, reading in New Testament in Rarotongan; and Thursdays, reading the Old Testament in Tahitian; Wednesdays, composition, a sermon, and plans for sermons, with essays on the lectures they have received. . . . The course occupies four years. This period allows time for the peculiar training required, which includes instruction in general knowledge, in the working of day and Sunday schools, in divinity, in preaching, and also in housebuilding, in the manufacture of chairs, sofas, beds, etc., so that the students may be able to raise the heathen in social life, while they preach unto them the word of eternal life." (Wright & Fry, 1936, pp. 201-2)

Training was also given to wives (p. 206). In its first sixty years the school trained 490 evangelists and, by 1891, had sent 104 missionaries to New Guinea (Shevill, 1949, pp. 63, 90). Because Takamoa College is not listed in the T.E.F. Directory Eighth (Enlarged) Edition (1974) it appears that the institution may have closed soon after Pacific Theological College opened in 1966.

Samoa

In 1844 Malua Theological College was established by the L.M.S. in Samoa. It combined theological and general education and produced teachers and pastors whose influence was highly respected among Samoans. Training was for four years and the curriculum concentrated on Bible, agriculture, mechanical arts, arithmetic, writing, English, drawing, natural history, geography, and astronomy. After twenty-five years Malua had trained 543 men and 395 women and could boast 177 men actively serving as missionaries. Another seventy-six had retired. (Bradshaw, 1961, pp. 70-72; Davidson, 1967, p. 37; Shevill, 1949, pp. 65, 84, 86; Wright & Fry, 1936, pp. 220-21). In its jubilee year it reported that 1,048 students had gone into the field (Shevill, 1949, p. 90). A counterpart of Malua, Piula College was opened by the Samoan Methodists in 1868 and continues to operate with most teaching in the vernacular (Forman, 1969, pp. 151-52; Cook, 1961, pp. 73-74; see tables 3 and 4).

Tonga

In Tonga Wesleyans introduced theological education in 1841. In 1849 the first training program was reorganized and strengthened,

and in 1865 the school was given the Tongan royal name, Tubou College. J. E. Moulton, who made it "the best institution of its kind in the Pacific," became principal in 1866 (Tippett, 1971, p. 109; and Forman, 1969, p. 152; Latourette, 1974a, vol. 5, p. 212; Shevill, 1949, p. 67; Woodgate, 1961, pp. 69-70). Although a general school, it was "the only source for men who after some years as teachers and some private study were ordained to the ministry" (Forman, 1969, p. 152). Indigenous Tongan missionaries penetrated "the frontiers of Polynesia into Melanesia at Fiji, and after winning that land reached out to New Britain, New Ireland, Papua, the Solomon Islands, and even the aborigines of North Australia (Tippett, 1971, p. 109). Sia 'atoutai College was established as a theological institution in place of Tubou and Tonga Colleges (both continued as general education institutions) in 1948 to provide ministerial training for the two Free Methodist Churches in the island (Woodgate, 1961, p. 69). The first systematized theological education in Tonga began in 1933 when A. H. Wood lectured to alumni from Tubou and Tonga Colleges who had ministerial aspirations (Forman, 1969, p. 157; Woodgate, 1961, pp. 69-70). Loy (1957) points out that there were three levels of students in the college: those instructed in English and those in Tongan--both groups, however, aiming at Licentiate of Theology standard--and a third group trained as Catechists (pp. 1-2; see tables 3 and 4).

Fiji

Christianity came to Fiji as a result of a spiritual revival in Tonga. Chief Taufā¹ahau of Haapai, Tonga, was baptized in 1830,

took the Christian name of George, and became a preacher. A short time later a great revival occurred during which thousands of Tongans became converts. The enthusiasm of the revival "resulted in a great missionary surge which carried the gospel to Samoa and Fiji" (Burton, 1949, p. 83). The Tongan Church sent two British missionaries, David Cargell and William Cross, to spearhead the gospel advance in Fiji. Educational facilities and the printing of the New Testament had commenced by 1840. With the conversion of the leading non-Christian chief, Thakombau, in 1854, and his public marriage and baptism in 1857, the growth of Methodism greatly accelerated. By 1856 the Methodist church had 4,000 baptized members with some 30,000 adherents (Henderson, 1931, p. 261). In each Christian village indigenous pastor-teachers established schools to teach religion, reading, writing, and arithmetic.

Tippett (1961) summarizes the development of theological education in Fiji by commenting:

In the pioneering period, about 1835 to 1838, instruction was given by missionaries in reading, writing, scripture, arithmetic, geography, hygiene, history and singing. The language was put into writing, the scriptures and Christian hymns were translated, and pastor-teachers were trained. From about 1848 to 1870 there was a period of exploration and expansion. The first island minister was appointed and an indigenous ministry developed, financed locally by the young church. Students were sent from various stations to a central institution, first at Mataisuva, then at Richmond, Kadavu. Then followed a period of consolidation, from 1870 to 1910, when transfer back to the main island brought large institutional development. A new level of catechist was prepared as a means of building up the indigenous ministry. Text books of the period were excellent, but it was a period of rapid influx of European population with social change and moral decline. The training became Puritan and this has left its mark in a form of legalism still found in Fiji today. (p. 66)

It was in 1857 that the district committee voted to establish the Methodist Theological Institution, which, as Tippett mentioned, moved

to several sites "before settling in its present site at Davuilevu in 1908" (Forman, 1969, p. 152).

Tippett (1961) observes that "between the two world wars," theological education was "completely segregated" from teacher education. Teacher trainees were taught in English while future pastors were taught in the vernacular, thus the "relevance of rural preaching" was "preserved, but the more intellectual Fijians turned to teaching rather than the ministry" (p. 66; Shevill, 1949, p. 90).

Between 1945 and 1961 theological educational standards were raised at Davuilevu by means of:

1. lower level Bible School for sifting and foundation work;
2. more specific entrance examination for candidature;
3. greater biblical emphasis in the curricula;
4. more planned relevance to the local scene. (Tippett, 1961, p. 66)

In 1958 the Diocesan Ordination School was opened by the Anglican Church in Suva, Fiji. In 1961 there were two students, but by 1967 there were sixteen students tutored by three full-time teachers. This school changed its name to St. John the Baptist Theological College and later merged with Pacific Theological College (Figgess, 1961, p. 68; Forman, 1967, p. 2; Forman, 1969, p. 2).

Pacific Theological College was established in 1966 in Suva, Fiji, as the first ecumenical seminary in the South Pacific Islands. It is supported by the Anglicans, Lutherans, Methodists, French Reformed, Congregational, Mennonite, Presbyterian, and Churches of Christ. The college offers diploma and bachelor-of-divinity-level studies (Forman, 1969, pp. 158-59; see table 20).

New Zealand--New Norfolk--Solomon Islands

South Pacific islanders interested in Anglican theological education before 1859 trained at St. John's College, Auckland, New Zealand, which was established in 1849. The college curriculum organized by Bishop Selwyn was dominated by industrial arts "to assist the institution towards self-support and to teach useful crafts and the dignity of work" (Hilliard, 1966, pp. 14-15). St. Andrews College was built in New Zealand for Melanesians of the Anglican Church and operated between 1859-1867 at Kohimarama, now called Mission Bay. Students devoted three hours to manual labor daily, learning habits of responsibility, discipline, and industry as part of the total curriculum. South Pacific islanders studied at St. Andrews for months, others remained for years, depending on how they adapted to the new environment.

Between 1867 and 1913 Anglican "theological and teacher training" was conducted at St. Barnabas College, Norfolk Island, established for South Pacific islanders by Bishop Patteson. "At one time some seven hundred of the old boys of the school were at work in the islands as priests or teachers" (Fox, 1958, p. 224). Fox states that although graduates were called teachers, a more appropriate name would have been catechist (p. 224). In 1913 the Anglican Church transferred teacher and theological education from Norfolk Island to St. Peter's College which opened in 1912 at Maravovo on Guadalcanal Island in the Solomon Islands. The first attempt to establish a permanent boy's school in the Solomon Islands was at

Siota in 1886. From this school, students, some of whom became Anglican priests, were sent to Norfolk Island. Later the school was shifted from Maravovo to Siota on Gela Island, and in 1970 the Bishop Patteson Theological Centre at Kohimara on Guadalcanal replaced St. Peter's College. Previously Solomon Islanders had been trained by the Melanesian Mission in New Zealand and Norfolk Island from 1850, and the first deacon was ordained in 1869. By 1956, 150 Melanesians had been trained in the Solomons and ordained (Brown, 1976, p. 2; Dunstone, 1972, pp. 87-93; Forman, 1969, p. 152; Fox, 1958, pp. 215-247; Hilliard, 1966, pp. 15-16, 32-41, 163-66; Rawcliffe, 1961, pp. 54-56; see tables 3 and 4).

The Methodist Church commenced activities in the Solomon Islands in 1902, and by 1913 they had established a theological and teacher-training institution which was later named Goldie College. Its curriculum emphasis was on industrial education (Forman, 1969, pp. 152-53; Hilliard, 1966, pp. 239, 291, 312-13, 335-40; Tippett, 1967, pp. 225, 231). Between 1956 and 1964, "specialized" theological training was offered at Goldie College. It was then that the college merged with Rarongo Theological College in New Guinea (Forman, 1969, p. 157).

In the Solomon Islands the South Sea Evangelical Mission, an outgrowth of the Queensland Kanaka Mission which was founded by Florence S. H. Young, opened its first village schools in 1892. During 1911 it established its first permanent mission station at One Pusu, which became the ministerial training center (Hilliard, 1969, pp. 336-367, 385-87, 401).

Papua

The L.M.S., led by Rev. A. W. Murray, introduced the gospel to Papua in 1872, and the following year Rev. Samuel McFarlane and the Rev. W. G. Lawes, both with South Pacific Island experience, arrived to support him. Williams (1972) comments:

In many cases the converts became the first Church workers and were the ones behind the evangelistic thrust of the Church. McFarlane said as he observed the growing number of deaths among the teachers: "It became painfully evident that New Guinea must be evangelised, if evangelised at all, by New Guineans." Hence his decision to found the "Papuan Industrial School and Teacher's Seminary" at Murray Island and his gathering about 10 people there in 1877. . . . McFarlane called his first training institution an "industrial school" as well as a seminary, and placed considerable emphasis on giving the teachers practical training in carpentry, metalwork, and boat building. . . . Preaching was therefore not all that was required but teaching, medical care, and industrial training. (pp. 21-23)

Although called "teachers" these trained Christian workers were also pastors. They were Papua's first indigenous religious educators (Shevill, 1949, pp. 72-73; Williams, 1972, p. 24).

Lawes landed at Hanuabada, Port Moresby, on November 21, 1874. Having grasped the language, he commenced teaching and in 1882 the first pastor-teachers graduated from his college. He moved the college from Port Moresby to Vatorata in 1894 because the new site was more suitable for agriculture. The school remained until 1968 when it amalgamated with Rarongo Theological College on the island of New Britain (Forman, 1969, pp. 152, 157; Perry, 1961, pp. 50-52; Shevill, 1949, p. 74; Williams, 1972, pp. 17, 22, 33, 34, 166, 312-13).

In 1906 the Methodists opened a district training institution which became the Papuan District Theological College in 1950 (Forman, 1969, pp. 152-53). During 1963 the Papua Eklasia

established Ruatoka College permitting Lawes College to concentrate entirely on theological studies until 1968 when it merged with Rarongo Theological College.

The Anglican Church's missionary enterprise was pioneered by McLaren and King at Dogura, Papua, in 1891. Whereas the Methodist Church used pastor-teachers from Fiji and Tonga, the Anglicans, between 1893 and 1907, used forty-nine South Sea Island converts from the Australian sugar-cane fields to spearhead evangelism and teaching. The first baptisms were in 1896 and the first bishop was installed in Papua in 1898. Individual training of pastor-teachers commenced with the arrival of Bishop Sharp in 1910; six years later there were thirty paid pastor-teachers on the staff. Newton (1914) writes:

We have aimed at training teachers from amongst our converts, teachers who may become missionaries to their own people, and we hope in time that most of the teaching will pass through the medium of the native mind, and so be more adaptable to the people. (p. 252)

Chignell (1911) remarks upon the importance of training indigenous clergy:

The Papuan priest, other things being equal, would be better qualified by habits of thought and manner of life, to minister to natives than is the foreigner. . . . The English missionary . . . can never cease to be a foreigner, nor will it ever be possible for an English priest to live in Papua except at a cost which, though a bare third of the minimum "clerical wage" elsewhere, would yet provide the means of living for a dozen or more of Papuan priests . . . (p. 80)

Some of the early converts attended St. Aidan's Teachers' College at Dogura and presented themselves for ordination, so that by 1930 there were seven Papuan priests and three Papuan deacons (Davey, 1970, pp. 95, 98). Rawcliffe (1961) reported that there were about

twenty-five Papuan clergy and one Papuan Bishop (p. 52), and by 1973 there were sixty-six indigenous priests or deacons and approximately 150 evangelists (Helms, 1973, p. 33). The increase can largely be attributed to the establishment of Newton Theological College in 1952, "the first to train Anglican priests for Papua" (Forman, 1969, p. 157), and the opening of St. Francis Evangelist's Training College in 1963, which allowed St. Aidens College to concentrate on teacher education. St. Francis closed its training facilities in November 1975. In 1973 both colleges were continuing to accept students with elementary education. (Helms, 1973, p. 35; Peter, 1976, p. 1)

New Guinea

Theological education in New Guinea was commenced on New Britain and the Duke of York Islands. The ship, "John Wesley," carrying the famous George Brown and other missionary families from Fiji and Samoa anchored at Port Hunter in the Duke of York Islands on August 15, 1875. Although Forman (1969) claims that a district training institution was founded in 1878 (p. 152), Threlfall (1975) remarks:

Several converts were already lay preachers, and some helped to teach in schools as well, but there were no facilities for training them further. The District Meeting of 1885 wanted to establish a District Training Institution . . . but the Mission Board could not grant the request. However central schools at Kinavanua, Kabakada and Raluana were developed as Circuit Training Institutions at which young men were prepared for the time when the best of these lay preachers could be trained as pastor-teachers. (p. 57)

Other Circuit Training Institutions sprang up through the years as the need arose (Shevill, 1949, p. 86; Threlfall, 1975, pp. 134-35, 153, 162, 188). Threlfall states further that it was not until 1897 that the

Methodists were "ready to pay the costs of a District Training Institution" and Ulu island was purchased "in 1898 as the site." The land was cleared, buildings were erected during 1899, and forty-four students commenced their training in 1900 at what was eventually called George Brown College (pp. 70-71). By 1912 the Methodist mission could report 6,000 in schools taught by over 200 pastor-teachers (Latourette, 1974a, vol. 5, p. 239).

Until the 1960's, ministerial training was closely aligned with teacher training. As villages adopted Christianity, schools were established with appointed missionaries teaching during the week and preaching on Sunday (Gaius, 1961, pp. 53-54; Threlfall, 1975, pp. 62-63; Williams, 1972, p. 114).

With the growth and development of the Methodist Church on the Gazelle Peninsula of New Britain, a new site for George Brown Theological College, named Vunairima, was leased from the government in 1926. Most of the students and teachers were settled into new buildings by 1928 (Threlfall, 1975, pp. 112, 115-16).

In the 1930's theological training was strengthened so that pastor-teachers could preach Sunday morning and conduct afternoon spiritual teaching sessions. In 1940 theological training at George Brown College was extended from three to four years (Threlfall, 1975, pp. 127-28). Training was suspended during the Japanese occupation until George Brown College opened on a new site at Vatnabana in 1947 (pp. 162-63). In 1952 the college transferred to its former site at Vunairima (p. 186).

Between 1960 and 1962 approval was given by the Synod and

various boards for the establishment of an inter-district theological college for Papua, New Guinea, and the British Solomon Islands at Rarongo on the Gazelle Peninsula of New Britain. The college commenced using temporary buildings in 1962 (Threlfall, 1975, pp. 197-98, 203-4; Williams, 1972, pp. 165-66; see tables 3 and 4).

The history of the Lutheran Church in New Guinea commenced with the arrival of Rev. Johannes Flierl at Finschhafen in 1886 (Shevill, 1949, p. 81). Fugmann (1969) comments that "the Lutheran Church did not have any indigenous pastors in the first fifty years of its history (p. 191), for "it was feared that a clergy-governed church might develop" (Frerichs, 1961, pp. 48-50). Shevill (1949) observes, however, that Lutherans opened their first training institution at Simbang in 1906 and that its trainees were useful workers on mission plantations (p. 82). A unique feature of the Lutheran Church in Papua New Guinea is that it has relied on lay evangelists who "had no training apart from the baptism classes" (Fugmann, 1969, p. 189). Christian Keysser promoted this form of ministry stressing that the congregation was responsible for evangelization. Four men volunteered in 1907 and, after five months of instruction, were ordained to lay-evangelism and were sent out by the local congregation (p. 189, Latourette, 1974a, p. 244). Between 1907 and 1968 the Lutheran Church grew from approximately 1,000 members to more than 350,000 (Fugmann, 1969, p. 51). By 1968 the church had 1,188 evangelists who had been given a low-level academic training at one of their nine Bible schools (pp. 189, 193). Pastoral training commenced in 1939 but ceased during the war (Forman, 1969, p. 157). When the Second World

War was over, training programs were conducted by missionaries in various districts until similar courses were introduced at Senior Flierl Theological Seminary, which opened at Logaweng in 1956 (Dunstone, 1972, pp. 94-101). From January 1971 advanced Lutheran theological education in Papua New Guinea has been conducted at Martin Luther Seminary, which granted their non-accredited bachelor of theology degrees in November 1971 (Dunstone, 1972, pp. 63-73; Frerichs, 1961, pp. 48-50; Fugmann, 1969, pp. 185-201; Fugmann, 1973, pp. 3-19).

In the New Guinea highlands, the Christian Leaders' Training College was opened at Banz in 1965 by an Evangelical Alliance. Students from smaller evangelical churches attend the college which offers Church Leadership and Christian Education certificates. It also offers a course for single women, and a Diploma in Theology (Christian Leaders' Training College, 1976; Dunstone, 1972, pp. 14, 94-101). Low-level, theological-education institutions were developed by several denominations (Forman, 1969, p. 159). In 1972 the University of Papua New Guinea with the support and cooperation of the Roman Catholic Church, the Anglican Church, the Lutheran Church, and the United Church, introduced a Religious Studies program at undergraduate level (Coe, Bergquist, Chou, Sapezian, & Tutu, 1973, p. 186; Trompf, 1976, pp. 1-2).

New Hebrides and Gilbert Islands

Tangoa Training Institute was opened in 1895 in the New Hebrides by the Presbyterian Church to replace "several small island training schools." However, it was not until after the Second World

War that the school commenced a specialized and separate ministerial-training curriculum (Forman, 1969, p. 157; Jansen, 1961, pp. 62-63; Shevill, 1949, p. 102).

Rongorongo Training Institution was opened by the L.M.S. in the Gilbert Islands in 1900 (Jones, 1961, pp. 59-62), but in November 1961 theological education "transferred from Rongorongo, Beru, to Tangintebu, Tarawa" (Jones, 1961, pp. 59-62; Forman, 1969, p. 157).

Observations

Theological training institutions in the South Pacific Islands were not models of academic learning by Western standards.

Forman (1969) remarks:

The community of theological study as it adapted itself to island life changed profoundly. Like any other community in those isolated and unspecialized societies, it had to provide for its own needs. It had to live close to the soil and the sea, making few intellectual pretensions and giving much attention to the processes of village life. (p. 154)

Students often built their own indigenous-styled homes, maintained the institution, and grew their food. Agriculture, house-building, boat-building, general carpentry, island culture and etiquette, and metal work were often included in curricula (Dunstone, 1972, p. 6; Forman, 1969, pp. 154-55; Threlfall, 1975, p. 62; Williams, 1972, pp. 24, 114). Other subjects often taught were Bible, Singing, History, Geography, Bookkeeping, and Homiletics; and in isolated instances, Hebrew, Greek, Astronomy, Chemistry, Ancient History, English, and French history (Burton, 1930, pp. 24-28, Forman, 1969, p. 155; Sutton, 1963, pp. 15-16). In 1959 the Gilbert Islands Protestant Church "decided to use only theological students to man the whaleboats and work in the hold of the mission ship on its tour

of the islands." Classroom instruction was limited to two months (Forman, 1969, p. 155). In some theological schools formal academic classes were scheduled for three mornings each week.

Forces from within the church called for a change to this "Pacific styled," unacademic type of theological education. Protestants believed theological education to be the major missionary task (Marchand, 1911, p. 162). At the Madras Conference in India during 1938, it was recognized that theological education was "one of the greatest weaknesses in the whole Christian enterprise and a challenge was issued to every part of the world to rectify this failure" (Forman, 1969, p. 156). The concern of Madras was expressed in the 1946 South Pacific Christian Conference convened at Morpeth in Australia. Resolutions at the conference requested mission boards to give theological education top priority (South Pacific Christian Conference, 1948, pp. 54-55).

Outside the church, pressure was exerted for changes in theological education. Forman (1969) suggests:

The old form of theological education was peculiarly adapted to the stable society which took shape in the islands after the shock of initial contact with trader, missionary and colonial administrator had been absorbed. But that society is disappearing and a new society has begun to emerge. The impact of the troops during the Second World War, the advent of radio communication and air transport, the beginning of tourism and the population explosion all have produced a less isolated, more cosmopolitan society where theological education has had to take account of new ideas. Above all the rapid advance of general education in the post-war years forced theological education to move to higher levels (p. 156).

Dunstone (1972) describing theological education in Papua New Guinea comments that "buildings, books, staff, facilities at all

the colleges were . . . totally inadequate both before and immediately after the war" (p. 7). Slowly, a new type of theological college emerged. Pacific governments assumed more responsibility for education, and both government and mission elementary and secondary schools absorbed much of general education subjects included in theological curricula. One noticeable change was the disassociation of theological education from teacher education. Fijian Methodists pioneered this approach when they divorced theological education from teacher education in the 1930's, although the first attempt had been made in 1912. Anglicans removed theological education "from their general purpose" school on Norfolk Island to establish St. Peters College at Maravovo on Guadalcanal. Pastor-teacher education was separated from general education at Rongorongo in the Gilberts in 1920. Most theological-education institutions, however, did not separate teacher education and general education from their curricula until well after 1945 (Forman, 1969, p. 156).

The new, specialized approach to education saw either the advent of new institutions or the growth, development, and expansion of old colleges. Writing of Papua New Guinea; Dunstone (1972) observes, "every church and group of churches in P.N.G. has recently built or rebuilt its theological college" (p. 8).

The first theological institutions to attain university-level education in the South Pacific Islands were the Roman Catholic seminaries (see appendix 7). The first Protestant discussion concerning an ecumenical seminary took place at the Morpheth Conference held in Australia in 1948.

Various groups continued to talk about this idea either in terms of a united school for all Methodists or all Congregationalists or an interdenominational effort. But there seemed to be no way of doing anything decisive and Protestant churches fell increasingly into the practice of sending men to Australia and New Zealand for advanced training. This had considerable value in terms of prestige for the ministry in the post war period when governments were beginning to send students abroad in considerable numbers, but it was not the most suitable training for work in the island churches. Firstly, after twenty-three years had passed in this way, another fund initiated through Rockefeller largesse, the Theological Education Fund of the World Council of Churches, provided the needed catalytic action and the Pacific Theological College came into being in Suva. Students and teachers at this College are chosen from the various denominations and areas of the Pacific and the governing board and financial support come from the Protestant groups. (Forman, 1969, pp. 158-59)

It will be observed that theological education developed from east to west. Missions were first established in the South Pacific Islands in 1797 at Tahiti and gradually moved west to Papua and New Guinea in the 1870's. Like theological education, Scripture translations commenced in the east and spread westward (see appendix 8).

Summary

Bergquist (1974) summarized developments in theological education in the South Pacific Islands by making these observations:

1. There is considerable cooperation between Protestants and Roman Catholics in theological education, if not in church life generally. . . .
2. In both the South Pacific and Papua New Guinea certain characteristic differences of approach to ministerial training may be observed between Roman Catholics and Protestants. . . .
3. There is no post-B.D. theological training offered in either the South Pacific or Papua New Guinea. . . .
4. In both areas there have developed effective associations of theological schools (pp. 215-16).

Concerning theological education in Melanesia, Bergquist (1974) delineates "five streams of theological education in Papua New Guinea" with some institutions having overlapping approaches:

1. Four colleges, Martin Luther Seminary, Rarongo Theological College, The Holy Spirit Regional Seminary (Roman Catholic), and Bishop Patteson Theological Centre "offer English medium diploma courses of ministerial training and, roughly speaking, have the "highest" academic standard in the area." He further comments that "there is no fully ecumenical institution in Papua New Guinea as all are denominational schools" (Bergquist, p. 216).

2. Several Protestant training schools, such as Senior Flierl Seminary, Lutheran Highlands Seminary, and Papuan Regional College, train "lay preachers as well as ordinands" and teach in several vernacular languages as well as Pidgin-English. The lay courses have "lower entrance requirements." Newton Theological College and Christian Leaders' Training College, however, offer courses for the laity in English (p. 216).

3. More than twenty Bible schools train "unordained lay preachers and evangelists" (p. 216).

4. The University of Papua New Guinea offers theological training for non-ministerial candidates. "Most of the students enrolled elect for a course or two as part of their university B.A. or other degree" (p. 217). Churches are using this Religious Studies program either to supplement their own theological education program or as "post ordinand training." Currently no courses go beyond B.A. standard.

5. A number of "alternative" patterns of theological education are in various stages of development. The Melanesian Institute has developed a wide-ranging programme for clergy and laity designed to confront more directly the issues of contextualization. St. Timothy Seminary, a Lutheran school in

the Highlands, has suspended ordinand training and is developing a new style of vernacular leadership-training and continuing education. Extension theological education has also made a beginning under the sponsorship of the Evangelical Alliance. (p. 217)

Development of Seventh-day Adventist
Theological Education

Pitcairn

Seventh-day Adventist concern for the South Pacific was first demonstrated when James White and John Loughborough "sent a friendly letter and a box of literature" to the people of Pitcairn Island in 1876 (Spalding, 1962, p. 316). John I. Tay, an American Seventh-day Adventist layman who had read a book concerning the mutineers of the "Bounty," "worked his passage on a vessel bound for Tahiti, where he hoped to find a merchant ship that would take him to Pitcairn" (Maxwell, 1966, p. 97; and Gates, 1923, p. 14). On October 18, 1886 Tay landed on Pitcairn and spent five weeks instructing people in the beliefs of Seventh-day Adventists, and when he left the island everyone was worshipping on Saturday. Returning to California, Tay aroused Adventist interest in Pitcairn Island, and the General Conference voted to build a ship to carry the gospel to the South Seas. A schooner named "Pitcairn" was dedicated and set sail on October 20, 1890. The ship arrived at Pitcairn on November 25, and within three weeks eighty-two adults were baptized and the first Seventh-day Adventist Church was organized in the South Pacific Islands. Shapiro (1936) comments that "the entire community was baptized, and a rich fare of theology was easily digested by the communicants" (p. 129). When the mission ship set sail for Tahiti on December 17, three islanders, J. R. McCoy, his sister,

and Haywood Christian, were on board as the first missionaries to be sent from Pitcairn. James Russell McCoy's overseas mission experience contributed to giving him a new sense of purpose, direction, and leadership (Nicoloson, 1965, p. 171). When the little mission ship returned to Pitcairn Island in 1892, having visited Tahiti, Cook Islands, Samoa, Tonga, Fiji, Norfolk Island, and New Zealand, the leader declared:

We need a training school on Pitcairn, . . . These young people can do a great work in the South Pacific. They can go as missionaries to other islands, but they need training. And for that they need a teacher. (Christensen, 1955, p. 240)

Elder Gates requested the General Conference to supply a teacher. He commenced a school in 1892 with a curriculum that concentrated in Bible, history, and grammar, and Mrs. Gates taught a class in stenography, which proved impractical. Miss Hattie André arrived on February 17, 1893, to continue the training school which had a theological emphasis and provided missionaries to many isles of the Pacific. In this initial class were forty-two students with ages ranging from fourteen to thirty-nine (Christensen, 1955, pp. 241, 249, 263; Gates, 1923, pp. 61, 187; Maxwell, 1966, p. 106; Neufeld, 1976, pp. 1123-24, 1273, 1493; Palmer, 1959, p. 16; Young, 1894, pp. 241-48). During the 1890's the "Pitcairn" made six voyages to the South Seas "carrying successive waves of missionaries to the islands" (Spalding, 1962, pp. 316-17; Christensen, 1955, pp. 185-240; Ferris, 1957, pp. 99-107; Gates, 1923, pp. 14-59; Stewart, 1956, pp. 23-36.

Tahiti

John I. Tay, in 1886, was the first Seventh-day Adventist to visit Tahiti. On the first visit of the "Pitcairn" in 1890-1891, a number of people were converted, and in 1892 A. J. Read and his wife returned on the "Pitcairn" to Tahiti, where they remained until 1895 (Gates, 1923, pp. 172, 184-85, 187). In 1893 B. J. Cody and his wife arrived on the "Pitcairn's" second voyage. They commenced a training school in their home and later purchased land and erected a school for the training of indigenous workers (Chapman, 1976, p. 2; Neufeld, 1976, p. 481; Shevill, 1949, p. 94, Stewart, 1956, pp. 31-32).

Cook Islands

The Cook Islands were first visited by the missionary ship "Pitcairn" in 1891, and missionaries established themselves on Raratonga the following year. In 1902 the Cook Islands Missionary School was opened, and in 1906 it operated as a boarding school with twenty-two students in attendance. Some time later the school closed but it was reestablished in 1938 with fifty-seven boarding students. From 1945 until 1950 Nelson Palmer conducted a training program for Cook Islanders. Palmer (1976b) says this course was "for older married students who wanted education and stayed year after year, slowly and painfully learning English, geography, etc. and Bible." From Palmer's description it appears that Bible may not have been the solid core of the curriculum. As positions became available the best students were hired (p. 1). This training course was continued by John Cernik and Ray Wilkinson until 1957 (Chapman, 1976,

p. 1; Gates, 1923, pp. 77-109; Neufeld, 1976, p. 351; Wilkinson, 1976).

Samoa

Samoa was first visited by Adventist missionaries in 1891. The first training school was established close to Apia in 1900 by Delos Lake, an American self-supporting missionary. In 1930 R. Reye founded Vailoa Missionary School, which operated until 1957. It was closed at that time when a broader education was made available to students at Fulton Missionary School in Fiji. A laymen's training school commenced at Vailoa in 1967. It offered a three-year curriculum and produced some very effective pastor-evangelists (Gates, 1923, pp. 111-17; Mitchell, 1976b, p. 2; Neufeld, 1976, pp. 1273-74).

Tonga

The Tonga Islands were first contacted by Adventist missionaries from the "Pitcairn" in 1891. The first mission school commenced in 1895 with Mrs. E. Hilliard teaching in her home. Palmer (1976a) states of this school that "daily lessons were given in Bible that brought our truths prominently before both the youth and their parents in an evangelical outreach that dispelled prejudice and resulted in membership growth" (p. 1). Concerning the school he taught in 1915 at Faleloa in the Haapai group, Tolhurst (1976) comments: "We taught the doctrines of our denomination and won some converts, that was theological education" (p. 1). The purpose of mission schools was to win converts, establish them, and equip them as workers. In 1921 the first boarding school was established, and

by 1924 this small beginning had developed into a missionary college for training indigenous workers. Palmer, whose parents had been converted in Tonga by missionaries from the ship "Pitcairn," was the director of this school. He writes (1976b) that classes commenced in 1925 with eight young men and three young ladies.

The studies were slanted toward their future needs. History both ancient and modern prepared for deeper insight in Bible Prophecy. Geography enabled an unprejudiced and wider view of the great world beyond the tiny island kingdom. It also associated world politics with the gospel commission. Maths and accounts helped lay a foundation for understanding the basis of the business world, while General Knowledge opened a new sphere of elementary science. These with a thorough search into the themes of Old and New Testament History prepared the student for a comprehensive insight into the deeper phases of Doctrines and Prophecies. Experience was regularly given the student in public speaking and sermon preparation both in English and in Tongan. In English we rather emphasised grammar and facility of expression both in essay work and in correct speaking. The student was made familiar with our best poetry and prose but the Bible was ever the model. (pp. 2-3)

The Adventist school became an accredited college with the Tongan Government in 1937. In the 1950's advanced training transferred to Fulton Missionary School, but, in Samoa, an indigenous laymen's training program, offering a two-year curriculum, was established at Pierson School in 1972. A number of graduates have been given ministerial duties (Maxwell, 1966, pp. 106-7; Mitchell, 1976b, p. 2; Neufeld, 1976, pp. 1493, Palmer, 1959, pp. 9-17; Stewart, 1956, p. 33).

Fiji

John I. Tay travelled to the Fiji Islands on board the "Pitcairn" in 1891. Five months after his arrival he was buried on a hillside that overlooks Suva's harbor (Neufeld, 1976, p. 1463).

Seventh-day Adventist theological education began in Fiji in the home of John E. Fulton in 1898 with the training of men like Pauliasi Mbunoa, a Fijian Wesleyan minister who became the first indigenous Adventist to be ordained to the gospel ministry in the South Pacific Islands (Christensen, 1958, pp. 64-75; Hare, 1969, pp. 104-117; Stewart, 1956, pp. 88-90).

Fulton recognized the need for a training school in the Fiji Islands and purchased several hundred acres at Buresala on the same island as the capital, Ovalau. S. W. Carr opened Buresala Training School in 1905 with ten students. Among these was Peni Tavodi, the first Fijian Adventist foreign missionary who went to Papua with Carr in 1908. He died from snakebite in 1918 at Bisiatabu (Christensen, 1958, pp. 105-6, 113; Hare, 1969, pp. 172-186, 219-223; Neufeld, 1976, p. 487). In 1908 a book which included Bible prophecy, studies on each book of the Bible, arithmetic, geography, and physiology was printed in Fijian for the training of gospel ministers (Bera, 1976, p. 1). Pastor-teachers in Fiji, who "received practical training, rather than academic," often gained from working beside an expatriate missionary (Jenkins, 1976, p. 2). Palmer (1976b) writes that his father's course at Buresala between 1922 and 1924 included general education, teacher training, and some woodwork.

Ministers were not trained in a special, outlined course. They were chosen from the teachers or from the general education programme; or from the churches, if they showed spiritual, preaching, and leadership aptitudes. (p. 1)

He also states (1976a) that Buresala operated as a Bible school until the 1930's.

The students had very little formal education beyond the rudiments of reading and writing. However, with the brighter ones, lessons in History, Geography and simple accounts were ably mastered and fitted future national workers to face a rapidly expanding Fiji. The majority of these students served the ministry as men of God, dedicated and self-sacrificing during the years of greatest membership expansion 1920-1930. (pp. 4-5)

Commenting on the missionary zeal and enthusiasm of his scholars, he writes that after they had built a road for the government, during a three month vacation, the students purchased their own sixteen-foot sailing boat to enable them to conduct missionary activities in villages thirty miles away (p. 6).

Small training schools opened for Fijians at Navuso and Vatuvonu and for Indians at Samabula between 1921 and 1932. In 1939, Adventists voted to consolidate their educational training in Fiji, closing the Indian school at Samabula, a girls' teacher-training school at Navuso, and the ministerial training school at Buresala. Land was purchased in 1940 for Fulton Missionary School and buildings from the three closed schools were dismantled and transported to the new site where training commenced in 1941. Pastor Arthur Dyason was appointed both principal of the school and director of ministerial training. Curriculum included the art of preaching, instruction in the church and minister's manuals, the work of the minister, the general educational subjects (Gray, 1976, pp. 1-3).

In 1949 the Central Pacific Union Mission (see map 1) was established with headquarters in Suva, Fiji, and Fulton College became the Union training college. Adams (1976) comments:

This was a period of development following the Second World War and a fuller, more specialised course was being called for both on the part of students and that of the newly-formed Central Pacific Union Mission. The prerequisite academic standard was

being raised to the Junior Cambridge level. Some students, whose educational background was poor, were allowed to come to College and were called "sit-ins." These were often older students who had difficulty in expressing themselves in English, but who could comprehend a great deal of what was taught (p. 1).

The two-year curriculum included a systematic study of Bible doctrines, General World History, Denominational History, Prophecy, Life and Teachings of Christ, Christian Evidences, Bible Survey, Homiletics, and Evangelism (pp. 1-3).

The Central Pacific Union Committee minutes (1967) state that the ministerial course would remain substantially the same except that the prerequisite would be raised to the level of the New Zealand School Certificate by 1970 and that more emphasis would be given "to practical preaching" (p. 49). The Central Pacific Union Committee minutes (1969) state: "Voted that in view of the fact that a more satisfactory and thorough training can be given in three years than two and because maturity is desirable in theological graduates" the theological courses and prerequisites should be altered (p. 190). So in 1970 a three-year Diploma of Theology course with a prerequisite of four years in high school (New Zealand School Certificate level) and a three-year Ministerial Worker's Certificate course with a prerequisite of two successful years in high school were commenced, and the Bible Worker's Certificate course was upgraded to a three-year curriculum with prerequisites of two successful years in high school (Central Pacific Union Committee minutes, 1969, pp. 190-92). The Union Committee (1975) voted "that study be given to the feasibility of upgrading Fulton to degree level in Education and Theology" (p. 243). Moore (1976) observes:

I do think that a B.A. program at Fulton is really the answer. . . . I believe that Pacific Islanders have proved their worth for higher education, for since the Diploma of Theology course was introduced . . . up until the end of 1973, nine . . . had completed the course--seven of whom are still in the work today, one being in his fourth year of work, and all the rest in their third. The loss of ministers completing the Certificate course over the same period is drastic--something like a total of 13 completed the course--but only 6 remain in the work. Obviously we are achieving a better standard of worker with higher education. (pp. 1-2)

In the early 1960's Pastor P. Tavodi, assistant president of the Fiji Mission, was asked to commence a laymen's training school. It was recognized that with spiralling wage costs and with one pastor shepherding up to fifteen churches trained laymen were needed to assist the ministry. Pastor Tavodi continues to conduct a six-month training course each year, and some graduates have been given ministerial duties (Mitchell, 1976b, p. 2; Wilkinson, 1976).

Papua

Although Adventist literature was sent to Papua New Guinea in 1891 aboard the "John Williams," it was not until 1908 that S. W. Carr, his wife, and Peni Tavodi, a Buresala graduate, commenced mission work in Papua (Gates, 1923, p. 116). Land was leased at Bisiatabu, twenty-seven miles from Port Moresby, and a school was erected. In 1909 Gordon Smith, his wife, and Solomana joined the pioneer missionaries and the school opened. Like Tolhurst's school in Tonga, students from this school were the first village informants of Seventh-day Adventist teaching (Hare, 1969, pp. 219-29; Ravu, 1972; Watson, 1926, pp. 167-81). This school laid the foundation for Adventist Theological training in Papua New Guinea. By 1932 the curriculum involved general education to approximately Standard Five, but "at any level after about

Standard 2 a pupil might receive a modicum of guidance on his future job and become a worker" (Chapman, 1976, p. 2).

In 1933 C. J. Powell opened a training school which graduated pastor-teachers, at Mirigeda, sixteen miles from Port Moresby. Ravu (1972), a former Mirigeda student, stated in an interview that the entrance level for this school was Standard Five and that the curriculum included Bible doctrines, English, history, homiletics, pastoral training, teaching principles, hygiene, and denominational history (Currie, 1972a, p. 1). Chapman (1976) states that curriculum included "something on simple remedies, health, hygiene and cleanliness, something on how to teach--by rote learning mainly--and something on conducting worships, taking meetings, organizing a baptismal class" (p. 2). Mirigeda served as a training school for the entire Papuan field from the Dutch border in the west to Samarai in the east. In its early stages the school also drew students from the Trust Territory of New Guinea. Before World War II other Papuan schools training potential mission workers were Efogi, Belepa and Korela (p. 2; Neufeld, p. 931).

During World War II Mirigeda's educational facilities were destroyed. In 1947 K. J. Gray directed the establishment of Bautama Training School on a site six kilometers closer to Port Moresby than Mirigeda. Bautama served the whole of Papua as a training school from 1948 until the early 1950's, when ministerial training commenced at Jones Missionary College and Kabiufa College (both in New Guinea). The curriculum core for this pastor-teacher course, which had a prerequisite level of Standard Six, included Bible, teaching methods, homiletics, church organization, and health. "A duplicated

book produced by the Southern African Division as a text for their Workers' Institutes was the basis of the instruction" (Chapman, 1976, p. 3; Currie, 1972a, p. 2; Gray, 1976, p. 3; Neufeld, 1976, p. 931; see map 6 under Mt. Diamond for site location). Martin (1973) describes how he trained pastors and teachers to preach an evangelistic series by studying notes he prepared in Motu (pp. 53-58).

New Guinea

Seventh-day Adventists commenced activities in New Guinea in 1924 on the island of Bouganville. Pascoe (1976), who was mission president on Bouganville before the outbreak of the Second World War, comments that promising students from higher grades were taken on "walkabouts" so as

. . . to understand their attitudes, and their degree of willingness to serve and help in any capacity. . . . [the missionaries] tried to inculcate into them the value of time and to a people who had no value on time, of making every minute count. We walked by night to give ourselves time by day. We paddled our canoes thousands of miles in rough weather and fine, . . . The lazy and indifferent soon got weeded out. Our experience with the people was invaluable. We dealt with devil worship, and devil possession in all its forms. We treated their sick (no medicines so we used hot fomentations--blankets, towels and rice bags when nothing else was available. . . . We took the outcasts and tried to reform them. . . . We taught men to see what men could be made into through transformation. We lived our work in the midst of them knowing full well that everything we did would teach them. (p. 1; and Chapman, 1976, p. 2)

Pascoe (1976) mentions that potential church workers were trained in Sabbath School, while Young People's Meetings were considered an avenue for "allowing them to express themselves," and singing was used to teach them English. He suggests that valuable training was given when prospective ministers "worked in the home of the missionary, for here they learned willingness" (p. 2).

In 1936 Put Put Training School was established on two thousand hectares of land on the island of New Britain. Pascoe (1976) mentions that promising students were directed to Put Put Training School upon completing school under a European teacher. Ministerial training was not considered important, for the teaching field was the "avenue to advancement." The most reliable teachers were placed in control of a district school. When the missionary went on quarterly patrol, teachers often accompanied him. Teachers were given responsibilities at district meetings. As district teachers proved their leadership abilities they were loaded with responsibility until they were appointed as ministerial District Director and were expected to patrol and locate new interests and plan village visitation. These men developed their talents and gifts by "in service training" until formally ordained to the gospel ministry (pp. 2-3).

During the Japanese occupation all buildings at Put Put Training School were destroyed. Rebuilding commenced in 1946 and the institution reopened as Kambubu Training School in 1947. In 1950 it became the college for the Coral Sea Union Mission. When the Coral Sea Union Mission Territory was realigned in 1953, Kambubu Training School became the training college for the Bismarck-Solomons Union Mission and was renamed the Jones Missionary College. Due to insufficient staff, ministerial training and teacher training continued as one course until government registration of teachers required the separation of training programs (Chapman, 1976, p. 3; Neufeld, 1976, p. 716). With specialized theological education offered in school, field-centered education ceased, and there was less need to

call men from the teaching ranks to the ministry (Pascoe, 1976, p. 4; see map 6 for Jones Missionary College site location at Kambubu).

With the reorganization of Union Missions in 1953, the Eastern Highlands Training School at Kabiufa, which had commenced in 1947, was renamed the Coral Sea Union Mission College. In 1953, training previously undertaken at Bautama Training School and Omaura Training School (the latter commenced in 1935 to train missionaries for the Highlands using a similar--but at a lower level--curriculum to that of Mirigeda) was transferred to the Coral Sea Union Mission. This meant that theological training in the Coral Sea Union Mission was centralized. When the entry level for theology students was raised at the Union College in 1964 to two years of high school, Omaura Training School recommenced training pastors for village ministry (Currie, 1972a, p. 3; Neufeld, 1976, pp. 714-15, 1078).

Theological education was reorganized at Kabiufa College (the new name for the Coral Sea Union Training School) and at Jones Missionary College in 1966, and courses were lengthened to two years. Curriculum courses included Bible Doctrines, Homiletics, Bible Survey, Daniel and Revelation, Life and Teachings of Jesus, English, Church Manual and Church Organization, Child Evangelism, New Testament Epistles, Comparative New Guinea Religions, Pastoral Work, Evangelism, Field Education, and Prophetic Guidance (a study of the life and writings of Ellen G. White). Theology students also spent several months engaged in Health Evangelism with Dr. S. Farag at Sopas Hospital (Currie, 1972a, pp. 2-5; Tindall, 1976, pp. 1-3).

In 1967 the Seventh-day Adventist Church decided to centralize theological and teacher education. In July, 1967, the church

purchased Sonoma plantation on the Gazelle Peninsula of East New Britain as a site for a new training college. In February, 1968, twenty-two theology students registered and Sonoma Adventist College commenced with A. S. Currie and R. Tindall teaching in temporary buildings rented from Winalin Plantation. Classes were held from 7 a.m. till 12:55 p.m., Mondays through Fridays, while afternoons were spent working to develop the new site. In December, 1968, a team of twenty-three carpenters from Australia and New Zealand and forty indigenous carpenters combined forces to build the main block of nine classrooms, a library, a chapel, offices, and restroom facilities. During 1969 forty-five theology students were enrolled and in 1970 fifty eight theology students and seventy-two teacher-education students registered (Currie, 1972a, p. 3).

Another development in Seventh-day Adventist theological education occurred in 1971 when a three-year diploma course was introduced for those having completed three or four years of secondary education. The two-year course for Form Two entrants at Sonoma was phased out in 1973, but Omaura Training School continued a lower level of training for ministers. By 1972 the theology department had sixty-one students enrolled (Currie, 1972b, p. 2). The number of students dropped when the two-year course was discontinued and in 1976 thirty-seven students were studying theology.

Solomon Islands

Seventh-day Adventist theological education had its beginnings in the Solomon Islands in 1914 when Mrs. G. F. Jones conducted a school for about twelve boys--ten of whom were baptized on January

1, 1918. These baptized students became "the first evangelists in different villages in the lagoon" (Hilliard, 1966, pp. 419, 425, 428; Liligeto, 1976, pp. 2-4; Neufeld, 1976, pp. 196-97, 1182; Watson, 1926, p. 124). Several small schools were established, and in 1924 Batuna Training School commenced under the leadership of A. R. Barrett. These early schools produced evangelists that pioneered Adventist mission in both Western and Eastern Solomon Islands and New Guinea (Hilliard, 1966, p. 442, Liligeto, 1976, pp. 5-6; Neufeld, 1976, pp. 141, 196-97). Liligeto (1976) states that the curriculum at Batuna Training School was mainly Bible along with general subjects, such as "Maths, History, Spelling, Geography, Dictation, Hygiene, English and Singing" (p. 5; Hilliard, 1966, pp. 442-444). Thrift (1976), who served as principal at Batuna, Betikama, and the Eastern Highlands Training Schools after the Second World War writes:

The type of work that we did in all of those schools was of a comparatively low standard academically, so really what was done was lower high school work with Bible classes being considerably in advance of that level. . . . The role of those who trained at these schools was a dual one--teacher/minister. The little that was done in methods of presentation centred [sic] largely around very simple teaching methods and the development of a reserve of simple Bible studies. The more abstruse aspects of theology were left strictly alone and there seemed to be the development of a very simple faith. (p. 1)

With the reorganization of Union Missions in the early 1950's, theological training was transferred from the Solomon Islands to the Jones Missionary College in the New Guinea Islands. Adventist theological students from the Solomon Islands are currently being trained at either Sonoma or Fulton Colleges, and one student is completing a Master's Degree at Philippine Union College.

New Hebrides

Adventist missionaries arrived in the New Hebrides in 1912, and Aore Training School with twenty-five students opened in 1927. However, most New Hebridean theological students have trained at Fulton College since 1950. From 1975 some New Hebridean students have trained at Sonoma Adventist College. Like Samoa, Tonga, and Fiji, the New Hebrides established Redcliffe Laymen's Training School on Aoba in 1970. Pastor J. Manele, a graduate of Sonoma College in 1968, directed the school until it closed in November, 1976.

Gilbert Islands

Adventist mission activity commenced in the Gilbert and Ellice Islands in 1914; the first baptisms were in 1949. Inasmuch as new converts on these coral islands were given brief training as mission workers, theological education in this region was dated from 1949. Theological students have since received education at Fulton College.

Observations

Palmer (1976b) suggests three reasons for a lack of emphasis or concern for specialized training in the Adventist Church up until the mid 1960's.

1. . . . there was such a dire need for education academically that our whole program was geared toward this. To begin with a foundation had to be established and the "brighter ones" were encouraged to go academically, to train others and and assume leadership. While this was going on the "faithful, dull ones" were "picked up" as ministers! Unfortunately this led later to have the ministry looked upon as the "drop-out" vocation or the "old men's" job. . . .
2. It was assumed that the white man would always be there to direct the work spiritually, and do the teaching, so the

native ministry were there to be directed and therefore did not, themselves, require training

3. . . . the work was going ahead so fast and fields waiting to be "opened up" that every one possible was sent in. There was no time to waste! No time for training. The fields were calling! It must be admitted that a great work was done by these simple, uneducated folk who did go forth "in the power of the spirit." . . . Some wonderful men still developed and Godly [sic] . . . men were . . . used in a wonderful way, illustrating that "not by power or by might but by my spirit." (pp. 1-3)

Seventh-day Adventist theological education has kept pace with other denominations in the South Pacific, except in degree-level training. However, it will be observed in table 4 that only three of the thirty denominational institutions in the South Pacific Islands are offering bachelor-degree studies.

Allen (1960) has observed that due to the smallness of Oceania's islands, the vast distances separating them, and "their comparatively sparse populations, the various mission stations tend to be more isolated from the rest of the world than are those even in 'darkest Africa'" (p. 130). Adventists along with other denominations have endeavored to overcome these problems by centralizing their educational institutions. The multicultural exposure at these colleges is an education in itself. There is a tendency for some students to be deculturized, but advantages outweigh this disadvantage.

Adventist theological education followed the east-west pattern established by the Congregationalists and Methodists. Whereas other missionary organizations in the South Pacific initially ventured forth from English soil, the Adventist mission came from America.

Summary

The content of this chapter is basically summarized in tables 3 and 4. Table 3 provides the chronological development of South Pacific protestant theological education, while table 4 lists the theological schools which were educating theological students in Oceania in 1976. Appendix 9 provides a rather comprehensive summation of the development of Seventh-day Adventist theological education in Papua New Guinea during the decade of the 1960's.

TABLE 3
A CHRONOLOGICAL DEVELOPMENT OF SOUTH PACIFIC PROTESTANT THEOLOGICAL EDUCATION

Date	Country	Institution or Event	Denomination
1806	Tahiti	First training school opened	L.M.S. [Congregational]
1818	Tahiti	Tahitian Missionary Society	L.M.S.
1835-38	Fiji	Individual missionaries train pastor/teachers	Methodist
1839	Cook Islands	Takamoa College	L.M.S.
1841	Tonga	First theological school	Methodist
1844	Samoa	Malua Theological College	L.M.S.
1848-70	Fiji	Mataisuva and Kadavu schools	Methodist
1849	Tonga	Reorganization of training	Methodist
1849	New Zealand	St. John's College	Anglican
1859	New Zealand	Kohimarama School	Anglican
1862	Loyalty Islands	Bethanie Pastoral School	Anglican
1865	Tonga	Tubou College named	Methodist
1867	Norfolk Island	St. Barnabas College	Anglican

TABLE 3--Continued

Date	Country	Institution or Event	Denomination
1868	Samoa	Piula College	Methodist
1870	Tahiti	Hermon Pastoral School	Evangelical Reformed
1870-1910	Fiji	Consolidation of training	Methodist
1877	Papua	Papuan Industrial School and Teacher's Seminary	L.M.S.
1882	Papua	Lawes College	L.M.S.
1885	New Guinea Islands	Circuit Training Institutions first commence	Methodist
1892	Pitcairn Island	Missionary Training School	S.D.A.
1893	Tahiti	Cody Home Training School	S.D.A.
1895	New Hebrides	Tangoa Training Institute	Presbyterian
1895	Tonga	Hilliard Mission School	S.D.A.
1898	Fiji	Fulton trains in home	S.D.A.
1900	Samoa	Delos Lake Training School	S.D.A.
1900	Gilbert Islands	Rongorongo Training Institution	L.M.S.

TABLE 3--Continued

Date	Country	Institution or Event	Denomination
1900	New Guinea Islands	George Brown College [Ulu Island]	Methodist
1902	Cook Islands	Cook Islands Missionary School	S.D.A.
1905	Fiji	Buresala Training School	S.D.A.
1906	Papua	District Training Institution	Methodist
1907	New Guinea	Keysser trains four lay evangelists	Lutheran
1908	Fiji	Davuilevu Theological School	Methodist
1910	Papua	Sharp trains pastor/teachers	Anglican
1912	Solomon Islands	St. Peters College	Anglican
1914	Solomon Islands	Coldie College	Methodist
1915	Tonga	Tolhurst's Faleloa School	S.D.A.
1921	Tonga	First boarding school	S.D.A.
1920-?	Papua	St. Aidens College--pastor/teachers	Anglican
1924	Tonga	Missionary College	S.D.A.
1924	Solomon Islands	Batuna Training School	S.D.A.

TABLE 3--Continued

Date	Country	Institution or Event	Denomination
1926-28	New Guinea Islands	George Brown College [Vunairima]	Methodist
1927	New Hebrides	Aore Training School	S.D.A.
1928	New Hebrides	Lolowai Theological College	Anglican
1930-40	New Guinea Islands	Ministers trained by individual missionaries	S.D.A.
1930	Samoa	Vailoa Missionary School	S.D.A.
1930	Fiji	Teacher education and theological education segregated	Methodist
1933	Papua	Mirigeda Training School	S.D.A.
1933	Tonga	Theological education systematized	Methodist
1935	New Guinea	Omaura Training School	S.D.A.
1936	New Guinea Islands	Put Put Training School	S.D.A.
1937	Tonga	Beulah College accredited	S.D.A.
1938	Cook Islands	Reopening of missionary school	S.D.A.
1939	New Guinea	Pastoral training commenced	Lutheran
1939	Fiji	Voted to close Buresala Training School	S.D.A.

TABLE 3--Continued

Date	Country	Institution or Event	Denomination
1941	Fiji	Fulton Missionary School commences	S.D.A.
1947	New Guinea Islands	George Brown College [Vatnabara]	Methodist
1947	New Guinea Islands	Eastern Highlands Training School	S.D.A.
1947	Papua	Bautama Training School	S.D.A.
1947	New Guinea Islands	Kambubu Training School	S.D.A.
1948	Tonga	Sia atoutai College	Methodist
1949	Fiji	Fulton Missionary College [Union College]	S.D.A.
1949	Gilbert and Ellice	Converts train as evangelists	S.D.A.
1950	Papua	Papuan District Theological College	Methodist
1950	New Guinea Islands	Kambubu becomes Coral Sea Union Missionary College	S.D.A.
1952	New Guinea Islands	George Brown College [Vunairima]	Methodist
1952	Papua	Newton Theological College	Anglican
1953	Papua, New Guinea	Bautama and Omaura close	S.D.A.

TABLE 3--Continued

Date	Country	Institution or Event	Denomination
1953	New Guinea	Eastern Highlands Training School becomes C.S.U.M. College	S.D.A.
1953	New Guinea Islands	C.S.U.M. College at Kambubu becomes Jones Missionary College	S.D.A.
1956-64	Solomon Islands	Specialized theological education offered at Goldie College	Methodist
1956	New Guinea	Senior Flierl Theological Seminary	Lutheran
1957	Samoa	Vailoa Missionary School closed Students sent to Fulton	S.D.A.
1958	Fiji	Diocesan Ordination School	Anglican
1961	Gilbert Islands	College transferred from Rongorongo, Beru to Tangintebu, Tarawa	Congregational
1962	New Guinea Islands	Rarongo Theological College	United Church
1963-64	Fiji	Laymen's Training School	S.D.A.
1963	Papua	Teacher education separated from theological training at Lawes College	Papua Eklasia
1964	New Guinea	Omaura Training School reopened	S.D.A.
1965	New Guinea	Christian Leader's Training College	Evangelical Alliance

TABLE 3--Continued

Date	Country	Institution or Event	Denomination
1966	Fiji	Pacific Theological College	Inter-denominational
1966	Papua New Guinea	Kabiufa and Jones Missionary College introduce two-year courses	S.D.A.
1967	Samoa	Vailoa Laymen's Training School	S.D.A.
1968	Papua New Guinea	Sonoma College [Centralized theological education]	S.D.A.
1970	Solomon Islands	Bishop Patteson Theological Centre	Anglican
1970	Fiji	Fulton College commences three-year Diploma course	S.D.A.
1970	New Hebrides	Redcliffe Laymen's Training School	S.D.A.
1971	Papua New Guinea	Martin Luther Seminary	Lutheran
1971	Papua New Guinea	Sonoma College offers three-year Diploma course	S.D.A.
1972	Papua New Guinea	Religious Studies program at University	Inter-denominational
1972	Tonga	Pierson Laymen's School	S.D.A.
1972	Papua New Guinea	Workers Development Course--Sonoma College	S.D.A.
1975	Fiji	Fulton--degree feasibility study	S.D.A.

TABLE 4
PROTESTANT THEOLOGICAL INSTITUTIONAL DATA IN THE SOUTH PACIFIC ISLANDS

	Institution	Location	Denominational Support	Course(s)	Language	Years of Study for Entrance	Length of Course	Male Students	Female Students	STAFF Total number	Part-time (Part-time)	National (Expatiate)	Year School Commenced
FIJI ISLANDS	1	Devlereu Theological College, and Methodist Theological Institution, P.O. Box 8, Mausori. [1974] See note.	Methodist	Diploma of Theology & Certificate of Theology	English/ Fijian	Ca. 12	4	21	6	6	3	5	1958
				Deaconess Courses Catechist Course	"	Ca. 12	3	100	20	12	(3)	(3)	
	2	Fulom College, P. H. Bag, Suva	S.D.A.	Diploma of Theology Ministerial Course Social Workers	English	12 10 10	3 3 3	7 21	1	10	2(8)	2(8)	1961
GILBERT ISLANDS	3	Pacific Theological College, P.O. Box 308, Suva	Inter-denominational	Bachelor of Divinity Diploma of Theology Diploma in Christian Education	English	Varies Varies Varies	3 3 3	7	7	7	7	3(4)	1966
	4	Fiji Laymen's Training School	S.D.A.	Laymen's Course	Fijian	7	1	7	1	1	1	1	1963-4
NEW CALEDONIA	5	Tongareva Theological College, Tereve [1976]	Gilbert Islands Protestant Church	College leaving Certificate (entr. to 4th course L.Th. syllabus)	Varies	Varies	3	16	3	3	2(1)		1961
	6	Ecole Pastorale "Mehiane" Chapuini/Lifou [1976]	Evangelical Reformed	Pastoral Training Diploma Preaching Diploma Bible Studies	French	6 6 6	4 1 4	5	3	3	2(1)	1(2)	1962
NEW ZEALAND	7	The Bible College of the Presbyterian Church of the New Hebrides, Taveuni, Suva. [1976]	Presbyterian	Bible College Diploma for Teacher-Catechists Pastoral and Lay Refresher Courses	English	6	2	39	15	5	5	3(2)	1955
	8	Bedcliffe Laymen's Training School, P.O. Box 14, Suva	S.D.A.	Laymen's Course	Fijian	6	1	10	1	1	1	1	1970
PAPUA NEW GUINEA	9	Christian Leaders' Training College, P.O. Box 382, Mt. Hagen [1975]	Evangelical Alliance	Cert. of Christian Education Cert. of Church Leadership Diploma of Theology Single women's Course Senior Pastor Courses also for students wives, agriculture and technical training	10-11 Fijian	7 7 4 2	1 3 4 2	53	10	11	11	2(9)	1965
	10	George Brown Pastor's Training, P.O. Box 50, Rabaul.	Methodist	Pastor Training Certificate Pastor Retraining Mature Age Course Student Wives Course	Fijian/ Kusmanu	6 6 6	2 3 mths 3 mths	13	7	2	2	1(1)	1960

TABLE 4--Continued

	Institution	Location	Denominational Support	Courses(s)	Language	Years of Study for Entrance	Length of Course	Male Students	Female Students	STAFF Total number	Full-time (Part-time)	National (Expatriate)	Year School Commenced
PAPUA NEW GUINEA Cont.	11 Lutheran Highlands Seminary, P.O. Box 32, Mt. Hagen (1976)	Mt. Hagen	Lutheran	Certificate of Christian Knowledge	Wite/ Pidgin	6/8	3	42	6	6	4(2)	3(1)	
	12 Malasian Training Centre, P.O. Box 90, Rabaul (1976)	Rabaul	United Church	Christian Education Worker Training Christian Education Diploma Lay Training Certificate Short Courses/Pastors Short Courses/Married Couples	English " Pidgin/ Vernacular	6 10-11 Varies Varies Varies	1-2 3 mths Varies Varies Varies	16 5 22 20 20	15 3 22 20 20	5	3(2)	2(3)	
	13 Martin Luther Seminary, P.O. Box 80, Lae (1976)	Lae	Lutheran	Bachelor of Divinity Diploma of Theology Student Wives	English English Pidgin/ English	10-11 10-11 6	6	44	1	12	9(3)	9(11)	1971
	14 Wesley College, Dogura Post Office, Via Soroba (1976)	Dogura	Anglican	Associate in Theology (Th.A.) Certificate Upgrading--Form 2	English	6	3	20	4	4	4	(4)	1972
	15 Omara Training School	Kaimate	S.D.A.	Ministerial Certificate	English/ Pidgin	6/8		24	3	3	3	2(1)	1955
	16 Papua Islands Regional Theological College, United Church, Buruadu, Via Solomo (1976)	Buruadu	United Church	Lay Preacher Certificate Ministerial Training Cert. Student's wives Student's wives Bible School	Dobuan Imbuun/ Engl' n Dobuan " "	3 4 3 4 1	3 4	10 11	6 11 6	5	3(2)	3(2)	
	17 Arango Theological College Kerevat, Via Rabaul	Vunavatu	United Church	Bachelor of Theology Diploma of Theology General Theology Studies Wives Course	English " "	10 10 10	6 5 5	66 354 77	4 30	6	6	3(5)	1962
	18 St. Paul's College, / O. Ben 31, Mend (1976)	Mendi	United Church	Pastoral Training	Pidgin	3	2	25	9	9	1(0)	1(0)	
	19 St. Timothy Lutheran Seminary, Wabag, W.R.O. (1976)	Wabag	Lutheran	Pastoral Training Teacher Training Student Wives Theological Education Extension	Enga Pidgin Enga	4	4	24	18	5	4(1)	5(2)	
	20 Senior Pilieri Seminary, P.O. Box 119, Logosong, Tiaachbaifen (1976)	Logosong	Lutheran	Pastoral Training	Pidgin/ Vernacular	6	4 + 1 yr intern	35	9	9	8(1)	4(5)	1976

TABLE 4—Continued

	Institution	Location	Denominational Support	Course(s)	Language	Years of Study for Entrance	Length of Course	Male Students	Female Students	STAFF Total number	Full-time (Part-time)	National (Expatriate)	Year School Commenced
PAPUA NEW GUINEA Cont.	21 Sonoma Adventist College, P.O. Box 83, Kokojo, Via Rabaul	Kokojo	S.D.A.	Diploma of Theology Bible Workers Leadership Training	English "	9-10 9-10 Factors 8 wks		33	2	10	4(6)	4(3)	1968
	22 University of Papua New Guinea	Pt. Moresby	Government	Religious Studies	English	10+		Varies	Varies	4	4	1(3)	1972
	23 Melanesian Institute for Pastoral and Socio-Economic Service, P.O. Box 371, Coroba	Coroba	Roman Catholic, Anglican, and Lutheran, and United Church	Missionary Orientation In-service Training In-service Courses Research and Publication	English			Varies	Varies	5		(5)	1965
SAMOA	24 Maiva Theological College, Private Mail Bag, Maiva	Maiva, Apia	Congregational	Licentiate of Theology Certificate	English/ English/ Samoan	11 11 4		35 37		7 16	7 4	6(1) 3(1)	1864
	25 Piula Theological College, Lufilufi, Apia [1970]	Lufilufi, Apia	Methodist	Licentiate of Theology Prep. Course for P.T.C.	English "	12 12	3-4	14 32					1868
	26 Veitua Laymen's Training School, Vaiton	Vaiton	S.D.A.	Laymen's Certificate	Samoan	6	2	14		2	2	2	1967
SOLOMON ISLANDS	27 Bishop Patterson Theological Centre, P.O. Box 19, Honiara	Honiara	Anglican	Diploma of Theology Cert. of Theology Study	English English	9-11 7-9	4 3	47	1	7	7	3(3)	1970
TONGA	28 Erata Pastorate d'Hermou, S.P. 667, Papeete [1970]	Papeete	Evangelical Reformed	Diploma Course	French	11	4	9		2	2		1870
	29 Sia 'aonui Theological College, P.O. Box 64, Hahu'aloa [1974]	Hahu'aloa	Methodist	Licentiate of Theology Bible Study	English/ Tongan "	11 11 3		16	8	8	3(3)	8	1948
	30 Pierson's Laymen's School, P.O. Box 13, Hahu'aloa	Tongatapu	S.D.A.	Laymen's Certificate	Tongan	6/8	3	16		2	2	2	1972

Sources: Respondents; Theological Education Fund, *Directory Eighth (Enlarged) Edition, 1976 Theological Schools and Related Schools and Related Institutions in Africa, Asia, The Caribbean, Latin America and South Pacific* (West, England: Theological Education Fund, 1974), pp. 88-93).

Note: Where a date appears in parentheses after the name and address of the institution the main data source is the T.T.P. *Directory Eighth (Enlarged Edition, 1974)*.

Key: * Graduates 1975 & 1976
 † Graduates 1968-1976
 ‡ Minimum age — 20 years

CHAPTER VI

THIRD WORLD THEOLOGICAL EDUCATION

CURRICULUM MODELS

The basic purpose of this chapter is to present curriculum-model outlines being used in either non-Seventh-day Adventist or Adventist theological institutions in Africa, Asia, and the South Pacific, particular emphasis being given to Papua New Guinea and Fiji. Inasmuch as the theological-education models to be developed are for Adventist colleges in the South Pacific Islands, more attention will be given to Adventist curriculum than to other denominational programs. This curriculum survey and analysis will lay a framework for the development of theological curriculum-model outlines and alternatives for the Adventist church in the South Pacific Islands.

All curriculum models outlined and briefly analyzed in this chapter were selected from the responses to both form and personal letters by using geographical and denominational variety as a criteria (see table 20). Inasmuch as there is an affinity between Asia, Africa, and the South Pacific Islands, curricula from colleges in these geographical areas were selected (Dunstone, 1972, pp. 195-208; Tippett, 1974, pp. 1-2). The curriculum models are divided into two sections--(1) Asia and Africa and (2) the South Pacific.

Curriculum Models from Asia and Africa

Japan Lutheran Theological College and Seminary

Like many theological colleges in the South Pacific Islands, this Lutheran institution commenced in the residence of a missionary. Although its roots go back to 1909, its urban facilities are modern and adequate. In 1976 there were sixteen full-time faculty members--two expatriate and fourteen indigenous. The enrollment in 1976 consisted of eight married men, thirty-two single men, and seven single women. The seminary is accredited with Japan's Federal Ministry of Education as a theological college, making it possible to grant recognized degrees to graduates (Dale, 1976, p. 1).

The Theological College offers two basic courses, one for ministerial candidates and another, which was introduced in 1976, for social welfare workers. A brochure from the institution provides a brief curriculum outline.

In either case the first two years consist mainly of basic courses in liberal arts: languages, social sciences, natural sciences etc. The last two years of the college course consist of theological studies in the four traditional fields of biblical, historical, systematic and practical theology in the ministerial course, and of theological studies plus courses in social welfare for the social welfare students. Upon satisfactory completion of these four years of post-high school studies, students are graduated from the Theological College with a Bachelor of Theology degree. (Japan Lutheran Theological College and Seminary, n.d., n.p.)

On completion of college studies, graduates enter the Seminary for two years and are then considered for ordination by their churches. During the two seminary years, one year is spent in academic study while the other is divided among a parish internship, comprehensive seminars, and thesis writing. All instruction is in Japanese with

readings in German or English. Besides regular classes seminary students attend daily worship services and weekly communion, and participate in giving services to churches in the community. Each year the seminary conducts an annual two-week continuing-education seminar for pastors. During summers, the institution sponsors lay-training programs, either on campus or in different church districts. The seminary is linked with the Lutheran School of Theology in Chicago (Coe, 1974, pp. 68, 208-14; Dale, 1976, p. 1; Japan Lutheran Theological College and Seminary, n.d., n.p.; Takeuchi, 1967, pp. 23-44; Zorn, 1976, pp. 48-53, 93-94).

The college-level curriculum manifests a concern for excellence in theology coupled to a liberal arts sociological concern. The latter was sparked by rapid social change which transformed rural living to an urban and industrial society. The curriculum is structured so as to lay a broad interdisciplinary foundation in undergraduate studies with specialization and field education confined to graduate-level education. With fourteen full-time indigenous faculty it would appear that the curriculum may have undergone a process of indigenization and contextualization. Academic emphasis demonstrates a close relationship to many western theological-curriculum outlines, with graduate studies showing more flexibility and innovation than that of undergraduate theological curriculum.

Karnataka Theological College--India

Swiss missionaries established the Basel Mission Theological School in Mangalore in 1847. One hundred years later it united with Union Kanarese Seminary in Tumkur. The school has an overseas

relationship with the British Methodist Society and the Basel Missionary Society. Locally it is linked with three Kanarese-speaking dioceses of the Church of South India which supports 174 full-time pastors. Students are prepared as external candidates for the Serampore University Bachelor of Theology and Bachelor of Divinity degrees. The medium of instruction is Kanarese. The school is situated in an urban setting in Balmatta, Mangalore. In 1976, twenty-two of the thirty-one students, which was the largest number of successful students in the history of the institution, gained a Bachelor of Theology degree. Currently there are six students enrolled in the "post-high-school" Bachelor of Theology-degree program and six in the "post-university" Bachelor of Divinity course. Students pay the equivalent of \$US260.00 per year for tuition.

William Carey founded Serampore University, with which Karnataka Theological College is affiliated, in 1818. "The comparatively high standard of theological education in India is due largely to the fact" (Allen, 1960, p. 96) that the thirty-two ministerial training colleges affiliated with Serampore "are bound on the academic side to joint standards of admission, syllabi and examinations" (Bergquist, 1974, p. 195). Serampore University requires each college to teach subjects in Old and New Testament studies, history, theology, and English. Subjects under Old Testament studies required in 1976 include Introduction to the Old Testament; History of Israel; Prophetic Movement in Israel (with an in-depth study of Isaiah or Jeremiah), Religious Thought of the Old Testament, and Wisdom Literature. Required New Testament studies are: Introduction to the

New Testament; Gospel of John; Life and Ministry of Jesus from Mark's Gospel; Acts of the Apostles; and a study of the Pauline Epistles with special reference to theological issues. The only required history is of the early church up to the rise of Islam. In the area of theology, requirements include two courses in systematic theology and a study of the major religions of India and Sri Lanka. A study of English for two years is the only compulsory language study.

Apart from the Serampore curriculum, Karnataka Theological College has its own required courses in the history of its church. Studies in the cultural, social, and economic background of the area provide a measure of contextualization. In their first year at Karnataka, students in the Bachelor of Theology curriculum study English, Kannada, and Greek languages, Church History in Mangalore, and Bible Survey. These subjects are not in the Serampore curriculum, and they add an additional year to the students' studies (Jathanna, 1976, pp. 1-2).

The Protestant ministry of India is well trained and approximately twenty percent of the ordained Protestant clergy are Bachelor of Divinity graduates and seventy-five percent have the Bachelor of Theology or Licentiate of Theology degrees. In many of the Protestant churches, however, there are as many as nine times the number of unordained church workers as there are ordained ministers doing village pastoral work. "Ordination is linked to academic qualifications and not the gifts of the Spirit, creating what may be an artificial 'status barrier' between the more highly trained and ordained elite," and the person with less training who is an

"unordained village worker" (Bergquist, 1974, p. 196).

In comparing Karnataka's curriculum with Third World trends recorded in the literature review, one may observe that on the staff level thirteen of the fourteen staff members are Indian. Six of the staff either have doctorates in theology or are studying for them overseas--five from Europe and one from the United States. Karnataka's curriculum possibly reflects this high level of academic learning with emphasis on the cognitive and lack of attention to applied theology. Whether this institution has been able to create a contextualized curriculum which meets the immediate needs of its situation may be questioned. However, it must be observed that this curriculum model indicates solid concentration in Old and New Testament studies, a minimum of studies in systematic theology, and only one course in church history outside India's context. Although Karnataka Christian Educational Society provides education in a variety of disciplines, their theological college curriculum does not demonstrate interdisciplinary approaches. The Indian theological educational system, it appears, has virtually forced Karnataka into requirements that restrict innovation, flexibility and experimentation with new curriculum approaches. Karnataka's curriculum could be classified, with modifications, under Bergquists (1974c) title "missionary standard model" (pp. 1-128; Bergquist, 1969, pp. 1-102; Bergquist, 1974a, pp. 194-199; Chandran, 1967, pp. 76-88; Coe, Bergquist, Chou, Sapsezian, Tutu, 1973, pp. 180-182; Jathanna, 1975, pp. 1-11; Jathanna, 1976, pp. 1-3; Karnataka Christian Educational Society, 1974, pp. 1-26; Karnataka Theological Research Institute,

1972, pp. 1-8; Mohan, 1976, pp. 1-5; Zorn, 1975b, pp. 48-53, 93-74).

Southeast Asia Union College--Singapore

This Seventh-day Adventist institution was pioneered by G. F. Jones in 1908. Out of a total college enrollment of 169, it enrolled thirty-five Bachelor of Theology students during 1976. Student fees are \$US900.00 for four quarters. One national staff member is involved half-time, and another spends a quarter of his teaching time in the department. Two approaches to theological study are offered--a Bachelor of Theology degree, and the same degree with a major in Religious Education. The first is oriented towards training pastors, while the latter is especially for Bible teachers. Table 5 contains the curriculum outline of the required courses for the Bachelor of Theology degree. Table 6 outlines required courses for the Bachelor of Theology degree with a major in Religious Education. (The fourth year is the same as that listed in table 5.)

The theological curriculum of Southeast Asia Union College was revised and implemented during 1976. It manifests some significant Third World curricula trends noted in the review of literature. Firstly, the curriculum reflects indigenization at two levels. Staffing changes appear to have introduced greater contextualization in the new curriculum. Localization of curriculum may be further observed in the inclusion of Asian religions, field education and practicums, the place given to health ministry, and the emphasis on local pastoral ministry.

Secondly, this curriculum outline illustrates another curriculum trend--less concentration on Western academic studies and more

Table 5
CURRICULUM FOR BACHELOR OF THEOLOGY DEGREE 1976
Southeast Asia Adventist Seminary
(REQUIRED COURSES)

FIRST YEAR			
<u>First Quarter</u>	<u>Second Quarter</u>	<u>Third Quarter</u>	<u>Fourth Quarter</u>
Old Testament Studies I Life & Teachings I Library Science English I Philosophy of Work Field Education	Old Testament Studies II Life & Teachings II General Psychology English II Field Education	Old Testament Studies III Life & Teachings III Personal Evangelism English III Field Education	Field Practicum
SECOND YEAR			
<u>First Quarter</u>	<u>Second Quarter</u>	<u>Third Quarter</u>	<u>Fourth Quarter</u>
Church History I Public Speaking Philosophy of Christian Education Greek I Field Education	Church History II Homiletics I Health Principles Rudiments of Music I Greek II Field Education	Church History III Homiletics II Public Evangelism Rudiments of Music II Greek III Field Education	Field School
THIRD YEAR			
<u>First Quarter</u>	<u>Second Quarter</u>	<u>Third Quarter</u>	<u>Fourth Quarter</u>
New Testament Epistles I Theology I Daniel Issues in Science & Religion Field Education	New Testament Epistles II Theology II Revelation SDA Church History Field Education	New Testament Epistles III Theology III Spirit of Prophecy Methods in Bible Teaching Field Education	Practical Work in Perspective Labour
FOURTH YEAR			
<u>First Quarter</u>	<u>Second Quarter</u>	<u>Third Quarter</u>	<u>Fourth Quarter</u>
Christian Denominations Pastoral Ministry I Hymnology Church Finance Field Education	Asian Religions I Pastoral Ministry II Biblical Hermeneutics Health Education Field Education	Asian Religions II Pastoral Ministry III Marriage & Family Elective Field Education	

Source: Southeast Asia Adventist Seminary "1976 Curriculum" (Singapore, 1976), n.p. (Micrographed)

Table 6

CURRICULUM FOR BACHELOR OF THEOLOGY DEGREE WITH A MAJOR IN RELIGIOUS EDUCATION 1976

Southeast Asia Adventist Seminary

(REQUIRED COURSES)

FIRST YEAR			
<u>First Quarter</u>	<u>Second Quarter</u>	<u>Third Quarter</u>	<u>Fourth Quarter</u>
Old Testament Studies I Life & Teachings I Library Science Philosophy of Work English I	Old Testament Studies II Life & Teachings II General Psychology English II	Old Testament Studies III Life & Teachings III Personal Evangelism English III	Educational Psychology Personal Evangelism Practicum Crafts for Bible School Literature for Christian School
SECOND YEAR			
<u>First Quarter</u>	<u>Second Quarter</u>	<u>Third Quarter</u>	<u>Fourth Quarter</u>
Principles of Education I Philosophy of Christian Education Public Speaking	Principles of Education II Health Principles Rudiments of Music I Second Language I	Principles of Education III Child Psychology Rudiments of Music II Second Language II	Principles of Education IV Administering Christian Schools Second Language III
THIRD YEAR			
<u>First Quarter</u>	<u>Second Quarter</u>	<u>Third Quarter</u>	<u>Fourth Quarter</u>
New Testament Epistles I Adolescent Psychology Daniel Issues in Science & Religion	New Testament Epistles II Guidance & Counseling Revelation SDA Church History	New Testament Epistles III Spirit of Prophecy Methods in Bible Teaching Care of Library I	Directed Teaching Care of Library II

Source: Southeast Asia Adventist Seminary "1976 Curriculum" (Singapore, 1976), n.p. (Micrographed)

on practical, professional, and contextual studies. The dominant curriculum emphasis is field education. Every quarter students are required to engage in field-education projects for credit, and three quarters are being completely devoted to field practicums. The amount of credit given to field education is the highest of any Seventh-day Adventist Colleges contacted in this study. With the college in an urban environment, agriculture is limited but some is included under Philosophy of Work. It appears odd that Biblical Hermeneutics is studied after the major theological studies.

Thirdly, here is a multidisciplinary curriculum. Balance is given to traditional theological studies and an effort has been made to include education, psychology, sociology, music, and health. From the data received, it was not possible to discover whether new teaching concepts were being used in the teaching of the curriculum (Halenz, 1976, pp. 1-2; Neufeld, 1976, pp. 1386-1387; Southeast Asia Adventist Seminary, "1976 Curriculum"; Southeast Asia Union College Bulletin, 1974, pp. 67-75).

Union Theological Seminary--Philippines

This school was established in 1907 when Methodist and Presbyterian missions merged their training programs. Within twelve years the Evangelical United Brethren, the Church of Christ (Disciples), and the Congregational Church joined the Seminary. Today this interdenominational and international seminary prepares students for Bachelor of Divinity, Bachelor of Religious Education, Bachelor of Sacred Music, and Bachelor of Theology degrees and is accredited with the Association of Theological Schools in South

East Asia. Table 7 compares the prerequisites and curriculum content of these degrees. Seminary facilities are located in a rural setting approximately thirty-five kilometers from downtown Manila. In 1976 the Seminary had an enrollment of seventy-eight students, of these thirty-eight were married men, thirty-two were single men, and eight were single ladies. Eight full-time national teachers and three part-time expatriates use English as the teaching medium. Tuition and boarding fees cost a student a minimum of \$US450.00 per year.

The prerequisite for the Bachelor of Theology is a minimum of seventy-four credits in liberal arts. The Seminary prefers the prerequisites listed in table 8 for Bachelor of Theology and Bachelor of Religious Education degree programs. The Bachelor of Theology is considered preparation for the rural pastorate and is not a prerequisite for graduate theological study, which is considered a terminal degree. The core theology requirements include twelve credits in Biblical studies, thirteen in historical, twenty-two in theology, twenty-seven in church ministry, ten in field education, one in research, and fifteen electives, making a total of one hundred. The Bachelor of Religious Education degree has a major in either Christian education or sacred music and has a curriculum similar to the Bachelor of Theology, but electives and church ministry areas concentrate on the respective majors. (See table 7 for details.) The diversified field-education requirements have been described on page forty-eight of the review of literature (Oracion, 1976, pp. 1-2; Union Theological Seminary Philippines Catalog, 1972-75, pp. 30-36).

Union Theological Seminary curriculum appears contextualized

Table 7
CURRICULUM COMPARISON OF THEOLOGICAL COURSES
Philippine Union Theological Seminary

Curriculum	B.D.	B.Th.	B.R.E. (C.E.*)	B.R.E. (S.M.+)	B.S.Mus.
Prerequisites	B.A.**	74 credits of liberal arts			B.R.E. (S.M.)
Biblical Area	15	12	12	12	
Historical Area					
a. Church History	8	10	10	8	
b. Ecumenics	3	3			
Theological Area					
a. Christian Theology	7	10	10	7	
b. Religion & Philosophy	6	3			
c. Church & Society	9	9	9	9	
Ministries Area					
a. The Local Church	12	15	7	7	
b. Christian Education	6	9	23	9	
c. Sacred Music	3	3	19	36	37
Research	1	1	1	1	
Field Education					
a. Summer Programs	6	6	6	6	
b. Internship	4	4	4	4	
Electives	24	15	6	5	
Totals	104	100	107	104	37

Source: Union Theological Seminary. Union Theological Seminary Philippines Catalog 1972-1975 (Manila, Philippines: Union Theological Seminary, n.d.), pp. 28-37. (adapted)

- * Major in Christian Education
- + Major in Sacred Music
- ** Or comparable four-year college program

Table 8
LIBERAL ARTS CREDIT PREFERENCES
Philippine Union Theological Seminary

	Credits
English	18-21
Language	6
Mathematics	6
Science	8-19
Social Sciences	12
Political Science	3
History (including World History)	9-12
Philosophy	3-6
Physical Education	4

Source: Union Theological Seminary. Union Theological Seminary Philippines Catalog 1972-1975 (Manila, Philippines: Union Theological Seminary, n.d.), p. 56.

from staffing, content, and practicum perspectives. Although field education receives only ten credits, students are required to spend either two summers and one internship year, or a summer, an internship year, and one school year in concurrent field education. Concerning field education, the Union Theological Seminary Philippines Catalog, 1972-1975, states:

Summer field education students work as regular employees in industry, as community development workers in rural or urban areas, or as student chaplains in hospitals for six to eight weeks during the summer months.

Students who elect concurrent field education are assigned as student pastors, Christian education directors, choir directors, and youth or student workers in the local churches usually on weekends. Some students are assigned as community development workers in either urban or rural settings.

Normally, the internship year takes place after the second year in the Seminary. . . . The intern student is engaged in full time supervised field education for no less than one academic year. The internship program includes parish placements, teaching internships, youth and student ministry, and a variety of experimental ministries. Every intern is assigned to a resident supervisor-counselor who holds regular supervisory conferences with the student. Reflection seminars are planned by the field education office during the internship year. Interns are expected to send quarterly reports to the field education office. (p. 12)

The field education requirements balance academic courses with practical, professional, and contextual studies. The total Bachelor of Theology and Bachelor of Religious Education curricula are interdisciplinary when one considers the seventy-four liberal arts credits. Although the number of electives is not large, students do have the choice of majoring in several areas, permitting curricula to be individualized, flexible, and, depending on the teacher, innovative.

Mountain View College--Philippines

This Seventh-day Adventist coeducational college situated on the island of Mindanao in the Philippines was established in 1949. More than a thousand students enrolled during the second semester of 1975-76, with 166 of these studying in the theology department. Students pay approximately \$US300.00 per year for tuition, board, and expenses. The basic purpose of the college is to provide intellectual and practical education for future denominational employees. Practical education is a necessity for a country that is primarily agricultural and is striving for industrial development. Students and teachers engage in weekly community evangelistic activities, converting hundreds annually. Besides studying, each student is required to work in one of twenty-five industrial and service departments. A student with an academic load of eighteen credits may earn a minimum of \$US3.50 a month.

Degrees are offered in twelve major areas. One bachelor's degree is offered with a double major of thirty-six credits in both theology and agriculture, while another offers a double major in theology and community health. Tables 9 and 10 outline curriculum requirements of both degrees (Aititeo, 1976, p. 1; Mountain View College, 1976-77, p. 1; Neufeld, 1976, pp. 934-35).

Mountain View College theological subjects are taught mainly by four Filipino ministers. Besides theology, students must major in either agriculture or health--two vital needs in this basically rural country. With weekly concurrent field education (ministerial seminar experience), Youth Civic Action Program participation, and Community

Table 9

CURRICULUM FOR BACHELOR OF ARTS WITH THEOLOGY-AGRICULTURE MAJOR

Mountain View College, Philippines

THEOLOGY: 36 Credits required

Subjects Required	Credits
Theology 1 Teachings of Jesus	3
Theology 2 Christian Beliefs	3
Theology 3 Adventist Heritage I	2
Theology 4 Adventist Heritage II	2
Theology 5 Philosophy of Christian Edu.	2
Theology 6 Apocalyptic Literature	3
Theology 14 Sanctuary & Atonement	2
Theology 11 Moral Philosophy	2
Applied Theology 2 Pastoral Counseling	3
Applied Theology 3 Evangelism	3
Applied Theology 7 Field School	2
Applied Theology 5 Pastoral Ministry	2
Applied Theology 8 Homiletics	2
Total	31

Elective Subjects: 5 Credits

Theology 7 Survey of Church History	3
Theology 9 Biblical Archeology	2
Theology 10 Survey of Epistle	3
Theology 12 Hebrew Philosophy	3
Theology 13 Reformation Theology	2
Theology 15 World Religion	2
Theology 16 Pneumatology	2
Applied Theology 4 Church Polity	2
Applied Theology 6 Radio Evangelism	2
Applied Theology 1 Child Evangelism	2
Total	23

ENGLISH: 18 Credits required

English Grammar & Composition I	3
English Grammar & Composition II	3
Philippine Literature in English	3
Speech & Oral Communication	3
Electives	6
Total	18

SPANISH: 12 Credits required

Spanish I	3
Spanish II	3
Spanish III	3
Spanish IV	3
Total	12

MATHEMATICS: 9 Credits required

Modern College Algebra	3
Trigonometry	3
Elementary Statistics	3
Total	9

NATURAL SCIENCE: 15 Credits required

Botany	5
Zoology	5
Inorganic Chemistry	5
Total	15

GRADUATION REQUIREMENTS

Colporteur--at least one summer
 Ministerial Field Experience
 Agriculture: Garden (two semesters), Corn (one semester), Rice (one semester)
 Youth Civic Action Program 120 hours minimum participation
 Total credits 158--excluding Physical Education, Medical Cadet Corps, Work Education, and Youth Civic Action Program.

SOCIAL SCIENCE: 24 Credits required

Subjects Required	Credits
Philippine History	3
Philippine Government	3
Economics	3
General Psychology	3
General Sociology	3
Rizal	3
Fundamentals of Nutrition	3
Preventive Care & Home Health Care	3
Total	24

MUSIC: 4 Credits required

Church Music	4
Total	4

VOCATIONAL: 4 Credits required

Church Bookkeeping	1
Electives	3
Total	4

AGRICULTURE: 36 Credits required

General Horticulture	3
Principles of Crops Production	3
Vegetable Crops	3
Principles of Soil Science	3
Cereals & Legumes	3
Special Problem I	2
Special Problem II	2
Seminar I	1
Thesis I	2
Thesis II	2
General Animal Husbandry	3
Principles of Poultry Management	3
Farm Management	3
Crop Protection	3
Total	36

PHYSICAL EDUCATION: 4 Credits required

Physical Education I	1
Physical Education II	1
Physical Education III	1
Physical Education IV	1
Total	4

MEDICAL CADET CORPS: 6 Credits required

Medical Cadet Corps I	1.5
Medical Cadet Corps II	1.5
Medical Cadet Corps III	1.5
Medical Cadet Corps IV	1.5
Total	6

WORK EDUCATION: 4 Credits required

Work Education I	1
Work Education II	1
Work Education III	1
Work Education IV	1
Total	4

Source: Bernabe M. Aciteo (September 1, 1976): Mountain View College, "Theology-Agriculture Curriculum Check List" (Philippines, 1976). (adapted)

Note: This curriculum outline follows the semester system. See description of courses in appendix 10. The Youth Civic Action Program is a government imposed program which requires students to participate in community affairs.

Table 10

CURRICULUM FOR BACHELOR OF ARTS WITH THEOLOGY-HEALTH MAJORS

Mountain View College, Philippines

<u>THEOLOGY: 36 Credits required</u>		<u>NATURAL SCIENCE: 16 Credits required</u>	
<u>Subjects Required</u>	<u>Credits</u>	<u>Subjects Required</u>	<u>Credits</u>
Theology 1 Teachings of Jesus	3	Zoology	5
Theology 2 Christian Beliefs	3	Anatomy & Physiology	5
Theology 3 Adventist Heritage I	2	Philosophy of Biology	3
Theology 4 Adventist Heritage II	2	Microbiology	3
Theology 5 Philo. of Christ. Ed.	2	Total	16
Theology 6 Apocalyptic Literature	3		
Theology 14 Sanctuary & Atonement	2	<u>SOCIAL SCIENCE: 24 Credits required</u>	
Theology 11 Moral Philosophy	2	Philippine History	3
Applied Theology 2 Pastoral Counseling	3	Philippine Government	3
Applied Theology 3 Evangelism	3	Principles of Economics	3
Applied Theology 7 Field School	2	Philosophy & Ethics	3
Applied Theology 5 Pastoral Ministry	2	General Psychology	3
Applied Theology 8 Homiletics	2	General Sociology	3
Applied Theology 1 Child Evangelism	2	Alcohol & Narcotics Education	3
Total	33	Personal & Community Health	3
		Rizal	3
		Total	27
<u>Elective Subjects: 3 Credits.</u>		<u>VOCATIONAL: 10 Credits required</u>	
Theology 7 Survey of Church History	3	Applied Nutrition	2
Theology 9 Biblical Archeology	2	Survey of Agriculture	3
Theology 10 Survey of Epistle	3	Principles of Building Construction	3
Theology 12 Hebrew Philosophy	3	Church Bookkeeping	1
Theology 13 Reformation Theology	2	Driving & Trouble Shooting	1
Theology 15 World Religions	2	Total	10
Theology 16 Pneumatology	2		
Applied Theology 4 Church Polity	2	<u>COMMUNITY HEALTH: 27 Credits required</u>	
Applied Theology 6 Radio Evangelism	2	Philosophy of Health	2
Applied Theology 2 Christian Marriage	3	Health Education & Health Education	3
Total	24	Communication	3
		Fundamentals of Nutrition	3
<u>BIBLICAL LANGUAGES: 3 Credits required</u>		Preventive Care & Home Health Care	3
Greek I	3	School Health Education	3
Greek II (elective)	3	Health Education Programs & Admin.	4
Total	6	Community Health Field Project	9
		Total	27
<u>ENGLISH: 18 Credits required</u>		<u>PHYSICAL EDUCATION: 4 Credits required</u>	
English Grammar & Composition I	3	Physical Education I	1
English Grammar & Composition II	3	Physical Education II	1
Phil. Literature in English	3	Physical Education III	1
Speech & Oral Communication	3	Physical Education IV	1
Electives	6	Total	4
Total	18		
<u>SPANISH: 12 Credits required</u>		<u>MEDICAL CADET CORPS: - Credits required</u>	
Spanish I	3	Medical Cadet Corps I	1.5
Spanish II	3	Medical Cadet Corps II	1.5
Spanish III	3	Medical Cadet Corps III	1.5
Spanish IV	3	Medical Cadet Corps IV	1.5
Total	12	Total	6
<u>MATHEMATICS: 9 Credits required</u>		<u>WORK EDUCATION: 4 Credits required</u>	
Modern College Algebra	3	Work Education I	1
Trigonometry	3	Work Education II	1
Elementary Statistics	3	Work Education III	1
Total	9	Work Education IV	1
		Total	4
<u>GRADUATION REQUIREMENTS</u>			
Colporteur--at least one summer			
Ministerial Field Experience			
Youth Civic Action Program 120 hours minimum participation			
Total credits 167--excluding Physical Education, Medical Cadet Corps, Work Education, and Youth Civic Action Program.			

Source: Bernabe M. Atiteo (September 1, 1976); Mountain View College, "Theology (with Health) Curriculum Check List" (Philippines, 1976). (adapted)

Health or Agriculture projects, the total curriculum suggests a high degree of contextualization. Both curricula, however, require a broad foundation in liberal arts with the practical, professional, and contextual studies receiving minimum credit hours. The curricula follow a liberal arts pattern and demonstrate a multidisciplinary approach--except for a noticeable lack of professional and educational subjects that could more adequately equip a minister for pastoral and evangelistic work. Although both programs reveal a wide subject variety, the total curriculum permits few individual elective choices and is, therefore, somewhat inflexible.

St. Paul's College--South Africa

The college was established in 1902 as a diocesan college. In 1911 it became the provincial college for the Church of the Province of South Africa, Anglican in origin. The college is located in an urban setting and offers a three-year diploma in theology. In 1976, thirty-three students were enrolled. The wives of nineteen who were married participated on a limited scale in the course. Students are taught by three full-time and three part-time teachers, all of whom are nationals. Educational costs per student amounts to \$US1,000.00 annually. The diploma is recognized by the Joint Board for the Diploma in Theology in South Africa. The Senior Certificate, or its equivalent, is the basic prerequisite to the course.

The curriculum is determined by the Joint Board for the Diploma of Theology in South Africa and it sets external examinations in thirteen subjects. Curriculum concentration is available in Old Testament, New Testament, church history, and theology. Required

courses are also taught in ethics, worship, healing and counseling, Christian education, church and society, and mission.

Compared to other Third World colleges that provided curriculum data for this study, St. Paul's College curriculum appears to lack flexibility. The diploma appears to be patterned more after the European model of theological education rather than growing out of the needs of the local society. There appears to be more concentration on academic excellence in this curriculum than in many colleges contacted. One outline that demonstrated a measure of innovation was in the subject Christian Education. The outline appears in appendix 11. The total curriculum lacks the interdisciplinary and multidisciplinary trend noted in Third World theological education.

Lutheran Theological College, Makumira--Tanzania

This college was established in 1948 and prepares students for a Bachelor of Divinity degree or a Diploma in Theology administered by Makerere University. Both these courses are taught in English and are of four years duration. A four-year theology certificate course is also offered in Swahili. In September 1976 there were ninety-two students registered in the certificate course, twenty-one in the diploma course, and eighteen in the Bachelor of Divinity course. More than fifty percent were married. Inasmuch as the college provided housing for only thirty-three families, students resided in turn on a quota basis. Student wives are taught a special course in Swahili. The college has nine expatriate faculty from United States, Germany, Sweden, and Finland, and eight nationals. Student fees are

approximately \$US780.00 per student annually. Students from eight countries attend.

A candidate for the Bachelor of Divinity degree may be admitted if he qualifies by meeting one of the following prerequisites:

1. Possesses a Higher School Certificate in Education with a minimum of two majors, or successfully passes a special entrance examination. Students with these qualifications complete the course in four years.

2. Has a recognized Diploma of Theology and a minimum of three years practical experience in the ministry. Such candidates, provided they have a functional knowledge of Greek, complete the degree in two years.

3. Holds a Certificate in Theology from a recognized institution and has had practical ministerial experience for a minimum of three years, knows Greek, and passes special entrance examinations. These candidates complete the course in two and a half years.

The aim of Makumira's Bachelor of Divinity course is

. . . to broaden one's understanding of the Christian faith and its historical development, and to increase skills and abilities to conceptualize and interpret this faith in a relevant way within the African cultural context in fruitful dialog with other world religions and ideologies. (Lutheran Theological College, Makumira, n.d., p. 1).

Makurira's Bachelor of Divinity curriculum includes forty-one credits in Old and New Testament Biblical studies, the aim of which is to understand the scriptural messages and interpret them in the African context. The second major division in the curriculum includes forty-one credits in theology, philosophy, and historical studies, the aim of which is to give breadth to "one's understanding

of the Christian faith and its historical development, and to increase skills and abilities to interpret it in dialog with other ideologies" (Lutheran Theological College, Makumira, n.d., p. 3). The third area of study requires forty-seven credits in pastoral and social sciences, and aims at giving an "understanding of oneself in relation to God, one's society and the world, and to fulfill one's potential in serving others" (Lutheran Theological College, n.d., p. 5). The fourth area of philology requires twenty-six credits. It provides the terminology and develops skills to enable students to read the Bible in Hebrew and Greek and to understand translation principles.

Graduation requirements are:

1. The candidate must possess a functional knowledge of the Biblical languages (Koine Greek and Classical Hebrew).
2. He must prepare a comprehensive paper of not less than fifty typewritten double-spaced pages before the end of August of his final year.
3. He must successfully pass a comprehensive written examination one month prior to graduation.
4. Candidates who enter with a Higher School Certificate in Education are expected to complete six months of supervised training in the ministry of the church such as parish work and clinical pastoral education. Holders of the Diploma and Certificate have normally fulfilled this requirement upon admission to the course. (Lutheran Theological College, Makumira, n.d., p. 1)

Makumira's Bachelor of Divinity curriculum model is different from most curriculum models examined in this study, for normally this degree is at graduate level rather than undergraduate. The college believes that indigenization of curriculum is taking place on two levels: (1) staff--almost fifty percent of whom are nationals-- and (2) curriculum contextualization with stress on "African Traditional Religion and on the sociology of Tanzanian Ujamaa" (Olsen, 1976, p.1).

Although field education is a graduation requirement, it is not given academic credit. Appendix 12, which has Makurira's course descriptions, reveals that adequate interdisciplinary studies are provided. The school does not appear to provide much flexibility or innovation in the curriculum.

Solusi College--Rhodesia

Solusi College, which had its beginnings in the late nineteenth century, offers a four-year Bachelor of Theology degree and a two-year Theology Diploma. Between 1973 and 1976 enrollment figures averaged twenty-eight for the degree and nineteen for the diploma courses. An average of twenty married students were registered. Although there are six national staff at the college, they are all in non-teaching positions. Eight expatriates are on the staff, with one holding a non-teaching position. Educational prerequisites for the degree course are twelve years of successful education. The general requirements for receiving the degree are the accumulation of at least 192 quarter hours of credit with a Grade Point Average of 2.25 in the major area (fifty-four quarter credits) and an overall G.P.A. of 2.00. Graduates also require minors (twenty-five quarter credits) in applied theology, health education, or business.

The degree curriculum is divided into two sections. At the end of two years' study students graduate with a Diploma of Theology. They immediately engage in a field school of rural evangelism worth four credits, and are posted to ministerial positions for one or two years. Hartley (1976) comments: "We find this excellent experience and well worth the additional costs" (p. 5). Another graduation

requirement is to have spent a minimum of 120 hours selling religious literature. Table 11 outlines the first two basic years of the degree course (also the Diploma of Theology course) and presents the curriculum for the final two years (Hartley, 1976, pp. 1-5; Neufeld, 1976, pp. 1358-59).

By examining table 11, it will be observed that both the degree and the diploma are vocationally biased, favoring the professional rather than the academic. The curriculum lacks the measure of indigenization and contextualization evident in Southeast Asia Union College's curriculum. There has been some attempt to provide a practical, professional, and multidisciplinary approach to the curriculum. However, so much is required that students have little choice for electives--except that they may choose to pursue either a business or health minor. More electives could be permitted by adjusting the present curriculum and adopting shorter and more intensive courses. For example, Life and Teachings of Jesus is taught for two credits each week for three quarters. The same subject could be taught for four or five credits in one quarter. The same could be done with English Composition, Bible Doctrines, Ministry of Healing, Epistles, and other subjects.

Perhaps a more serious criticism of this curriculum is that it lacks balance. The outline provides at least twenty-four credits in New Testament Studies without including Greek. These courses completely survey the New Testament. In Old Testament studies twelve credits are given--all in the area of Prophets. The historical and wisdom literature of the Bible are apparently not covered.

Table 11
CURRICULUM FOR BACHELOR OF THEOLOGY (THEOLOGY DIPLOMA LEVEL)

Solusi College, Rhodesia

	May Quarter	September Quarter	January Quarter	Total	Year 3	May Quarter	September Quarter	January Quarter	Total
Year 1 (Basic)									
Philosophy of Education			3	3	Journalism	2	2		4
English Composition	2	2	2	6	Nutrition			2	6
Denominational History	3			3	Sanctuary/Hebrews	3	3	3	9
Typing I	1	1	1	3	Greek I	3	3	3	9
Accounting I	3			3	Theology of Mission				
Life and Teachings	2	2	2	6	Sociology		2		2
Bible Doctrines	2	2	2	6	Vehicle Maintenance	1	1	1	3
Ministry of Healing	2	2	2	6	Science & Religion				
Speech	1			1	Christian Psychology				
Agriculture		2	2	4	Administration			2	2
Accounting I (Business Minor)					Ministry of Music	2			2
OR					Management (Business Minor)				
Anatomy & Physiology (Health Minor)	16	3	17	49	Maternal Health, Child Care and Narcotics Education (Health Minor)	3	3	16	48
Year 2 (Basic)									
English Literature	2	2	2	6	Year 4				
World History	2	2		4	Building Construction	2	2	2	6
Spirit of Prophecy			3	3	Systematic Theology/Comparative Religions	2	2	2	6
Evangelism	3	3	3	9	Spiritual Gifts	3	3	3	9
Epistles	3	3		6	Greek II	3	3	3	9
Daniel & Revelation	3			3	Prophecies	3	3	3	9
Homiletics		2	2	4	Church History	3	3	3	9
Pastoral Work, Denominational Proceedings			3	3	African History				
Economics I (Business Minor)					Practical Personal Evangelism				
OR					Natural Resources & Home Care	3			3
Disease Prevention (Health Minor)	3	3	1	7	Special Services				
Denominational Accounting	1	1	1	3	Field School of Urban Evangelism	16	16	16	48
Field School of Evangelism	17	16	16	53					

Source: Bartley, 1976, pp. 4-5; Solusi College, "Theology Diploma" and "Bachelor of Theology" (Rhodesia, n.d.), n.p. (adapted)

It is unfortunate that only three credits in education are offered for indigenous ministers who will be closely connected with church schooling and who therefore are in need of knowing how to teach Biblical truth. Whereas Southeast Asia Union College offers field education credit each quarter, the Solusi curriculum offers a total of eight credit hours during the school vacation. A commendable aspect of its curriculum is the emphasis given to agriculture, building construction, health, and vehicle maintenance--all important practical studies in developing countries.

Pakistan Adventist Seminary

This seminary developed from a small school founded in 1920; the first degrees were awarded in 1970. Students enroll for degree-level studies if they possess an Adventist Division School Leaving Certificate or if they possess a Matriculation Certificate from a Pakistan secondary school. The four-year curriculum leads to a Bachelor of Liberal Arts (B.L.A.) with a major in religious philosophy and two minors--one in applied theology and the other in either elementary education or business administration.

Required courses in the curriculum are: Christian Philosophy of History (four credits); Fundamentals of Christian Faith (four credits); Comparative Religions (two credits); Gift of Prophecy (two credits); Antiquity and the Bible (two credits); Studies in the Spirit of Prophecy (two credits); Hebrew Philosophy (four credits); Philosophy of St. Paul (four credits); Christian Theology or Old Testament Backgrounds (three credits), and the Doctrine of the Atonement (two credits). Cognate course requirements include the Rise of Modern

Table 12
CURRICULUM FOR BACHELOR OF LIBERAL ARTS (B.L.A.) MAJORING IN RELIGIOUS PHILOSOPHY
Pakistan Adventist Seminary

Suggested Curriculum	Credits		Suggested Curriculum		Credits	
	First Semester	Second Semester	First Semester	Second Semester	First Semester	Second Semester
<u>First-Year</u>			<u>Second-Year</u>			
Life & Teachings of Jesus	2	2	Fundamentals of Christian Faith		2	2
English Communication Skills	3	3	Literature		3	3
Urdu	3	3	Applied Arts		3	3
Health	2		Science		3	3
Pakistan Administration & Civics		3	World History		3	3
Introduction to Research Techniques		1	Arithmetic Methods			2
Principles of Education	2		(Business Communications)			
Introduction to Teaching	2		Field Evangelism II		2	
(Salesmanship)			<u>Total Hours</u>		16	16
Language Arts Methods						
(Elements of Business Management)						
Field Evangelism I	2	2				
Personal Evangelism	1/2	1/2				
Basic Physical Education	1/2	1/2				
<u>Total Hours</u>	16	16				
			<u>Third-Year</u>			
			Christian Philosophy of History		2	2
			(Daniel & Revelation)		2	2
			Fundamentals of Speech		2	2
			Mathematics		3	3
			Principles of Economics		3	3
			(Principles of Accounting)		3	3
			Directed Teaching I		3	3
			(Principles of Accounting)		2	2
			Educational Psychology		2	2
			(Office Machines)		1	1
			Ministry of Music		3	3
			Comparative Religions		2	2
			Introduction to the Ministry		2	2
			Church Stewardship & Finance		2	2
			History of Christianity		2	2
			Blaze of Modern Adventism		2	2
			<u>Total Hours</u>		16	16
			<u>Fourth-Year</u>			
			Studies in the Spirit of Prophecy		2	2
			Gift of Prophecy		2	2
			Homiletics		2	2
			Church Leadership I & II		4	4
			Hebrew Philosophy (Major & Minor)		3	3
			Philosophy of St. Paul (N.T. Epistles)		4	4
			Christian Theology or Old Testament		3	3
			Backgrounds (Creation to Captivity)		2	2
			Doctrine of the Atonement		1	1
			Project in Applied Theology		3	3
			Tests & Measurements			
			(Principles of Economics)			
			Audio-Visual Methods of Instruction			
			(Economics of Pakistan)			
			<u>Total Hours</u>		16	16

Source: Pakistan Adventist Seminary Bulletin (1974-76), pp. 46-48. (adapted)

Adventism (two credits) and the History of Christianity (two credits). Table 12 outlines the Seminary's suggested degree curriculum (Neufeld, 1976, p. 1069; Pakistan Adventist Seminary Bulletin, 1974-76, pp. 44-48).

This curriculum appears quite strong in applied theology but could be strengthened by offering field-education credits each year. In traditional theological-course offerings, there is an apparent weakness in Old Testament and theology studies (a minimum of six credits in each under required courses). Ministers need solid foundations in Old Testament and theological studies and in the suggested curriculum, students may choose either Christian Theology or Old Testament Backgrounds, but they possibly need both. The curriculum illustrates a reasonable spread of liberal arts courses for a developing nation.

Curriculum Models from the South Pacific Islands

Bishop Patteson Theological Centre Solomon Islands

This Anglican training school has a three-year Certificate course and a four-year Diploma course, both of which are accredited by the Melanesian Association of Theological Schools and the South Pacific Association of Theological Schools (see table 4). Their curriculum, revised in 1973, was designed to provide solutions in three areas:

- a. the need for application and interpretation of the material taught into the Melanesian context,
- b. the need to interrelate the ideas taught in the various subjects into a unified whole which would help the students more easily use and express this information to their people, and
- c. the need to provide a more practical emphasis within the curriculum. (Bishop Patteson Theological Centre, 1976a, p. 1)

Curriculum revisors felt these needs would be met "by structuring the content of the individual courses taught as closely as possible to the content" of sociological courses and "by providing for a weekly group discussion/workshop in each year which would attempt to interrelate the information gained in the individual subjects" (Bishop Patteson Theological Centre, 1976a, p. 1). Field education was also given more emphasis.

The school caters to three divisions of theological education: theological students and ordinands; the Melanesian Brotherhood (a pioneering unsalaried order, commenced in 1925 by Ini Kopuria--in 1973 there were 70 brothers working two by two); and the education of Catechists who enter villages the Melanesian Brotherhood pioneer (Mission Matters Programs, 1973, pp. 1-2). The first three women were registered in 1973 in recognition of the fact that "some Melanesian customs inhibit the priests' ministry to women so that in some places the women have received little pastoral care" (Mission Matters Programs, 1973, p. 2). Academic prerequisites are low, and some men taking the courses have had no high school education (Dunstone, 1972, p. 88). Table 13 presents an outline of the 1976 curriculum.

The training center places great emphasis upon the tutorial system, with students receiving "near-individual tuition (in groups of two or three), in addition to classroom instruction" (Mission Matters Programs, 1973, p. 1). The staff believes the advantages of this system are:

- i. that it encourages active thought about the subject, in contrast to the tendency towards passive absorption of words from a lecturer,

Table 13

CURRICULUM FOR DIPLOMA OF THEOLOGY 1976

Bishop Patteson Theological Centre, Solomon Islands

Practical/Study of Society	Theol./Bibl.	Other
First Year:		
First Term: Human Behaviour (30 periods) Worship (30)	Creation Doctrine of Man Election Messianic Expectations (50-60)	Vocation and Ministry (30)
Second Term: Social Structure (50-60)	Coming of Jesus Kingdom cru-resur-asc	Language (4/wk) Religious Education (1 wk) Ac Admin (1-3/wks)
Third Term: Introd. to Moral Behaviour and Past. Counselling (50-60)	Pentecost, Church Sacraments, Eschatology (50-60)	as above
Second Year:		
First and Second Terms: Introd. to Homiletics (30) Worship (30) Change (30)	Theology God: Father Son Holy Spirit (30) Paul (30)	NT. OT. Israel's Beginning and Kingdom (30) Lang. (4/wk) Religious Education (1 wk)
Third Term: Government and Institutions of Society including Ethical Problems (50-60)	Church (30) Paul (30)	Religious Education Language
Third Year:		
First Term: Past. Counselling (50-60)	Sacraments Eschatology (30)	Prophets (30) Language Religious Education
Second Term: Homiletics Practical (30) Preparation for Field Work (30)	Mark (50-60)	Language Religious Education
Third Term:	FIELD WORK	
Fourth Year:		
First Term: Theology of Development (60) Review of Field Work (30)		Job-Deut Isaiah (30) Language
Second Term: Theol. of Development (30)	Modern Theology (30) John (30)	Job-Deut Isaiah (30) Language
Third Term: Ecumenism (50-60)	Theology and Science (30) John (30)	

Source: Bishop Patteson Theological Centre. "Revised Curriculum 1976" (Solomon Islands, 1976), n.p. (adapted)

- ii. that it can rapidly improve the grasp of English in the more able students,
- iii. that it helps towards a capacity for discussion and questioning in depth, probably deeper than he would find in a larger group,
- iv. that it enables the tutor to match his pace and materials with the abilities of the individual students. (Dunstone, 1972, pp. 89-90)

A unique feature of this curriculum is the emphasis on sociology. Curriculum outlines demonstrate the scope of this study. Under the teaching objective "To understand the Solomon Islands and the World around us" is the following outline:

1. Village Society
 - (a) How all work (b) Chief and clan in village (c) Family government
 2. Religion
 - (a) Social forms of religion (b) Magic and sorcery (c) The individual
 3. Clans and District Relationships
 - (a) Trading patterns (b) Traditional skills
 4. Custom in Society
 - (a) European custom (b) Structure of European society and family
 5. Churches
 - (a) Anglican (b) United (c) Roman Catholic (d) S.S.E.C. (e) S.D.A. (f) Bahai (g) Jehovah Witnesses.
- Method of teaching: lecture/discussions, three periods per week essays with tutorials. (Bishop Patteson Theological Centre, 1973, pp. 1)

The second objective is "To understand How we have developed." This unit is taught by lectures, seminars, essays, and tutorials.

<u>Lectures</u>	<u>Seminars</u>
1. Melanesian prehistory	Archeology Today
2. Reformation Anglican Church	Solomon Islands Christian Association
	New Hebrides Council of Churches
3. Imperialism	Independance
4. Evangelical Movement	United Church Re-union
5. Pacific Explorers (European)	Modern Transport and Communication
6. Beachcombers	Polynesia Today
7. Business (European)	Foreign Investment

<u>Lectures</u>	<u>Seminars</u>
8. Missionaries	Indigenization of the Church
9. Labor Trade	South Seas Evangelical Church
10. Development of Plantations and Trade	Economics

Under the objective "To understand the ways in which the Solomon Islands are developing" is the following outline:

1. Economics: imports, exports, manufacturing, money, income and expenditure.
2. Politics: the aim of politics--what is it?, political parties, traditional Solomon Island politics, structure of the present government, the Church and politics, and condominium government.
3. The Shape of Development in the Solomon Islands and the Pacific.
 - A. Planning for Development.
 - B. Factors in Development: what makes development grow? what stops development?
 - C. Organizations which bring about development: cooperatives, trade unions, role of government, councils, education, tourism, money and banks. (Bishop Patteson Theological Centre, 1973, pp. 1-2)

The final objective is "To understand God as the basis for development." Along with joint class reports on conditions in present society are a series of workshops on the "theology of development" which aims at presenting "God as the basis for development" (Bishop Patteson Theological Centre, 1973, pp. 1-2).

Besides sociology, other strengths in the curriculum are its emphasis on religious education, theology, and applied theology. There are apparent weaknesses in the curriculum. Apart from South Pacific church history, students do not study church history. Field education is undertaken during one term in the four-year curriculum with little relationship between field and classroom in the other eleven terms. It may also be observed that the student appears to

be deprived of a thorough study of scripture for portions such as Matthew, Luke, the writings of Peter, the epistles of John and Revelation, are not included in the curriculum.

Christian Leaders' Training College (C.L.T.C.)
Papua New Guinea

Amongst other courses taught at C.L.T.C. a four-year tertiary-level Diploma of Theology is offered (see p. 86). The College prospectus does not clearly indicate what the prerequisite academic qualifications are for entering the course, but it does state that the "level of training will be such that graduates holding the Diploma of Theology" will attain "an academic standard comparable to that required for courses in other Theological Institutions in Melanesia" (Christian Leaders' Training College, 1976, p. 2). It must be assumed then that students enter the Diploma Course with a minimum of nine years education. The course requires a minimum of 140 credit hours. Students write a thesis and choose electives from practical subjects. Field education in both evangelistic and pastoral ministries is planned with individual students and undertaken during the semester and vacations. All students share in daily work programs and pay an annual tuition of between \$US10.00 and \$US25.00. The college is staffed by nine expatriates and two nationals, and the Diploma course is accredited by the Melanesian Association of Theological Schools. In 1976 ten students were taking Diploma studies (see table 4). Table 14 outlines the Diploma of Theology curriculum.

The curriculum emphasizes theology with a total of twenty-one credits--New Testament studies, apart from Greek, sixteen credits and

Table 14
 CURRICULUM FOR DIPLOMA OF THEOLOGY 1976
 Christian Leaders' Training College, Papua New Guinea

First Semester	Credit Hours	Second Semester	Credit Hours
<u>JUNIOR YEAR:</u>			
<u>Dept. of Education:</u>			
English Literature	1	English Literature	1
Study Methods	1	Study Methods	1
Bookkeeping and Church Finances	2	History of the Development of Papua New Guinea	2
<u>Dept. of Bible & Theology:</u>			
The Bible and how to use it	2	<u>Dept. of Bible & Theology</u>	
Old Testament Introduction	3	Old Testament Introduction	3
New Testament Exegesis : Gospel of John	2	Old Testament Exegesis : Pentateuch	2
Theology : God Man Sin	3	Christian Education	4
Christian Education	4	Biblical Ethics	3
Practical Discipleship	1	Preaching	2
<u>Total Semester hours</u>	19	<u>Total semester hours</u>	18
<u>INTERMEDIATE YEAR:</u>			
<u>Dept. of Education:</u>			
English Literature	1	English Literature and Writing	2
Christian Writing	1	Music and Songleading	2
Psychology	2	Modern Languages : New Melanesian or Vernacular	2
<u>Dept. of Bible & Theology:</u>			
New Testament Introduction	3	New Testament Introduction	3
New Testament Exegesis : Synoptic Gospels	2	New Testament Exegesis : Romans	2
Theology and Practice of Evangelism	3	Old Testament Exegesis : Prophets	2
Comparative Religions	3	Theology : Person & Work of the Holy Spirit	2
Greek Studies	3	Theology : Eschatology	2
Preaching	1		
<u>Total Semester hours</u>	19	<u>Total Semester hours</u>	19

Table 14--Continued

First Semester	Credit Hours	Second Semester	Credit Hours
<u>SENIOR YEAR:</u>			
<u>Dept. of Education:</u>			
Social Studies : Asia and Africa	2	Social Studies : Aspects of National Development	2
Cultural Anthropology	2	Philosophy of Religion	2
Christian Writing	1	Christian Writing	1
Cultural Studies	1	Cultural Studies	1
<u>Dept. of Bible & Theology:</u>			
New Testament Exegesis : General	2	New Testament Exegesis : Selected	2
Theology : Church and Ministry	3	Old Testament Exegesis : Selected	2
Pastoral Ministry and Counselling	3	Theology and Work of Christ	3
Church History	3	Church History	3
Preaching	1	History of Missions	2
Elective	1	Elective	1
<u>Total Semester hours</u>	18	<u>Total Semester hours</u>	19
<u>GRADUATE YEAR:</u>			
Practical Christian Ministry under supervision. Details are to be worked out in discussion with the student's home church and to be related to his future ministry.			
This period will be examined through weekly reports on the student's ministry.			
<u>Dept. of Education:</u>			
Progress of Science and Technology	2	Christian Communications	2
<u>Dept. of Bible & Theology:</u>			
Biblical Theology : Historical Developments and Modern trends	3	Theology and Practice of Mission	3
New Testament Exegesis : Pastoral Epistles	2	Progress of Redemption	2
Principles of Leadership and Church Administration	3	Principles of Leadership and Church Administration	3
<u>Total Semester hours</u>	17	<u>Total Semester hours</u>	17

Source: Christian Leaders' Training College (Vapua New Guinea, n.d.), pp. 3-7. (adapted)

Old Testament studies, twelve credits. With a whole semester engaged in field education and sixteen credits in applied theology, the curriculum shows a strong practical emphasis. Historical studies are limited to eight credits and English is not emphasized. And how much Greek can be learned in three credit hours for one semester is questionable. It appears that educational subjects are emphasized at C.L.T.C. perhaps more than at any other theological institution in the South Pacific Islands. It should also be noted that students attend classes in ethics, psychology, and anthropology.

Fulton College--Fiji Islands

Fulton College is considered the advanced coeducational boarding institution of the Seventh-day Adventist Church in the South Pacific Islands. The institution educates denominational employees from sixteen South Pacific island groups (Lali, 1975, p. 2; Neufeld, 1976, pp. 487-88). Townend (1973) writes:

Leadership qualities developed at Fulton College are of immense value both to the church and the community. Young people equipped with a Fulton College education are moving towards a high degree of sufficiency and self-determination both in church administration and civil life. (p. 8)

The Fulton College Annual Calendar (1976) outlines two courses in theology (p. 19). Students who have completed ten years of education may enroll in a three-year Ministerial Certificate course, while those with twelve years of education (New Zealand School Certificate level or above) enroll in a three-year Diploma of Theology course. Table 15 shows the various courses available at Fulton along with the prerequisite entry level into the various courses. From this table it will be observed that the Ministerial Certificate has a low academic

Table 15
 COURSES AND COMPARISON OF COURSE PREREQUISITES
 Fulton College, Fiji Islands

Year	Secondary Certificate	Agriculture Certificate	Commerical Certificate	Industrial Arts Certificate	Primary Teaching Diploma	Secondary Education Diploma	Domestic Arts Certificate	Ministerial Certificate	Diploma of Theology
1	Form 3		Form 3	Form 3	Form 3	Form 3	Form 3	Form 3	Form 3
2	Form 4 Fiji Junior	Minimum Age 17 years	Form 4 Fiji Junior	Form 4	Form 4 Fiji Junior	Form 4 Fiji Junior	Form 4 Fiji Junior	Form 4 Fiji Junior	Form 4 Fiji Junior
3	Form 5 School Certificate	Agriculture Year 1	Form 5 School Certificate	Industrial Arts Certificate	Form 5	Form 5 School Certificate	Domestic Arts Certificate	Ministerial Certificate Year 1	Form 5 School Certificate
4	Form 6	Agriculture Year 11	Commercial Course		Primary Diploma Year I	Secondary Education Diploma Year I		Ministerial Certificate Year II	Theology Year I
5					Primary Diploma Year II	Secondary Education Diploma Year II		Ministerial Certificate Year III	Theology Year II
6						Secondary Education Diploma Year III			Theology Year III

Source: Fulton College Annual Calendar (1976), pp. 20-21. (adapted)

rating, whereas the Diploma of Theology is on a par with the Secondary Education Diploma. Table 16 outlines the Diploma of Theology Course offered by Fulton College. Course descriptions for subjects listed in table 16 are presented in appendix 13.

From table 16 it may be observed that the present curriculum possibly provides adequate coverage in Old and New Testament areas and applied theology. Two courses are taught in theology which may be considered barely adequate for this level, but nothing is listed in the area of church history. Students are asked to complete a short, intensive course in denominational history, which is part of a Master Guide program--an extra-curricular activity (Fulton College Annual Calendar, 1976, p. 16). Tutors teach some history in courses such as Daniel and Revelation, but is this satisfactory for students at this level?

In the last decade Fulton College has had one trained theological educator with field experience who has been assisted by high school teachers. It is highly questionable whether one full-time theological instructor could cope with the subjects Fulton offers. Having only one full-time teacher of theology at Fulton has possibly hampered the professional content of the institution's theological curriculum, for one teacher is not able to achieve either the breadth or depth required of students to meet and dialog with modern society.

In 1976 ministerial and theology students were being taught for eighty-seven periods each week. This meant that with an average teaching load of thirty-two periods, 2.7 teachers were connected with the training of ministerial students. For some of the eighty-seven

Table 16
 CURRICULUM FOR DIPLOMA OF THEOLOGY
 Fulton College, Fiji Islands

First Year	Credits	Second Year	Credits	Third Year	Credits
English III B	5	English IV	5	Art of Preaching	5
Life and Teachings	4	Christian Evidences	3	Evangelism	8
Public Speaking	5	Agricultural Science	4	Biblical Theology II	5
Law and Early Prophets	4	Christian Education	2	Art for Ministers	3
Elementary Typing	2	Christian Psychology	3	Elementary Building	3
Christian Home	1	Music	2	Major & Minor Prophets	5
Pastoral Work	2	Major and Minor Prophets (Odd years)		(Odd years)	
Biblical Theology I (Even years)	5	Daniel & Revelation (Odd years)	5	New Testament Epistles (Even years)	5
Daniel & Revelation (Odd years)	5	Biblical Theology I (Even years)	5		
		New Testament Epistles (Even years)	5		

Sources: Fulton College Annual Calendar (1976), p. 19; Central Pacific Union Committee Minutes (1973), pp. 431-432. (adapted)

Note: Class periods were thirty-five minutes in length. Each class was taught for the entire year.

periods, non-ministerial students were educated with ministerial students (Sonter, 1976, p. 3). This is educationally beneficial for interdisciplinary viewpoints are shared by students and teachers, and contextualization possibly occurs at a greater degree (Dunstone, 1972, p. 95). The strength of the program possibly lies in the number of applied theology classes and the reasonable spread of practical subjects, such as typing, agriculture, psychology, music, and elementary building. It appears important for a minister in these cultures to be useful and practical so as to contribute to society (Paul, 1976, pp. 1-4; Lopa, 1976, pp. 1-4). Another strength is evidently in the "hidden curriculum" of the theology department. Students engage weekly in field-education activities which may include preaching, conducting Sabbath Schools, witnessing, sitting on church committees, and visiting hospitals. Each year all students, along with the director of the department, spend six to eight weeks involved in pastoral-evangelistic programs. Students plan their own evangelistic strategies utilizing basic principles taught in the classroom.

Most students in the theology department at Fulton College work sixteen hours each week in one of the college work departments, which includes a dairy industry of twelve hundred head of cows, agricultural gardens, carving and art industry, and maintenance departments. The "college believes that work is honourable and that all students need to learn the dignity of labour and gain the benefits of physical exercise" (Fulton College Annual Calendar, 1976, p. 33). Work is considered partial payment of fees, which in 1976 were \$US300.00 per student.

Rarongo Theological College--Papua New Guinea

Rarongo Theological College commenced in 1962 as a joint venture of the Methodist Districts (see table 4 and pp. 75-77). With the Union between the Papua Eklasia and the Methodist Church, which formed the United Church, Lawes College amalgamated with Rarongo in 1968. Since the first graduates completed their training in 1964 until the end of 1976, 171 students have graduated, six with Bachelor of Theology degrees (the first were awarded in 1975 at the end of six years of training), thirty-five with a Diploma in Theology, and 130 with a General Certificate in Theology. The college is accredited by the Melanesian Association of Theological Schools to award certificates, diplomas, and degrees. In 1976 there were eighty-one students registered for general theological studies. Fifty of these students were married and their wives were enrolled in a special training course, making the total enrollment 131. The length of training for the general and diploma courses is five years, while the degree requires six years. There were three indigenous and five expatriate members on the teaching staff during 1976 (Williams, 1976a, pp. 1-2).

Perhaps more has been written internationally concerning Rarongo's innovative, experimental curriculum than that of any other theological college curriculum in the South Pacific Islands (Dunstone, 1972, pp. 41-53; Dunstone, 1973, pp. 81-93; Dunstone, 1974, pp. 1-34; Williams, 1976b, pp. 153-59). One international report states that Rarongo "has gone further than probably any other [theological college] in the world in reorganizing its curriculum around the actual life of the church (South Pacific Theological Education, 1975, p. 4).

Until 1970, Rarongo's curriculum was modeled "along traditional lines." Under this approach, students equated learning with memorization without thinking of the "real meaning or application." Learning did not appear to be applicable to real life situations. Furthermore, "the background of the students was such that their understanding of the Christian faith was largely other-worldly and legalistic" (Williams, 1976b, pp. 153-54). Staff dissatisfaction with the curriculum led to its total revision, so that during the first two years relevant themes are studied (Dunstone, 1973, p. 81). Williams (1976b) states that instead of studying seven themes as originally planned, fewer are now studied (p. 156).

The educational prerequisite for Rarongo is form four, which is equivalent to ten years of education. All students, whether Degree, Diploma, or General Certificate, undergo a basic two-year training. The major theme is "God at Work in the World." The aims of this approach are:

1. To help the student think theologically: i.e. to relate God to the situation in which he is living.
2. To learn the skills that will enable him or her to give Christian leadership in the church and community.
3. To grow in Christian maturity through shared worship, study and community life.
4. To give a course of training that assumes a Melanesian context to the situation. (Rarongo Theological College, n.d., p. 1)

Methods utilized in achieving these aims include inductive teaching principles with a few lectures and tutorials, commencing studies from the life situation of the student, and the use of group dynamics principles.

During the first and second terms students are helped to

understand their situation in relation to the following themes: the Bible; the church in Papua New Guinea, the Solomons and the New Hebrides; cultural anthropology and psychology; Christian ethics; communication; and theology. The third term considers the relation between Christian and traditional Melanesian thought. Table 17 outlines the subjects and themes contemplated during this term. In adopting a thematic approach to theological curriculum the faculty hoped "that what will result will be a Melanesian answer and thus a Melanesian theology relevant to this situation" (Rarongo Theological College, n.d., p. 3).

Upon completion of the basic two-year course students may choose to leave the college or seek ordination and continue their theological education. The third year of the course is spent entirely in field education, learning "the problems of the community and its people and the work of the ministry by working in close association with an experienced ordained minister in a pastoral situation" (Rarongo Theological College, n.d., p. 1). Students return from this "intern" year to study for another two years to receive either the General Certificate of Theology or the Diploma of Theology, or to continue for three years and complete a Bachelor of Theology Degree. The final two years of the Diploma Course run almost parallel to the degree curriculum. The basic subjects are the same, but degree-level students do additional tutorials. Table 18 outlines the curriculum for the entire six years.

Williams (1976b) claims that this curriculum approach has made students "more aware of God's work within their own societies

Table 17
CURRICULUM FOR THIRD TERM IN FIRST YEAR FOR BACHELOR OF THEOLOGY, DIPLOMA OF THEOLOGY AND GENERAL CERTIFICATE
 Maronggo Theological College, Papua New Guinea

Life Situation	Resource Material: Struggle					Application		
	Bible	Theology	History	Social Science (Anthropology, Sociology, Psychology)	Pastoral	Christian Education	Worship	
1. Cargo Melanesian views of God and man	Genesis 1,2 Exodus (Baal) Judges (Canaanites) Isaiah 40 Syncretism	God and World	Historical approaches to cargo belief and activity in Melanesia	Cargo belief, ritual, cultus, evaluation, interpretation	Approaches to cargo thinking and situations	Preparation aids, materials and approaches for cargo situations and thinking	Preparation	
2. Spirits controlling man	Genesis 1-3 Psalms 8 Christ's miracles	Creation and man Stewardship	Historical factors effecting belief changes	Melanesian Cosmology Categories of Spirit Being	Relationship of Christian beliefs	Preparation materials which probes and exposes tradition and Christian beliefs	of worship	
3. Evil and fears	Genesis 3 ff. Psalms Ephesians 6	Evil and world/sin and shame	Historical approach to evil and fear in Melanesia	Origin of fears Psychological/Sociological dimensions	Pastoral approach to evil and fear	Preparation materials encourage constructive approaches to evil and fear	services, prayers, sermons,	
4. Sickness and Suffering	Job, Jeremiah Miracles of Jesus 1 Peter, Rev. 21	Problems of Suffering	The Church and Suffering in Melanesia	In-ligenuous understanding of sickness-healing	Caring in sick-ness, causality and cure (Belief and healing)	Preparation materials re sickness and suffering	relevant	
5. Death	Psalms, Job Daniel 1 Corinthians 15 John 11 Revelation	Christian understanding of death Resurrection	Historical dimensions of syncretistic death rites	Attitudes to death, and burial rites	Caring in bereavement	Preparation materials re attitudes to death and preparation for	to	
6. Dreams	Joseph Ezekiel	Foreknowledge Predestination Poterminia Free-will	Historical sequences in Melanesia (especially re cargo thinking)	Interpretation Traditions and modern	Dream Interpretation and Pastoral Care	Preparation of material etc.	theme	

Source: Maronggo Theological College. "Maronggo Curriculum" (Papua New Guinea, n.d.), p. 4. (adapted)

Table 18
CURRICULUM OUTLINE
Rarongo Theological College, Papua New Guinea

Prerequisite: Form IV (Grade 10) in Papua New Guinea or its equivalent	
Basic Two Year Course Theme: God at Work in the World	
Time	Concept Themes
Year 1	Orientation Course Worship, how to study, responsibility, involvement
Fourth week	Group Dynamics Laboratory Learning to know and help one another as a group
Term One (12 weeks)	Course Introduction Bible, Island Churches, Cultural Anthropology and Psychology, Christian Ethics, Communication and Theology
Term Two (12 weeks)	Introduction continued (As in Term One)
Term Three (14 weeks)	Melanesian Thinking and Christian Concepts Cargo Cults, Spirits, Evil and Fears, Sickness and Suffering, Death, Dreams (see Table 17)
Year 2	Term One (12 weeks) Christian Involvement in Society Communal conflict and change, villages and towns, race tensions, age tensions
Term Two (12 weeks)	Nation Building: Political and economic Development Nation Building, Types of Government, Policies, Self-Government, Independence, Economic Development, Exploitation, Unions, Wages, Communication Propaganda
Term Three (14 weeks)	The Role of the Church in Changing Society Church for Pastors, Discipline, Sacraments, Communion, Leaders and Ministers, Growth of Church and Person.
LAYMEN RETURN TO COMMUNITY SOMI: ATTEND UNIVERSITY OR OTHER INSTITUTIONS	
Year 3	STUDENTS ENGAGE IN FIELD EDUCATION

Table 10--Continued

Class	Subject
Year 4	
General Certificate	1. Old Testament History and Literature
Diploma	History of Israel
B.Th. Degree	Survey of O.T. Literature
	Key O.T. concepts Detailed study of Pentateuch or Historical Books and Prophecy or Wisdom Literature
	2. New Testament History and Literature
	Introduction to N.T. Literature
	Detailed study of either Synoptics and Hebrews or John and Pauline Epistles
	Key N.T. words
	3. Melanesian Religions
	4. The Expansion of the Church--1st Century to Present
	Pacific Church History
	5. History of Christian Thought
	A survey of the historical development of Christian doctrine
Year 5	
Degree	Student chooses five subjects, three studied this year. Two of the five for specialization.
	Minimum of one Biblical and one theological study.
	Students choose thesis topic or research project in area of specialization.
	Subject choices listed under General Certificate and Diploma.
General Certificate	
Diploma	Study five subjects of specialization out of:
	Biblical:
	1. Origin of Actual Words of Jesus
	2. Exegesis of Selected N.T. books
	3. Old Testament Theology
	4. Exegesis of Selected Biblical Books
	Theological and Church History:
	5. Missions and Church Growth
	6. The Incarnation and Atonement Within a Melanesian Context
	7. The Holy Spirit
	8. Methodism and the World Church
	9. Reformation Thinking and Theology
	10. Psychology of Religion
	11. Christian Education I and II
	12. Social Ethics (Church and State)
	13. Social Ethics (Church and Family)
	GRADUATION OF GENERAL CERTIFICATE AND DIPLOMA STUDENTS
Year 6	
B.Th. Degree	GRADUATION OF DEGREE CANDIDATES

Source: Marango Theological College. "Marango Curriculum" (Papua New Guinea, n.d.), pp. 1-11. (Developed by author)

and the world" (p. 154), shows more integration of faith and learning, has developed abilities to work with groups, and has "led to more student participation and sharing" (p. 156). He suggests teachers have discovered that the themes "would be better if they came out of the experiences of the specific group or class itself" and that the practical implications of what students had learned be "put into practice" in weekend activities. Further, he adds, "the curriculum still does not come enough out of the real life situation . . . we are still to [sic] much in a structured learning situation working on a set curriculum" (p. 156). Another observation is that coordination of the various themes and subjects "requires time and good staff relationships . . . and a fairly wide breadth of knowledge" (pp. 156-57). An attempt to overcome the lack of skills taught in the curriculum was made by emphasizing skills related to Christian education, pastoral care, and counseling. More recently, however, the teaching of "agricultural, building and mechanical skills" have been added to the curriculum (pp. 156, 158). Another problem encountered is student assessment. It is not clear to educational personnel in other institutions "what the student has done or the level" at which he has worked, making academic recognition difficult (p. 157).

Rarongo's approach is an innovative attempt to indigenize curriculum into a Melanesian context. Until recently much of their curriculum was a mere academic exercise which, according to William's (1976b) article, did not bridge the cultural gap. Although less time was spent in Western academic studies, the apparent contextual academic studies were not enough for the Assembly of the United Church

which imposed twelve hours of weekly manual labor upon all students (pp. 158-59). Interweaving of psychology, anthropology, Christian education into theological studies introduces helpful, interdisciplinary understanding. Although the curriculum is innovative it is not particularly flexible until the fifth and sixth years. It must be observed that, although all students enter with the same prerequisite educational qualifications and engage in the same studies, eventually there is the emergence of an academic elite. Inasmuch as South Pacific Island culture is basically cooperative, the cross-cultural confusion of Western academic competition may be questioned (Mead, 1961, pp. 49, 238, 301-2, 457).

Sonoma Adventist College--Papua New Guinea

This Seventh-day Adventist institution offers courses in theological education, teacher education, commerce, in-service training, and agriculture. Separate disciplines are maintained but students intermingle in basic Biblical studies. All students attend a weekly chapel, a specially designed leadership training course, and worship services together. Students of various disciplines work and associate together during fourteen hours of weekly labor in the college gardens, plantation, industry, and maintenance departments.

Sonoma offers theological students who have a minimum of nine years education a three-year Diploma curriculum which encompasses Biblical studies, theological studies, pastoral and evangelistic studies, and practical arts. Table 19 outlines Sonoma's classroom curriculum. Gate (1976) suggests that this curriculum model contributes "to an overall development of the person spiritually, mentally, socially and

Table 19

CURRICULUM FOR DIPLOMA OF THEOLOGY

Sonoma Adventist College, Papua New Guinea

THEME Students Personal Development		THEME Personal Evangelism		THEME Public Evangelism	
First Year	Credits	Second Year	Credits	Third Year	Credits
New Testament Epistles	3	Major and Minor Prophets	4	Major and Minor Prophets	4
Life and Teachings	3	Daniel and Revelation	4	New Testament Epistles	3
Biblical Theology I	4	Biblical Theology II	4	Biblical Theology III	4
Spirit of Prophecy	3	Art of Preaching	3	Public Evangelism	4
Health Evangelism	3	Evangelistic Aids II	3	Evangelistic Aids III	3
Evangelistic Aids I	3	Engineering	3	Comparative Theology	2
Typing	3	Agriculture	2	Pastoral Training	4
Music	3	Current Events	1	Agriculture	2
Current Events	$\frac{1}{26}$		$\frac{24}{24}$	Current Events	$\frac{1}{27}$

Sources: Gate (1977), p. 1; and Ray Wilkinson (interview 27 December, 1976); Currie (1972a), pp. 4-5; McDowell (1973), pp. 4-7. (adapted)

Note: Each credit represents one forty-five minute class taught for the entire academic year. The total teaching periods in one week is thirty-five. This basic curriculum is under review and is tentative for 1977. Some Biblical subjects in the first and second years may be offered only in alternate years.

physically" (p. 3). Sonoma's total program appears to present suitable balance between classroom study and field education. Its strongest emphasis is on field education which does not appear in its curriculum credits. Although field education is not given academic credit, regular reports are written regarding the student's responsibility, attitudes, cooperation, and success or failure in pastoral or evangelistic experiences. Theological students conduct weekly branch Sabbath Schools, public evangelistic meetings, Bible studies, and preaching services. Each year theology students and their staff spend six consecutive weeks in an urban or village practicum training program. Students plan, arrange, and conduct their own evangelistic meetings. Gate (1976) comments that "students" return with a new and realistic appreciation of what they are preparing for" (p. 4). At the end of the three-year course theology students have been exposed to a variety of urban and village pastoral and evangelistic encounters that make them "effective soul winners" (Wilkinson, 1976, p. 4). Dunstone (1972) remarks that "students . . . go out during their time as students into the towns and villages and expect to see conversions;" and on leaving "they take with them an evangelical fire that would shame some of the graduates of the other colleges" (p. 99).

Possible curriculum weaknesses noted in table 19 include a lack of historical theology and comparative theology. Students are taught a certain amount of history with Biblical subjects, such as Daniel and Revelation, but no church history classes appear in the curriculum, although denominational history is taught as part of the

Master Guide program--a graduation requirement. The History of Mission in the Pacific would help students place their own church in context and perspective. With rapid development in urbanization and progress in education, the curriculum could well include a broader base of subjects such as sociology, anthropology, and psychology. Sonoma theology staff are aware of these weaknesses but have carefully considered their priorities. A typical subject outline from Sonoma is exhibited in appendix 3.

A former student of Kabiufa College, Jones Missionary College, and an alumni of Sonoma College writes:

The islands of the Pacific belong to the Third World, hence they belong to that group of people whose most urgent needs are felt needs. These needs include food, shelter, medicine, clothing. The people in the islands consider one an educated person who can feed them, build houses, tailor clothes, cure diseases, and teach them how to do these things. . . . We teach people to read in order to enable them to discover knowledge of how to do things to meet the felt needs of the people in the islands. . . .

I feel that while the schools in the past were excellent in the matter of drilling us to enable to read and write, they did not make us practical enough. Work education does help but it only helps one to know at least one thing throughout the college or high school life. For instance in all my 14 years of schooling in New Guinea I worked only in the farm and I am no better than any farmer in my village who never went to school. . . . Now when I go home and tell him that I have been to school, he expects me to know better than doing farming the way he knows. He is not interested in that which does not satisfy his need. Now this is just to show you that the kind of education that will win the hearts of the people in the islands is a practical kind of education.

I have nothing against the curriculum outlined for the ministerial courses at Sonoma but I would suggest that a number of very important subjects could be included. Among these would be carpentry, agriculture, nutrition, physiology, anatomy, music, health and hygiene, tailoring etc. These are what the majority of the people are looking for in the islands and I feel that if a young minister is well equipped with these things beside his Bible knowledge, he is sure to get a good audience among the people he serves. The felt needs are so great, people just do not have time yet for abstract needs or thinking. Jesus is our example. He was

a carpenter, physician, shepherd, as well as a preacher. The needs of the people in the time of Christ are very much similar to the needs of the people in the islands. (Paul, 1976, p. 3)

Since this alumni graduated, agriculture, engineering, typing, music, and health principles (Health Evangelism) have been added to the curriculum.

Lopa (1976) writes as a graduate of Sonoma College and states that academically he could not fault the curriculum. Many people listening to Lopa thought him to be a graduate of the University of Papua New Guinea. Theologically he felt well prepared. He continues, "Our basic needs are food, clothing and shelter. So the course should be oriented to meet these needs" (p. 2). Dunstone (1972) observed that Sonoma made "use of the best technical and farming skills. Thus students are introduced to what can be of great importance to the economic and social development of the country and of the church" (p. 95).

There were thirty-five students enrolled in the Diploma of Theology program in 1976, two of whom were young ladies. With four full-time theology department teachers this gave a teacher-student ratio of 1:8.75. Since three of the four teachers are nationals and a strong emphasis is placed on field education, the overall curriculum appears to be reasonably contextualized. Sonoma advertizes its program as one of "spiritual maturity, coupled with academic excellence, operating on commercial efficiency and maximum self-reliance" (Sonoma Adventist College, "God is Still Calling," n.d., n.p.). Wilkinson (1975) claims that less than one cent per day is spent for each student on purchasing food supplies, for students grow most college foodstuffs (p. 8).

Contextually, this agricultural emphasis dovetails with cultural patterns of education. Somare (1974), the Chief Minister of Papua New Guinea, commented:

Traditional education taught the people of Papua New Guinea self-reliance. Every skill learnt in the village was specially aimed at helping a child to get through his adult life with a maximum of security, and a minimum of inconvenience. . . .

. . . Our country needs to produce men who have learned how to put a shovel to the most effective use--not how to exchange the pick and shovel for a desk and air-conditioned office.

If my government fails to take the benefits of education to the rural communities, then it has failed to serve the vast majority of our people. And at the same time education will have contributed towards the destruction of our real society as we know it, instead of towards its progress. . . .

Our culture should be, of course, a major factor in deciding school curriculum. (pp. 9-13)

In agricultural self-reliance, which is one vital ingredient of South Pacific Island contextualization, Sonoma College's total curriculum has been an experimentation in higher education in Papua New Guinea. Sonoma's curriculum illustrates another Third World trend, that there is less concentration on Western academic studies and more on practical, professional, and contextual studies (see page 44).

Pacific Theological College--Fiji Islands

The first interdenominational theological college in the South Pacific Islands was Pacific Theological College, established in 1966. Within seven years forty-five graduates were serving their churches in the Pacific. Some students are accompanied by their wives, for whom there is also a curriculum. A Bachelor of Divinity curriculum is available for students who have a Licentiate of Theology degree or equivalent. Diploma of Theology studies may also be undertaken by students whose academic background prevents them

from commencing the degree course. A two-year Christian Education course is offered jointly by the college and the University of the South Pacific, Suva, Fiji, and an in-service training course of one year's duration has been implemented for older clergy-men (Mission Matters Programs, 1973, pp. 1-2; Pacific Theological College, 1976, n.p.).

Table 20 outlines the curriculum of Pacific Theological College for both Bachelor of Divinity and diploma-level students.

The two groups

. . . follow the same curriculum, but at different levels. More work, e.g. reading, reports, papers, may be required of B.D. students in a particular course, and less of diploma students. Similarly, the marking scales and examinations differ as well. Finally, the diploma course is designed as a more practical course, requiring more field-work and a practically oriented final-year project. (Mebust, 1976, p. 1)

The curriculum appears to offer a suitable in-depth coverage in the areas of Biblical studies, theology, history, and pastoral studies for Bachelor of Divinity level. These students should have covered the broad spectrum involved in theological studies in their Licentiate of Theology or equivalent studies. It may be questioned, however, if diploma-level students who complete the same curriculum as degree-level students are receiving the best training. Diploma-level students would complete the course without investigating many books of Scripture and fundamental theological and pastoral concepts, for this course is geared for students who have completed an introductory degree or course in theology.

In 1972 the "Cook Islands Christian Church withdrew from cooperation with the college" and in January 1975 representatives from the Solomon Islands "indicated that they wanted certain changes

TABLE 20

CURRICULUM FOR BACHELOR OF DIVINITY AND DIPLOMA OF THEOLOGY
Pacific Theological College, Fiji Islands

First Year	Second Year	Third Year	Fourth Year
<p>SEMESTER I</p> <p>History IA -- "Expansion of Christianity" Ethics IA -- "Ethical Problems of the Pacific" Pastoral Studies IA -- "Study of Society" Biblical Studies IA -- "Genesis and Mark" Language: English or Hebrew or Greek or Special Field Work IA</p>	<p>SEMESTER III</p> <p>History IIA -- "Early Church History" Theology IIA -- "Introduction to Modern Theology" Pastoral Studies IIA -- "Pastoral Care & Counseling" Biblical Studies IIA -- "I & II Samuel & Paul" Pacific Studies IIA -- "Sociology of the Church in the Pacific" Field Work IIA</p>	<p>Vacation Between Years II & III</p>	<p>SEMESTER V</p> <p>Interdisciplinary Course -- "Ministry" Two Electives from: Biblical Studies IIIA -- "Jeremiah, Study Group Preparation" Theology IIIA -- "Theologies of Hope and Liberation" History IIIA -- "Ecumenical Movement" OR Tutorial Pacific Studies (IA or IIA) Pacific Regional Seminary Unit Student Project or Field Work</p>
<p>SEMESTER II</p> <p>History IB -- "History of the Church in the Pacific" Theology IB -- "The Doctrine of the Church" Pastoral Studies IB -- "Study of Society" Biblical Studies IB -- "Zachary, Deuteronomy & John" Language: English or Hebrew or Greek or Special Field Work IB</p>	<p>SEMESTER IV</p> <p>Worship and Homiletics Pastoral Studies IIB -- "Leading Issues in Social and Economic Development" Field Work IIB Three Electives from: History IIB -- "Augustine and the Church in the Middle Ages" Biblical Studies IIB -- "Prophecy and Varieties of N.T. Interpretation." Theology IIB -- "The Mission of the Church" Pacific Regional Seminary Unit University Unit OR Semester VI elective (with special permission)</p>	<p>Work in Rome Territory on Project</p>	<p>SEMESTER VI</p> <p>Senior Seminar Two Electives out of: Biblical Studies IIIB -- "Teaching of Jesus" Theology IIIB -- "Theologies of Hope and Liberation" History IIIB -- Tutorial Pacific Studies IIIB -- Seminar or Tutorial Pastoral Studies (IB or IIB) Pacific Regional Seminary Unit University Unit Religion IIIB (Sectorian Religion) OR Semester IV elective(s) Student Project and Field Work</p>

Source: Pacific Theological College (1976), p. 1. (Developed by author)

in curriculum and emphases if the PTC is to meet their needs" (South Pacific Theological Education, 1975, p. 4).

It appears that the Pacific Theological College principal recognizes the on-going process of curriculum, for in a lecture to the South Pacific Association of Theological Schools he suggested six possible developments in the future.

1. Much greater use of the "secular" facilities that are available in the territories. . . .
2. The development of field programmes involving committed action by both students and staff especially among those who are the victims of social change.
3. The reduction in the total period spent in theological education, at least within institutions.
4. The development of part time and extension work, at any rate from Pacific Theological College.
5. Closer relationships between Christian Education and theological education programmes.
6. Continuing theological education, including post graduate and extension work, within the Pacific. (Quigley, 1975, p. 7)

Observations

From table 21 several observations should be made. Firstly, it is to be noted that the majority of degree curricula offered are Bachelor of Theology degrees. Liberal Arts degrees are offered by Pakistan Adventist Seminary and Mountain View College, both Seventh-day Adventist institutions. Perhaps one reason for this is that American missionaries pioneered these schools transplanting the academic curriculum with which they were familiar. The difficulty with the liberal arts curriculum is that theological students do not study a sufficient number of professional studies to equip them as well-trained pastors. In Mountain View College curriculum, for example, thirty-six credits are required in both theology and agriculture with eighty six credits in other fields. A Third World tendency is that

TABLE 21
SELECTED COLLEGES ADVANCED ACCORDING TO CLIMATICAL REGIONS OF THE THIRD WORLD 1974

Name of School	Country	Denomination	Curriculum	Length of Course	Years of Study for Entrance	Single Men Enrollment	Married Men Enrollment	Single Women Enrollment	Total Enrollment	Ratio of Staff (part-time)	Expenditure Staff (part-time)	Students fees for one year (US\$ equivalent)	Year commenced	Accreditation Authority	Teaching Language
SOUTH-EAST ASIA															
Japan Lutheran Theological College	Japan	Lutheran	B.Th.	4	12	12	0	7	47	14	2	\$5,000	1909	Japan's Federal Ministry of Education	Japanese
SOUTHWEST ASIA															
Madras Theological College	India	Church of South India	B.Th. (Madras)	3	11	1	3	3	6	11(2)	1	\$700	1847	Madras University	English
Philippine Adventist Seminary	Philippines	S.D.A.	B.L.A.	4	12	12	0	0	4	11	0	\$200	1910	Assoc. of Seventh-day Adventist Colleges	English
SOUTHEAST ASIA															
Southeast Asia Bible College	Singapore	S.D.A.	B.Th. (Major in Nat. Sci.)	4	12	9	7	0	35	3	(1)	\$900	1908	Assoc. of Seventh-day Adventist Colleges	English
Siam Theological Seminary	Philippines	Inter-denominational	B.Th. (G.S.)	4	12	0	2	4	16	0	(3)	\$350	1907	Assoc. of Theological Schools in S.E. Asia	English
Mountain View College	Philippines	S.D.A.	B.A. (Theology-Agriculture Majors)	4	12	1	1	0	2	0	0	\$300	1949	Assoc. of Seventh-day Adventist Colleges	English
SOUTHERN AFRICA															
St. Paul's College	South Africa	Church of the Province of South Africa (Anglican)	Dip.Th.	3	12	13	19	1	33	3(1)	0	\$1,000	1902	The Joint Board for the Diploma in Theology (Southern Africa)	English
Belmont College	Madagascar	S.D.A.	Dip.Th. B.Th.	2	12	16	19	13	35	0	0	1897	Assoc. of Seventh-day Adventist Colleges	English	
EAST AFRICA															
Lutheran Theological College--Nairobi	Tanzania	Lutheran	B.Th. Dip.Th.	4	11	0	10	1	18	0	9	\$780	1918	Mohorera University	English
SOUTH PACIFIC ISLANDS															
Bishop Jeteron Theological Centre	Fiji	Methodist	Dip.Th.	4	9-11	35	12	1	48	2	2	1910	Malvesian Assoc. of Theological Schools	English	
Christian Leaders Training College	Fiji	Evangelical	Dip.Th.	4	10-11	10	10	2	20	2	\$10-35	1965	Malvesian Assoc. of Theological Schools	English	
Polio College	Fiji	S.D.A.	Dip.Th.	2	12	7	0	0	7	1(2)	\$250	1941	Assoc. of Seventh-day Adventist Colleges	English	
Marago Theological College	Papua New Guinea	United Church	B.Th.	6	10	0	0	0	0	0	0	1962	Malvesian Assoc. of Theological Schools	English	
Sesema Adventist College	Papua New Guinea	S.D.A.	Dip.Th.	3	9-11	20	4	2	35	3	880	1966	Assoc. of Seventh-day Adventist Colleges	English	
Pacific Theological College (1974)	Fiji	Inter-denominational	B.D.	3	Varies	0	0	0	24	3	4(3)	1966	Non-accredited member of South Pacific Association of Theological Schools	English	

Source: Independent; Theological Education Fund, Directory of Theological Schools and Related Institutions in Africa, Asia, the Caribbean, Latin America and South Pacific, West, England, Theological Education Fund, 1974, pp. 66-9.

Key: * Including two years of Liberal Arts in College
 * Non-teaching
 * Non-teaching

o Graduate 1973-74
 o Graduate 1968-70
 (1974) Statistics from T.E.F. Directory, (1974).

where curriculum, methods, and values are not contextualized, and where education is broad and general, and does not prepare for a vocation, students gravitate towards the city or foreign countries for professional training. Gaudin (1976) drew the model in figure 1 illustrating this trend. Graduates of Pakistan Adventist Seminary

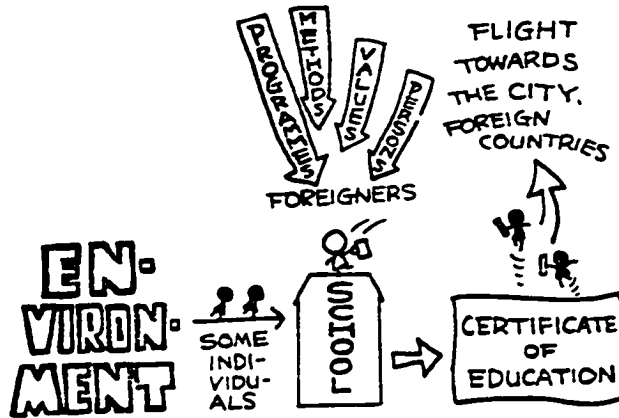


Figure 1. Gaudin's Model

Source: Bernard Gaudin, "Evolution of School and Society" (Geneva, Vol. v, No. 3, 1976), p. 13.

are informed, for example, that they "are eligible to take advanced work at graduate schools of the Association." [Association of Seventh-day Adventist Colleges] The question is, with the needs so great in these developing countries, is this the right type of theological education for the Third World environment? Further, should not Seventh-day Adventists be offering more professional training within the student's cultural environment rather than suggesting that advanced training may be engaged in elsewhere? Specialization studies could be undertaken overseas but not basic professional training. It would appear that the Bachelor of Theology degree with

its greater emphasis on professional studies may be more suitable to these cultures.

Secondly, many colleges prefer married to single students and encourage this trend by providing family accommodation and a special training curriculum for wives. Only at Solusi College is this pattern observed among the Seventh-day Adventist Colleges studied.

Thirdly, Sonoma and, in particular, Fulton College when compared to many other colleges already require sufficient educational prerequisites to commence a suitable degree curriculum.

Inasmuch as selected theological education curricula from Africa, Asia, and the South Pacific Islands have been briefly surveyed, the next chapter will outline specific curricula models and alternatives for the Seventh-day Adventist Church in the South Pacific Islands.

Summary

Table 20 summarizes many details written concerning the fourteen colleges and curriculum models surveyed. The colleges are arranged, according to the system used by Zorn (1975b) in his theological-education study, into six geographical regions within Asia, Africa, and the South Pacific. Because of the cultural affinity that exists between Southern Asia and Fiji (more than fifty percent of Fijis population are of Indian descent; Tippett, 1974, p. 1), two colleges were selected from this area. Due to the close proximity and cultural links between the South Pacific and Southeast Asia (Threlfall, 1975, p. 2; Needham & Seldomridge, 1974,

(p. 1), three colleges were selected from this region. With Africa, too, there are close cultural similarities that make curriculum survey of three colleges on that continent relevant. Neufeld (1976) comments that the racial groupings in Papua New Guinea are "Negrito, Papuan, and Melanesian" (p. 1072).

CHAPTER VII

COORDINATION STRATEGIES AND CURRICULUM MODEL

OUTLINES

The purpose of this chapter is to offer possible solutions to three problems posed in the first chapter: (1) to outline a model for coordinating and developing Seventh-day Adventist theological education in Oceania, (2) to consider the role culture plays in the curriculum, and (3) to propose the most suitable type of ministerial training for this region by developing alternative curriculum models. The chapter will present strategies and alternatives that may be helpful to the Seventh-day Adventist Church in the South Pacific Islands.

There are four major sections in this chapter. The first section advances a model for the coordination and development of Adventist theological education in Oceania. Conceptual models for development and design relevant to theological curriculum models are considered in the second section. Some of the suggestions presented in this section identify possible solutions to the questions posed in the first chapter under culture and curricula. In the third section the aims and objectives for Seventh-day Adventist theological education are reviewed so that the curriculum models will reflect these purposes. Alternative curriculum models for a three-year

Diploma of Theology and a four-year Bachelor's Degree are outlined in the fourth section.

A Proposed Model for the Coordination and
Development of Seventh-day Adventist
Theological Education in the
South Pacific Islands

Although the curriculum objectives for this study were confined to developing models for Diploma and Bachelor degree levels, it is important to have a gestalt view of Seventh-day Adventist theological education in the South Pacific Islands as it existed in 1976.

Overview Model of Seventh-day Adventist
Theological Education in the
South Pacific 1976

It will be observed in figure 2 that theological education is taking place on four levels. The first level of training takes place in lay training schools. Prerequisite education for entering these institutions varies. The length of training may be from six months to three years. Graduates from these indigenous-staffed schools either return to their churches as better prepared laymen or engage in ministerial duties in their local mission.

At the second level of the overview model persons are educated specifically for the gospel ministry, and on the successful completion of their course they graduate with a Ministerial Certificate. At this level, prerequisite qualifications remain somewhat flexible, both at Omaura Training School and Fulton College. It will be observed however that a notable difference exists between these institutions in prerequisite educational standards. Omaura

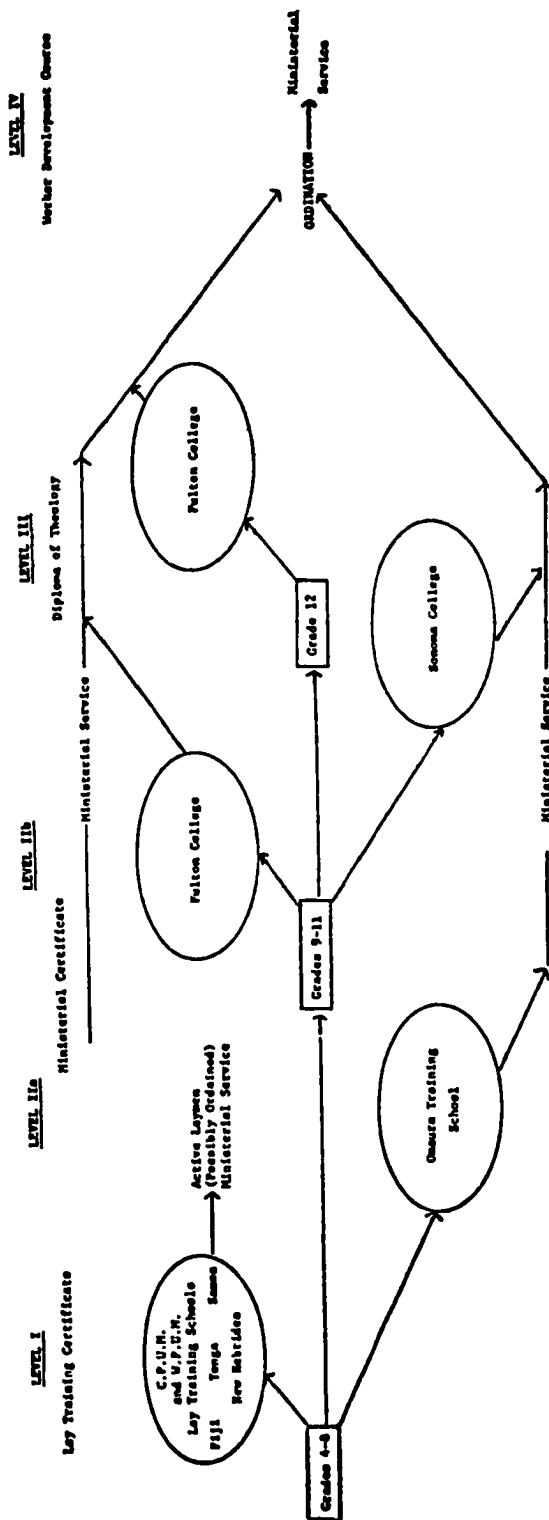


Figure 2. Model of Seventh-day Adventist theological education in the South Pacific Islands 1976.

Training School requires from four to eight years of education, while Fulton College requires from nine to eleven years. This is the reason why Level II is divided into two sections. Furthermore, the course at Omaura lasts for one year, while Fulton College's training program is for three years. This difference highlights the need for a coordinating theological education model at this level.

The third category of theological education on the model in figure 2 is the Diploma level. It will be observed that prerequisite education varies between Fulton and Sonoma Colleges. The fourth level of systematic theological training has involved the up-grading of selected ministers in Worker Development Courses which are conducted at Sonoma and Fulton Colleges for periods of between eight weeks and five months. At all levels graduates may be called into ministerial service. It may be observed from the model that there is little coordination in Adventist theological education in this region, for although students require varying educational prerequisites at different theological schools they all receive the same certificate or diploma. The two major mission Unions have planned their own approaches to theological education but have not coordinated their activities.

Proposed Coordinating Model

Like figure 2, figure 3 outlines four levels of theological education. The proposed model is an attempt to coordinate Adventist theological education in the South Pacific Islands. This model proposes an Inter-Union Educational Coordinating Committee for the specific function of coordinating all Seventh-day Adventist education in the South Pacific Islands, including theological training.

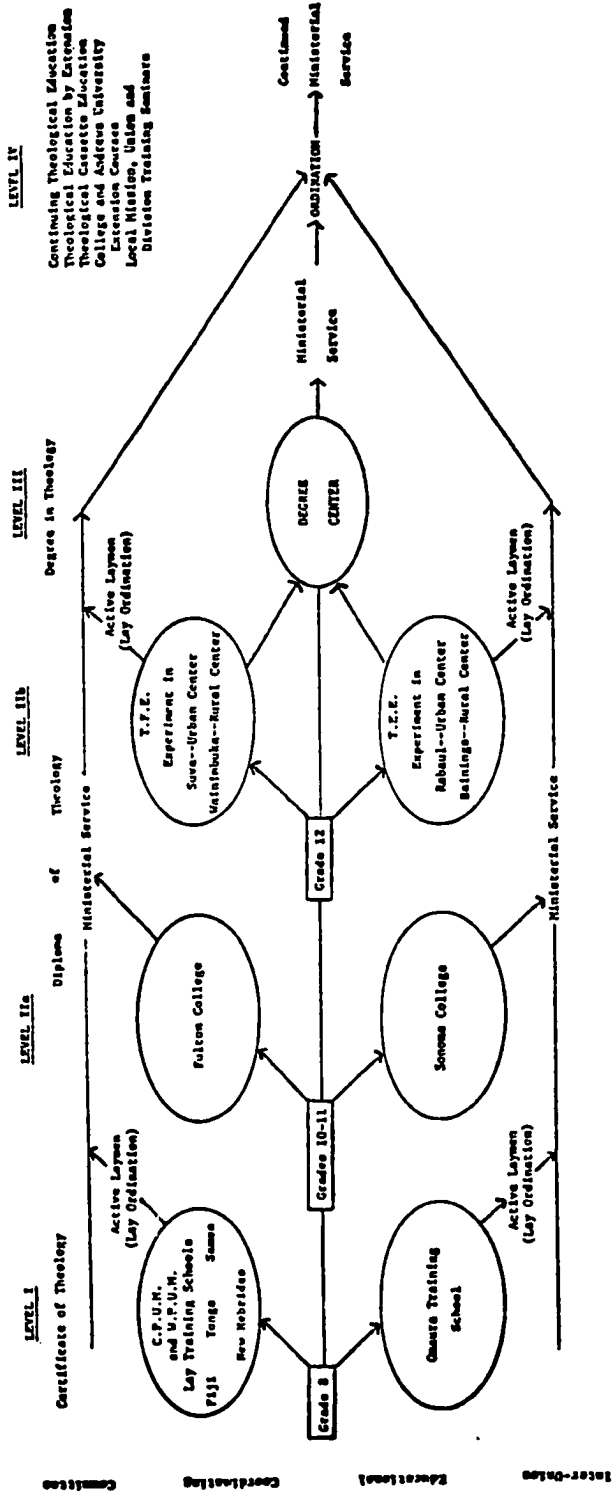


Figure 3. A proposed model for the coordination of Seventh-day Adventist theological education in the South Pacific Islands.

The model proposes that the Lay Training Schools of the Central Pacific Union Mission, the Western Pacific Union Mission, and Omaura Training School in Papua New Guinea upgrade prerequisite educational entrance qualifications to a minimum standard of grade eight. On the completion of one year of study and one year of supervised field practicum, successful students would graduate with a Certificate of Theology. This course would be considered terminal in the sense that graduates would be unable to enroll in Diploma courses unless prerequisite grades were successfully completed. These graduates could, however, continue their theological training under Level IV. The three union missions would then be offering the same Certificate of Theology for a similar level and length of training. Graduates from lay training schools could be ordained either for lay ministry or to enter ministerial service with the possibility of eventually being ordained to the gospel ministry.

The Diploma of Theology is the second level of theological education in the proposed model in figure 3. It calls for an upgrading of prerequisite educational standards at Sonoma College to a minimum standard of grade ten. At Fulton College, however, the present diploma level prerequisite would revert from grade twelve to grades ten or eleven. Level IIB calls for experimentation with theological education by extension at diploma level; this may change to certificate level in rural areas. The proposed experiment could be conducted by the teaching staff of Fulton and Sonoma Colleges in cooperation with local mission personnel over a period of five years, after which an evaluation would be conducted as to

effectiveness of this alternative approach to institutional theological education. Registered students in this extension program would be involved in local church activities and be engaged in a full-time occupation. They would attend classes for two and a half hours one evening each week (with a minimum of fifty minutes personal study daily) and a special two-day seminar at the coordinating college every month. Extension courses could have different levels of achievement from which students could pass each year. Dependent on how much personal study was accomplished each week, students could graduate with a Diploma anywhere between five and fifteen years. To graduate with a Diploma, theological-education extension students would be required to complete 192 class credits; complete a minimum of 384 hours of class assignments, personal research, and reading; and participate for at least three years in regular, lay-ministry activities in a congregation.

The proposed model anticipates the introduction of degree study available to students who have completed grade twelve. The degree may be offered at either Fulton or Sonoma College. However, it appears that the most feasible place to commence this level of study may be at Fulton College where some students who have completed grade twelve are already studying. This institution also trains secondary school teachers in a three-year diploma-level course which could be upgraded to degree level. If a degree in education became possible for secondary school teacher-trainees at Fulton, it would appear advisable to commence the degree program for theology students there also. With careful coordination and planning there would be

savings in both facilities and staffing.

In the first three levels of figure 3, graduates may enter full-time ministerial service which would normally lead to ordination. During active ministerial service, the model proposes that ministers engage in a continuing theological education program. Such a program may involve theological-education by extension, participation in a ministerial cassette library, workshop retreats, college extension courses, Andrews University extension courses (for those with degrees), and mission, Union, and Division seminars.

Conceptual Models Useful in the Development
of Theological Education Curriculum

During the last decade many theological colleges in the Third World have revised their curricula, some superficially and others substantially. Central to curriculum development are basic principles, philosophy, and objectives of the curriculum. Therefore, before theological curriculum models are outlined, an overview of some design factors will be undertaken. This becomes all the more important when suggesting outlines for a multicultural curricula for colleges such as Fulton and Sonoma.

In outlining Seventh-day Adventist theological-education curriculum models for the South Pacific Islands, helpful insights may be gained from educational curriculum theory design, educational anthropology, educational multicultural curriculum literature, Scripture, and the writings of Ellen G. White--an Adventist educational pioneer. It will be remembered that theological-education curriculum trends both in the United States and in the Third World were surveyed in the literature review.

Conceptual Models from Education Curriculum
Designs

Curriculum theory designs proceed in at least two directions. Bobbitt (1918), Goodlad (1966), Taba (1962), and Tyler (1949) represent the classical method of curriculum development.

The general assumptions embodied in this approach are that knowledge is defined and advanced by the scientific study of phenomena, that curriculum should be developed in a logical or scientific manner, that schools should define their task in relation to educational purposes as distinct from other societal operations, and that the subjects or content of the curriculum will be ordered around scientific disciplines. The salient elements of the classical design are data sources, objectives, learning opportunities, organization and evolution (Roberts, 1975, pp. 86-87).

The socio-cultural method is the second direction curriculum design has taken, and it is characterized in the writings of Freire (1970; 1972), Schwab (1969; 1970), and Walker (1971). Basic assumptions to this approach are

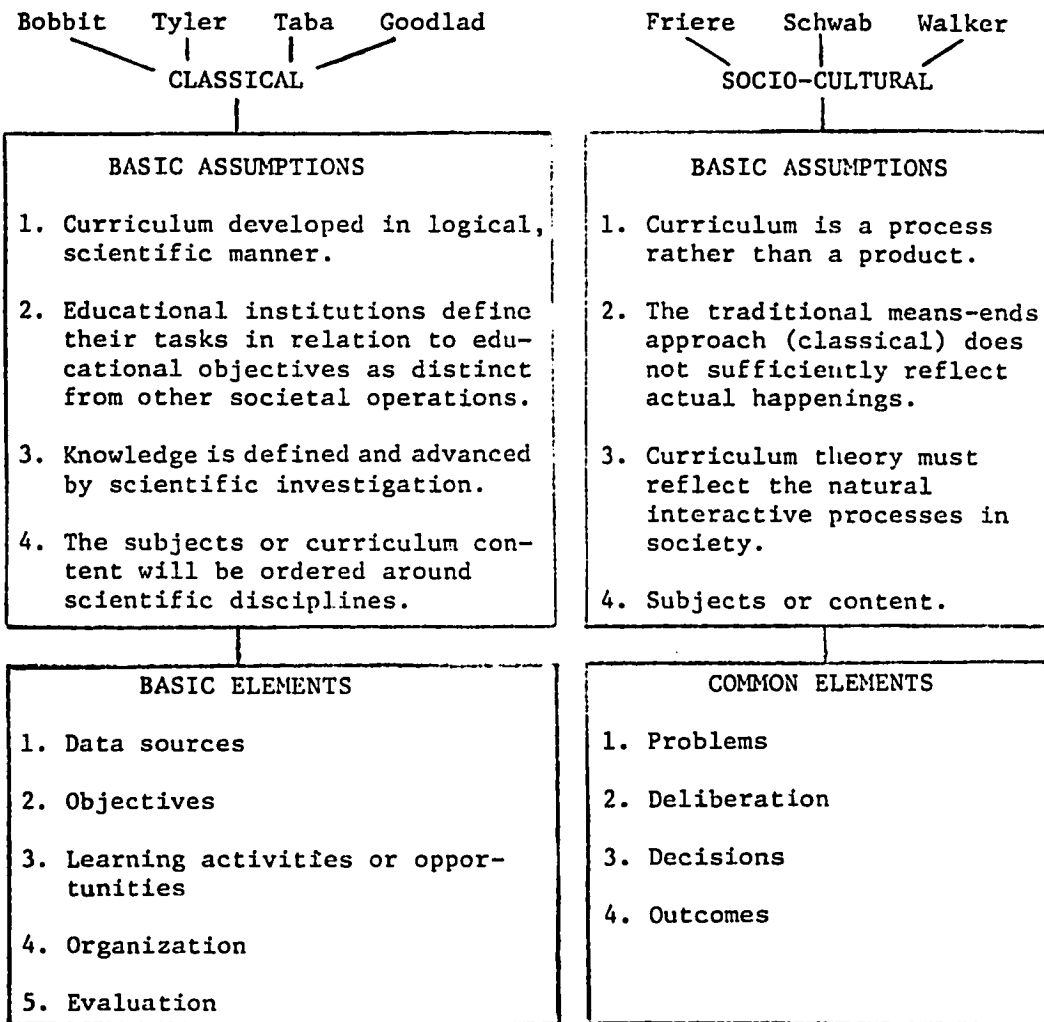
. . . that the classical design does not sufficiently reflect the way things actually happen in education, that curriculum theory must necessarily reflect the natural interactive processes in society, that curriculum is a process rather than a product, and that subjects or content are auxiliary to curriculum development. Its common elements are deliberations, decisions and outcomes (Roberts, 1975, p. 87).

Roberts (1975) suggests that "socio-cultural designs make explicit the purpose of education" (p. 88). For Freire the purpose of education is liberation, but Schwab says it is resolving problems. These are on-going purposes that may never be fully achieved. Classical models however, "do not articulate the purpose of education, but call for the curriculum developer to make these explicit" (p. 88). Table 22 outlines commonalities among both curriculum designs described.

Krug (1960) emphasizes that curriculum designs should be

Table 22

BASIC ASSUMPTIONS AND ELEMENTS OF CLASSICAL
AND SOCIO-CULTURAL CURRICULUM DESIGNS



BASICS TO ALL CURRICULUM DESIGNS

- | | | |
|---|---|-------------------------|
| 1. A way of describing desirables
2. A way of doing educational things
3. A way of defining what occurs | } | Continuity and dynamics |
|---|---|-------------------------|

Source: H. R. Roberts. "A Design for Developing Multicultural Curriculum" (University of Massachusetts, 1975), p. 91. (adapted)

based on the criteria of comprehensiveness, cooperativeness, continuity, and concreteness (pp. 286-88). The same basic criteria have been suggested by others working in the field of curriculum planning and development (National Education Association, 1945, pp. 142-43; Parker, 1957, part I; Wood, 1944, p. 308).

Comprehensiveness in curriculum design embraces all learning experiences in the total school program, whether in or out of the classroom. Cooperativeness in curriculum design calls for all concerned to be involved in planning. Continuity in curriculum design means that the process is continuous, for needs, problems, and society change constantly. Concreteness in curriculum design refers to maintaining maximum clarity and reality which can only be achieved when the curriculum gestalt is considered. This gestalt takes into account all learning--experiences which include counseling, work, student activities, community involvement, and others.

The implications of education curriculum design for theological education are that theological curriculum design may ignore culture and emulate scientific discipline or it may be generated by societies' needs, problems, and objectives. It would appear that successful theological curricula will speak to the societies' needs, problems, and objectives in a logical or scientific manner. The concepts gleaned from the criteria of comprehensiveness, cooperativeness, continuity, and concreteness are immense. Because learning takes place in innumerable situations (comprehensiveness) besides classrooms, all phases of the college program should be evaluated in light of those outcomes viewed as the most useful and desirable. The criterion of cooperativeness would suggest that

teachers, students, laity, and church representatives ought to be involved in planning theological curriculum. The concept of continuity urges that theological curriculum design be an on-going process geared to meet human needs, problems, and society as they continuously change. Under the criterion of concreteness theological curriculum will facilitate learning--experiences relevant to the real world.

Harrison (1976c), an Australian religious educator who is the Theological Education Extension Coordinator of the Asia Theological Association and the editor of "Theological Education Today," addressed the World Evangelical Fellowship in Switzerland in September 1976 specifically on curriculum design for theological education and made these observations (pp. 9-12).

1. The Biblical training model suggests a practical curriculum.
2. The Biblical model highlights individualized instruction which takes into account the person's talents and gifts.
3. Theological curriculum design may cut the "pie of knowledge" in various ways. She cites one institution in Irian Jaya, a country bordering Papua New Guinea, that combines theory and practice in some major courses.
4. Theological curricula should be functional, being related to the objectives and needs of the church.
5. Balance is vital to theological curriculum design. She cites Dr. Ward's "split-rail fence" concept (p. 10-11). A split-rail fence required a minimum of two rails--"one we will call cognitive input, and the other field experience. It also needs well-spaced solid

support posts," which may be any learning encounter that assists students to integrate "knowledge and practice." Many theological curricula are designed, she suggests, with a "top-heavy cognitive input rail, a rather slim practical experience rail," held together by shaky support posts.

6. Theological curriculum aims at being integrative. She submits that field work is "perhaps the best integrative force."

7. The "curriculum should be thoroughly contextualized to fit the local culture and situation."

8. Theological curriculum design considers not only subjects "but sequence and design" (p. 12).

Harrison (1976c) comments that if flexibility is a major requirement in the curriculum then modular design may be advisable. If the development of concepts is more important than memorization of facts the Spiral Curriculum which continually returns to basic concepts "but with different illustrations and increasing complexity and theoretical components" may prove its worth (p. 12).

Richards (1975), an American religious educator, advocates that "the 'hidden curriculum' of the learning setting has a greater impact on the learner than the 'content' curriculum which is being taught in the instruction" (p. 159). He observes that because Biblical concepts are not integrated in seminary training with "the psychological, sociological, interpersonal etc.", Scripture mastery becomes an intellectual process "rather than personal or relational" (p. 159). He posits that because the learning environment is somewhat impersonal, graduates assume an impersonal style of

ministry. Further, because grading hinges "on cognitive mastery of biblical data," ministers unconsciously transfer this approach in selecting local church leaders who are information banks rather than exemplary leaders. He advances that the "hidden curriculum" exhibited in many seminaries includes teachers studying in private, delivering their lectures, and returning to their private studies. Exposure to this model for a number of years, he submits, often produces men whose ministry reflects the encouragement of personal Bible study to the exclusion of group study. Finally he propounds that

The seminary setting, like the secular school, tends to throw individuals into academic competition with one another. This encourages interpersonal distance rather than closeness. It also makes it difficult for a person schooled in competitive behaviors (which insist he be better than others) to take the lead in a Body in which he is called to model cooperative behaviors and attitudes (p. 160).

Richards (1975) states that "in teaching the Word the seminary does present a model: a model that the future minister will in fact tend to follow" (p. 160). He proposes that the "hidden curriculum" trends could be reversed by teachers and students developing personal relationships; by less stress being placed on grading, by forming group learning teams, which could include wives; and by stressing cooperative behavioral relationships (pp. 160-61). Sterile theological education is not worth the effort, but at its best theological education will produce change, reform and renewed vision for mission. This has been witnessed in some indigenous curriculum developments (Mould, 1971, pp. 462-477).

Conceptual Models from Educational Anthropology

Roberts (1975), in developing a design for multicultural curricula, reviewed studies by educational anthropologists to discover the primary findings of their research, and formed these assumptions: (1) Young persons from "any cultural background are capable of mastering content ordered in scientific (western) disciplines" providing the "content is presented as an alternative structuring of reality (one that is necessary to know for survival in society), and not as an ultimate truth" (p. 120). (2) "Individually and competitively based instruction are not appropriate where cultural values stress cooperation and inter-dependence" (pp. 122-23). (3) "Curriculum development at the national level is insensitive to any other societal priorities and is inappropriate to the fostering of cultural and personal identity" (pp. 124-25). The overriding lesson Roberts (1975) underscores is

. . . that education at the local level should be based on a sound understanding of the cultures of the students, should draw from that understanding of the culture appropriate content for the curriculum, and should base its approach to students on the assumption that students of all cultural backgrounds are equally capable of learning in school (p. 127).

Margaret Mead (1963) highlighted the major educational difference between developing and developed societies as

The shift from the need for an individual to learn something which everyone agrees he should wish to know, to the will of some individual to teach something which it is not agreed that anyone has any desire to know (p. 312).

This statement perhaps accentuates the reason for tension over Western-imposed curriculum concepts and practices by Third World educational personnel. Roberts (1975) states that educational anthropologists emphasize the vital role of teacher and teacher-student relationships as the major source of calm or tension among students learning in multi-cultural environments. In developing a multicultural curriculum, anthropologists stress the importance of participation of all cultural groups in decision-making the curricular policy; emphasis on learning experientially; curriculum contextualization; and "teacher education concurrent with student-education" (pp. 132-33).

The implications of educational anthropology for theological education in the South Pacific Islands are challenging. The assumption that young persons from different cultures are equally capable of mastering content opposes the hypothesis of cultural deprivation, for it suggests that learning difficulties are centered in the educational institution rather than the home. It also suggests that if the processes of curriculum evolution are to be effective in multicultural settings, curriculum planners and innovative organizers may have to discard the concept that Western subject matter and approaches are the only effective and proper constructs of reality. Mead (1961) observes that the majority of South Pacific island peoples emphasize the cultural values of interdependence and cooperation, which suggests that theological curriculum design should be organized so as to reflect these traditional cultural values (pp. 17-18). Educational anthropologists state that a person's ability to achieve academically is linked to "personal and cultural identity." (Roberts,

1975, p. 126). This strongly suggests that theological curricula should reflect sound cultural understandings.

What intense Western academic competition does to persons in Melanesia, which is a basically cooperative cultural society, is dubious. Mead (1961) undertook some studies on cooperation and competition among selected groups in the South Pacific. She studied the Papuan-speaking people called Arapesh and found them to be "a society within which cooperation toward a general cherishing conserving goal is obtained through the ramification of helpfulness within person to person ties" (p. 49). In another of her studies on the Manus people of the Admiralty Islands she writes:

Manus is a culture in which the very exacting economic conditions and the mode of life demand group labour. The approved social personality is an aggressive, efficient individual who values success above everything else in life. Success is measured in terms of the pace of the group, not in terms of beating anyone. What cooperation exists is obtained by making cooperation the road to success. Personal motives of affection, loyalty, preference, dislike, and hatred are all barred. (pp. 238)

Commenting on the Samoans of Polynesia she observes that "each performs tasks which contribute to the honor and well-being of the whole, and competition is completely impossible" (p. 301-02). Of the New Zealand Moari she states, "What competition there was for prestige at points where rank permitted it did not undermine the cooperative social forms" (p. 457). However she observes that "no society is exclusively competitive or exclusively cooperative", for among the Maoris and Manus peoples there are competitive exchanges (p. 460).

Theological education may prove more effective if the

cultural pattern of cooperation were followed in classroom activities, research, evaluation, and field education assignments. Stewart (1975) cites Harvey of the Pacific Theological College as stating that Pacific education was placing emphasis on "individual competitiveness" and on selecting an elite and rejecting the majority in cultures that previously emphasized "community cooperation" (p. 55).

Conceptual Models from Multicultural Curriculum Literature

Multicultural curricula designers reiterate three basic thrusts in developing curricula: alteration of curriculum substance; training teachers and students in human relations, awareness, and values; and introduction to sensitivity and community participation. The three are interrelated, for to achieve multicultural objectives the curriculum needs redesigning, teachers recognize themselves as learners in curriculum implementation, and the community furnishes the context for multicultural education (Roberts, 1975, pp. 134-156).

Other basic assumptions found in literature on multicultural curriculum are:

1. The development of positive self concepts and cultural identities in students as well as mutual respect and understanding for different characteristics is needed.
2. If students converse in English as well as other languages, ideally the curriculum should be bilingual.
3. A holistic approach, incorporating the cognitive, effective, and psychomotor domains is successful.

4. Cultural concepts and context may effectively form the basis of curriculum.

5. For an effective solution, one problem may require several different approaches.

6. Educational institutions are servants of society.

7. Educators are obligated morally and professionally to integrate ethnic content into curricula (Banks, 1975, p. 457; Holmes and Guild, 1971; Hunter, 1974, pp. 98-110; Roberts, 1975, pp. 155-56; Sealy, 1972, p. 1; Sizemore, 1973, pp. 43-54).

Some implications that develop out of multicultural curriculum concepts for theological education are:

1. Theological curricula transplanted from one culture to another without adaptation or indigenization may prove ineffective.

2. Training in human-relations for ministers may inculcate values, awareness, and sensitivity which support individual uniqueness and cultural diversity which may help to root out prejudice concerning other cultures.

3. Theological curricula may be best organized when indigenous persons are involved in its development.

4. Where theological students are bilingual or multilingual it would be advantageous for some units of the curriculum to recognize the importance and value of these languages.

5. Curriculum for theological education may benefit by incorporating cognitive, affective, and action objectives.

Conceptual Models from Scripture

1. Scripture underscores the importance of a holistic learning environment which utilizes all the senses, with the stress on learning by doing (Ex 25-40; Jos 4:1-9; Ps 34:8; Mk 16:16; Jn 13:1-17; Harrison, 1976, p. 9; Hitchen, 1976, pp. 102-6; Patterson, 1976, pp. 1-8). This would indicate that more stress be given to behavioral or psychomotor objectives in the curriculum.

2. Scripture emphasizes Christian growth, development, and service according to individual spiritual gifts and faith (Eph 4:11-13; Heb 11), which would suggest that more of our theological curriculum could be individualized.

3. Scripture repeatedly mentions God calling persons to His service (Is 6:1-8; Jer 1:4-11; Mt 4:18-22; Gal 1:15). This could be considered a prerequisite to theological training along with educational prerequisites.

4. Scripture endorses a variety of training techniques including group education (disciples), apprenticeship education (Moses and Joshua, Paul and Timothy), model education (1 Pe 2:21), continuing in-service education (Acts 15:41; 16:5), personal tutors and counseling (Mk 9:38-41; 8:32-3; Jn 3 & 4), partnership field education and assessment (Lk 10, Mt 10), local leadership development (Acts 14:21-3), and cross cultural education (Jn 4, Moses). This would indicate perhaps that one institutional model for ministerial training may be insufficient.

Hammer (1971) comments that Matthew's gospel suggests a possible New Testament model for theological education. He writes:

The biblical writers procedurally begin . . . with practical theology, with a radical confrontation of their own contemporary setting; and then they seek to tap the resources of historical communities, their traditional documents, and the message to which such documents point, in order to meet and interpret and participate more adequately in their own historical present. In other words, the interpretive or hermeneutical circle begins where they themselves are, albeit with a good bit of the past imbedded and involved where they are (p. 20).

His basic interpretive principle is based on Matthew 13:52 which points "to the task of letting the new and the old engage each other, the interaction of the contemporary and the traditional" (p. 21).

His model is based on four points.

A Dialogical or World-Engaging Principle

Hammer (1971) states that Matthew

. . . begins where he is and engages dialogically the world of which he was a part. . . . For instance, Matthew had to face an identity crisis among Jewish Christians, some of whom had been excommunicated from the synagogue for their faith in Jesus. . . .

For theological education to follow such a model means the concrete engagement of the multiple needs and concerns and issues that touch the lives of people in today's world. (p. 22)

An Ecclesial or Church-Participating Principle

Hammer suggests :

Matthew does not engage his own historical setting as an isolated individual. He does so as a participant in a believing community, a community which he can call the *ekklasia* the church, and one which involves both present relationships and past traditions. (p. 23)

A Canonical or Scripture-Confronting Principle

Under this point Hammer also observes that Matthew used the Old Testament as a norm or "measuring stick" to contemporize "the significance of Abraham and the promise, Moses and the law, David and the kingdom, the prophets and the call to righteousness"

(p. 25). He then comments that to be Biblical, theological education perhaps ought to commence with the current concerns, issues, questions, and "historical settings that are an immediate part of our life" and then see if the Scriptures speak to these issues (pp. 25-26).

An Evangelical or Gospel-Enabling Principle

Hammer states:

Matthew's purpose for confronting the Scripture, for participating in a believing community, for engaging the world of his own historical setting, finally is to enable what he calls "the Gospel of the Kingdom" to happen, . . . (p. 26)

A Conceptual Model from Ellen G. White

Ellen G. White is considered the cofounder of the Seventh-day Adventist Church and was a prolific writer, an able lecturer, and a wise counselor (Neufeld, 1976, p. 1584). Table 23 exhibits a complex model designed from researching some of her writings. She penned the following lines:

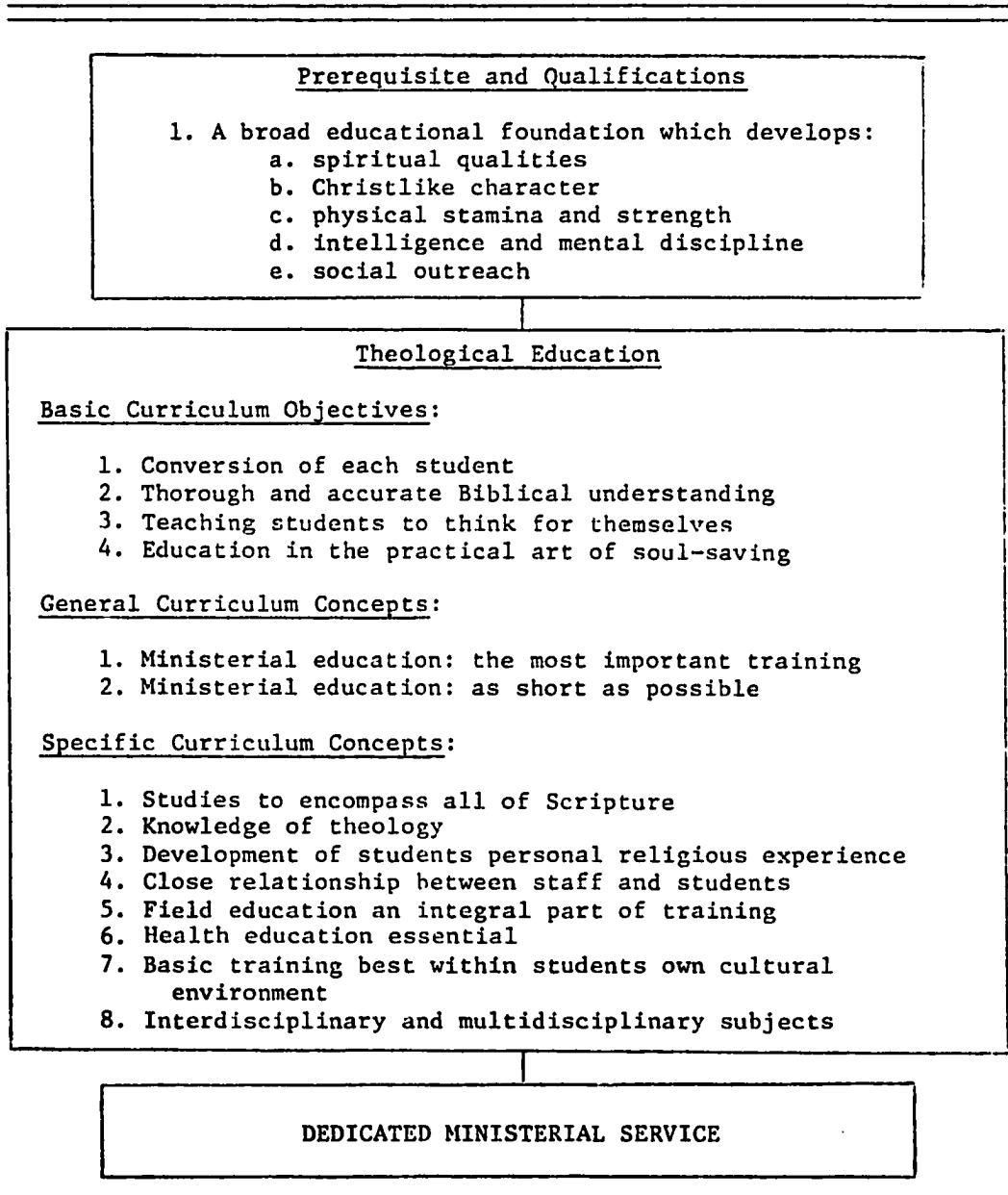
Too little attention has been given to the education of young men for the ministry. We have not many years to work, and teachers should be imbued with the Spirit of God and work in harmony with his revealed will, instead of carrying out their own plans. We are losing much every year because we do not heed the counsel of the Lord on these points. (White, 1948f, p. 136*)

Ellen G. White wrote much concerning the ministry but from this researchers findings she did not write in any one place a conceptual model for theological education. Therefore a search was made

* Ellen G. White lived between 1827 and 1915. Her publications have been reprinted many times. Dates appearing in parentheses refer to reprint publication dates--except for the 1892 edition of Gospel Workers.

TABLE 23

A CONCEPTUAL MODEL FOR THEOLOGICAL EDUCATION
CURRICULUM DESIGNED FROM WRITINGS OF
ELLEN G. WHITE



for information she penned on theological education. What follows is a condensation of what this researcher considered her major concepts concerning theological education.

Prerequisites and Qualifications

White (1957) stresses the importance of superimposing theological education upon a solid foundation of common education (p. 539; 1948c, p. 503; 1948e, p. 585). She recognizes the home environment as fundamental in the educational process and devotes much of her writings to providing counsel concerning elementary, high school, and college education. These important educational agencies may produce men with essential ministerial qualifications. Writing concerning ministerial qualifications, White (1948c) states:

In the estimation of self-made ministers it will take but a small pattern to fill the bill and make a minister. But the apostle placed a high estimate upon the qualifications necessary to make a minister. (p. 706)

Ministerial qualifications that appear important to White are:

1. Spiritual Qualities

She calls for "a higher and more spiritual standard for the ministry" (1948d, p. 442). These spiritual qualities include a daily conversion, consecration, and a love for souls (1948a, pp. 31, 63-66, 111).

2. Christlike Character

Spiritual decisions inculcate and develop a Christlike character of moral worth and integrity. Under the title "Minister(s): Characteristics desired in," the compilers of the Ellen G. White Comprehensive Index Vol. 2., list almost one hundred qualities of

character that ministers and those contemplating the ministry should cultivate (1962, pp. 1734-1737). Perhaps the finest summation of these character traits were penned in a general statement:

The greatest want of the world is the want of men--men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

But such a character is not the result of accident: it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature--the surrender of self for the service of love to God and man. (White, 1952, p. 57)

White (1948e) states that men who exhibit the character traits of sacrifice and service are called to the ministry.

By toil and sacrifice and peril, by losses of worldly goods, and in agony of souls, the gospel has been borne to the world. God calls young men in the vigor and strength of their youth, to share with Him self denial, sacrifice and suffering. If they accept the call, he will make them his instruments to save souls for whom he died. But He would have them count the cost, and enter upon their work with a full knowledge of the conditions upon which they serve a crucified Redeemer. (pp. 86-87)

The hallmark of this character is that it is Christlike. She wrote:

By giving His life for the life of men, He would restore in humanity the image of God. He would lift us up from the dust, reshape the character after the pattern of His own character, and make it beautiful with His own glory. (1941, p. 157)

3. Physical Stamina and Strength

White's viewpoint is that men in poor physical health will not be able to carry the responsibilities, bear the heavy burdens, and face constant demands required of ministers. Health is of prime importance for "vigor of mind depends largely upon vigor of body" (1948a, p. 423), and a person with such health is better able to express and control his emotions in communicating with others. On physical stamina White (1948a) states:

. . . physical laziness, unfits a man to be a minister. 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. . . . When a crisis comes that demands active well developed physical powers and a clear, strong practical mind; when difficult work is to be done, where every stroke must tell; when perplexities arise which can be met only by wisdom from on high, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers. (pp. 106-7).

4. Intelligence and Mental Discipline

White (1948c) states that educated men who have disciplined minds and who are conversant with the procedures of scholarship, its methods, and principles are required in this day and age to present the everlasting gospel (p. 528). Contemporaries of White observed apparently successful gospel workers with little education, but she countered that they "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" (White, 1948a, p. 92). A further reason presented for the necessity of an intelligent ministry is the ability to counter the philosophies of an educated world (White, 1948d, p. 415).

5. Men of Social Outreach

White wanted to see in the gospel ministry persons who saw real value in all human beings, who were genuine in their interest of people, who were sympathetic and understanding, and who could appreciate individual differences in persons and reach them for Christ.

People are easily reached through the avenues of the social circle. But many ministers dread the task of visiting; they have not cultivated social qualities, have not acquired that genial spirit that wins its way to the hearts of the people. It is highly important that a pastor become acquainted with the different phases of human nature. (White, 1948d, p. 266).

She suggests that one of the most practical methods of developing this social personality, as well as being one of the very best ways in which persons can obtain a fitness for the ministry, is by selling gospel literature (White, 1948a, pp. 96-97).

Although five qualifications have been listed in this subsection, all are interdependent and interpenetrating to equip persons for the gospel ministry.

Olsen (n.d.) noted four basic curriculum objectives established by White, which he states apply "to every student, whether ministerial or otherwise" (p. 8). These basic curriculum objectives are:

1. The conversion of each student (White, 1957, pp. 11-12, 30, 61, 68, 167, 253-54, 433-34, 536)
2. A thorough and accurate Biblical understanding (White, 1957, pp. 23, 36, 434-35, 460-63; 1948e, p. 273)
3. Training students to think for themselves (White, pp. 1957, pp. 434; 1952, p. 17)
4. The education of students in the art of practical soul-saving (White, 1957, pp. 263-431, 545, 547)

Olsen (n.d.) concludes by stating,

Putting these four objectives together, we might summarize by saying that the kind of student we wish to graduate is a truly converted, thoroughly indoctrinated, original thinking soul-winner. This applies to every student, whether ministerial or otherwise. Our objectives should be the same for all. (p. 8)

Two general theological curriculum concepts propounded by White are noteworthy. Firstly, the most important training to be given in colleges is the education of youth for the gospel ministry (1948f, p. 135). Secondly, the training should be thorough, yet as

short as possible (1948c, p. 503; 1948e, pp. 61, 156).

White also proffers specific curriculum concepts worthy of note.

1. White (1948a) makes it clear that persons trained for the ministry should not only be conversant with "every line of prophetic history and every lesson given by Christ" (p. 98) but all of scripture. She suggests that ministers who have a limited knowledge of the Bible grieve the Holy Spirit (White, 1948a, p. 98). White (1948d) observes:

A great injury is often done our young people by permitting them to commence to preach when they have not sufficient knowledge of the Scriptures to present our faith in an intelligent manner. Some who enter the field are mere novices in the Scriptures. (p. 405)

Not only does White (1952) emphasise the importance of understanding the Word of God as a whole and book by book but states the importance of seeing "the relation of its parts" (p. 190).

2. White (1952) writes that students should be taught the great themes of scripture (p. 190). She advises that instruction in theology should be simple (1946, p. 223) but also writes that "a knowledge of theology as taught in the leading institutions of learning would be of great value" (1948c, pp. 583-84) to ministers preparing to work for the educated and in meeting error. Further, she suggests the memorization of Bible passages (1948c, pp. 342, 501, 556) and laments the fact that some ministers were so deficient in Bible knowledge that it was difficult for them to quote a text of scripture correctly from memory (1948a, p. 105).

3. For White (1948g) theological insights were not to remain in cognitive domains but to be translated into personal, spiritual responsibilities such as prayer, worship, and missionary outreach (pp. 147-48).

4. Ideally, theological educators and their students should spend time together outside normal classroom activity (1957, p. 211).

5. Field education should be considered a part of theological education (White, 1948a, p. 76; 1948f, p. 322; 1948h, p. 237).

6. Basic instruction in health education is important in the theological curriculum (White, 1948f, pp. 300-1; 1948h, pp. 163-64, 172; 1962, pp. 240, 246, 252-53).

7. Basic theological education is best received in one's own country (White, 1948f, 136-37).

8. Besides instruction in Scripture, ministerial students should understand the sciences (White, 1948a, pp. 105-6), as well as homiletics, etiquette, and social skills (1892, pp. 86-87; 1948d, p. 406), business training (1948g, p. 147), agriculture (1923, p. 512; 1948d, p. 219, 1957, p. 311), home management (1952, pp. 197, 216), church history (1892, p. 98), teaching principles, pastoral work (1948c, p. 256), English, and if possible, other languages (1959, p. 194). These interdisciplinary and multidisciplinary subjects were not to detract, however, from scriptural studies which were to dominate the curriculum.

Aims and Objectives of Seventh-day Adventist
Theological Education

Although the Seventh-day Adventist Church has been involved in theological education for more than a hundred years, the staff of the Department of Education at the General Conference of Seventh-day Adventists when asked if a document that identified their "aims, objectives, purposes and philosophy for theological education" (Currie, 1976, p. 1) was available, replied through its spokesman, Hammill (1976), that there was "no document of the kind you described directed particularly to theological education" (p. 1). The General Conference of Seventh-day Adventists Working Policy presents a general philosophy of Adventist education and gives a statement relative to the objectives of higher education but does not especially mention theological education.

A document prepared by Andrews University indicates purposes and objectives for Adventist theological education. It states that a worldwide system of theological education has been established for the following purposes:

1. To prepare ministers to an acceptable level of ministerial education.
2. To enable ministers to receive their education as much as possible in their home culture.
3. To encourage a limited amount of theological study outside the student's home culture in the North American Division in order to strengthen the bonds of the world church.
4. To utilize as fully as possible the limited resources of teachers and research facilities and to conserve theological education funds. (General Conference Education Department, 1976, p. 9)

These purposes are particularly applicable to Andrews University and the North American context, but adjustments would be necessary for the South Pacific Island environment.

Documents from Seventh-day Adventist colleges in the South Pacific Islands assist little in identifying specific aims and objectives of Adventist theological education in that locality. Sonoma Adventist College Information Sheet (1977) describes the purpose of that institution:

Sonoma College has been established to give Seventh-day Adventist young people the specialized training they need to fit them for God's work as Ministers, Teachers, Agriculturists, Office Workers, so that they can serve their own people. The aim of all such service is to prepare the world for Jesus' soon return. (p. 1; see appendix 3).

The Fulton College Annual Calendar (1976) lists its aims as:

1. To encourage the development of a consistent Christian character shown by loyalty to God and mankind.
2. To develop an appreciation for knowledge of the right kind.
3. To teach that labour is honourable.
4. To develop a healthy respect for the body and to encourage habits for the well-being of the mental and physical.
5. To give an understanding of the principles of democratic government and the responsibilities of citizenship. (p. 6)

Fulton College principal, Allen Sonter, outlined the specific objective of the College as providing "the Central Pacific Union (and in other Unions in some cases) with Ministers, Teachers and Office Workers" (Lali, 1975, p. 3).

With the rapid growth and development of the Seventh-day Adventist Church in the South Pacific Islands, it is crucial that closer attention be given to specific objectives in theological education. The overriding objective of both colleges is to provide trained personnel to minister, teach, and serve as denominational employees. A basic criterion, then, of the curriculum models outlined in this chapter should be to meet the objective of providing an educated, professional ministry.

Specific theological education goals which respondents considered important in Cottens (1973) Report for the Christian Church (Disciples of Christ) were:

1. To deepen the Christian commitment of students and strengthen their moral and spiritual life.
 2. To aid students in being more sensitive to the feelings, needs and attitudes of people.
 3. To train students in the professional skills for the ministries of the church.
 4. To aid students in realizing their own personal (human) growth.
 5. To train students to think theologically and critically.
 6. To transmit to students the intellectual heritage and knowledge of the Christian faith.
 7. To teach students to be continuing lifelong learners.
- (p. 29)

Such specific objectives could well be considered by Seventh-day Adventist theological educators.

Dunstone (1972) designed an instrument to discover specific objectives for theological education in the Third World. Fifty-six items were classified into six categories: basic skills, right attitudes, scholarly approach, socio-political, theological, and devotional objectives. "Respondents were asked to rate the six groups in order of importance" (p. 126) on a scale from six (very important) to one (least important). After a pilot study the questionnaire was revised, and 223 copies were mailed to Africa, Papua New Guinea, South America, and the United Kingdom. Ninety-nine responses were received. Out of 110 questionnaires sent to Papua New Guinea, forty-two of the fifty-three responses suggested the order noted in table 24.

Indigenous respondents rated the objectives in the same order of importance listed in table 24, but expatriates rated theological knowledge eight percent higher, placing it in second place.

TABLE 24
 IMPORTANCE OF GROUPS OF OBJECTIVES--PAPUA NEW GUINEA
 N=42

	No. of responses to each point on scale						Total	Percent	Relative Importance
	6	5	4	3	2	1			
Socio-political	5	3	7	6	9	12	121	48	5th
Theological	6	12	8	8	6	2	166	65.9	3rd
Basic skills	9	4	11	9	9	-	163	64.7	4th
Right attitudes	8	11	7	10	6	-	173	68.7	1st
Scholarly approach	2	2	3	5	10	20	89	35.3	6th
Devotional	12	10	6	4	2	8	170	67.5	2nd

Source: A. S. Dunstone, "Theological Education in Developing Countries with Special Reference to Papua New Guinea (M.Ed. dissertation, Leicester University, 1972), p. 139.

Expatriates placed devotional growth seven percent higher, which made it first in their order of relative importance.

Table 25 lists the rank orders of the fifty-eight specific theological education objectives that were categorized under the six objectives noted in table 24. They are organized in the order of their scores. Among the socio-political objectives the objective that received the highest score was "to help students to understand the social and political needs of the communities in which they will be working" (Dunstone, 1972, p. 149). The highest scoring objective in the theological and allied knowledge group was "to help students to see the great themes running through the Bible," while "an understanding of Christian ethics was rated second" (p. 149). The highest scoring objective of the fifty-eight basic skills was counseling abilities. Second was the skill of "showing the relevance of the Bible to daily life" (p. 149). Among the cluster of attitude objectives, "to help explore the meaning of loving all kinds of people" (p. 149) was rated highest within the group.

A similar study among Seventh-day Adventist administrators, ministers, students, and theological educators may help to develop a curriculum approach based on specific objectives and needs.

Curriculum Models

The curriculum model outlines presented in this section are designed to meet the needs of a fast-growing and developing Adventist Church in the South Pacific Islands. The models incorporate many of the current trends noted in the review of literature and suggestions noted earlier in this chapter. The Diploma of Theology curriculum models are designed for persons having completed ten years of

TABLE 25
RANK ORDERS OF FIFTY-EIGHT THEOLOGICAL EDUCATION OBJECTIVES

Short title of Objective	Africa	P.M.G.	Miscellaneous	Indigenous	Rate	Short title of Objective	Africa	P.M.G.	Miscellaneous	Indigenous	Rate
1. Skill of Counselling	2	1	1	1	1	29. Question bible of church	26	30	22	42	26
2. Attitude of Loving	1	3	5	4	1	31. Overcoming tribal hatreds in themselves	36	26	34	43	22
3. Relevance of Bible	3	4	4	3	4	32. Skill in analogies	39	25	40	22	36
4. Knowledge of Biblical themes	4	6	2	2	6	33. Interest in other denominations	23	37	36	36	30
5. Attitude of Listening	4	10	3	12	1	34. Understanding urbanization	34	33	34	30	39
6. Attitude of being a servant	12	2	14	6	7	35. Desire to rest vacation	31	40	32	30	37
7. Knowledge of ethics	6	12	7	5	10	36. Ability to defend ethics	26	38	45	39	43
8. Attitude to own family	7	8	9	8	4	37. Skill in office admin.	24	42	37	30	40
9. Ability to make sermons	10	8	14	8	15	38. Skill in religious education	44	36	37	37	38
10. Knowledge of Biblical history	9	22	6	7	13	39. Knowledge of basic psychology	44	41	35	33	42
11. Relationship with laymen	12	5	18	13	13	40. Understanding dogmas	39	39	40	39	44
12. Saying Prayers	14	20	7	20	11	41. Knowledge of dogmas	31	33	37	37	30
13. Understanding social needs	19	17	9	10	15	42. Overcome tribal hatred in others	36	32	49	46	35
14. Regular habits of work	26	11	12	26	8	43. Understanding increases	46	43	43	43	43
15. Help students to study	18	15	16	25	9	44. Ability to conduct business meetings	42	45	47	39	47
16. Ask what Church is for	38	7	9	14	17	45. Specialist Training	39	46	44	35	49
17. Skill of converting	16	12	22	20	19	46. Ability to conduct ethics	30	43	40	47	40
18. Attitude of working with other denominations	10	22	25	11	27	47. Leadership in non-religious sphere	34	48	45	45	48
19. Charismatic worship	7	35	13	22	12	48. Knowledge of other religions	47	49	32	48	46
20. Importance of good example	19	12	29	14	20	49. Skill of living on budgeted income	47	30	48	34	44
21. Skill of public speaking	31	18	18	26	20	50. Preservation of traditional skills	58	47	53	55	50
22. Sympathy towards agnostic questions	14	26	20	33	18	51. Skill of Christian Journalism	47	51	52	48	51
23. The attitude of peace-making	26	15	22	22	25	52. Skill in property maintenance	53	52	56	50	53
24. Interest in relation between traditional and Christian belief	16	20	29	29	23	53. Knowledge of hymns	51	55	50	51	53
25. Love of Study	18	19	25	14	23	54. Ability to pass exams	54	54	54	53	53
26. Knowledge of Church History	19	30	17	14	28	55. Knowledge of basic music	56	56	50	57	52
27. Desire to meet social needs	26	28	25	26	28	56. Ability to write hymns	54	52	57	51	57
28. Attitude of questioning ministerial training	24	29	21	14	32	57. Skill in driving	56	57	58	56	58
29. Work as religious professionals	42	22	31	14	33	58. Knowledge of M.T. Greek	52	58	55	58	56

Source: A. S. Dunstone, "Theological Education in Developing Countries with Special Reference to Papua New Guinea (M.Ed. dissertation, Lafayette University, 1972), pp. 152-54. (adapted)

education and who would not be eligible for degree-level studies unless Grade Twelve were successfully completed. The Degree curriculum models are designed for students who have successfully completed Grade Twelve.

In advancing the proposed curriculum models, a strong emphasis on professional studies, and a somewhat de-emphasized approach to the liberal arts studies may be noted. These curriculum models have been designed recognizing that a majority of students completing either a Diploma or Bachelor's Degree may never have the opportunity of commencing a second degree, and that these persons are being educated to serve their church as ministers. All but one of the degree curriculum models have followed a trend observed in chapter VI--the preference of the professional degree, Bachelor of Theology, over a Liberal Arts degree. It appears that in this region of the world where so few have the opportunity of higher education, a combination of functional and professional subjects designed to equip for ministry is desirable.

Prerequisite Suggestions

1. Applicants for the Diploma of Theology should have successfully completed a minimum of ten years of consecutive schooling--the equivalent of Grade Ten in Papua New Guinea or Form Four in Fiji.
2. Character references, preferably from the local mission, the secondary-school principal, and a village or community leader where the prospective student has resided during vacations, should be provided.
3. A current medical report should be required.
4. Applicants who have an entirely secular educational background should be offered the choice of completing one year of preliminary

studies in Old and New Testament History and Bible Doctrines, or sit for entrance tests in these subjects. This approach would ensure sufficient background for ensuing ministerial studies.

Organizational Suggestions

Most subjects at Fulton and Sonoma Colleges are currently taught for the entire school year. Two former students suggested changing to either a semester or quarterly system (Lopa, 1976, p. 3; Paul, 1976, p. 3). This would permit students to cover more subjects at less depth. Some models are similar in curriculum content except for the fact that they are arranged on a quarterly, semester, module, or term basis. It should be observed that the length of teaching periods vary to suit current practice in Adventist schools in the South Pacific in some of the curriculum models.

With the emphasis on the professional-practical field education type of training noted as a Third World trend in the review of literature, one aspect in many of the curriculum models would be to provide suitable exposure to field-oriented learning. In an endeavor to inculcate responsibility as well as to provide valuable field experience for students, it is suggested that students engage in weekly pastoral-evangelistic field experiences. These experiences may involve assisting pastors, acting as hospital chaplains, conducting regular Bible studies, fulfilling church office responsibilities, and leading out in college work and community activities. In the field-work tutorials scheduled in some of the curriculum models, students could share experiences and problems and capture fresh insight, concepts, and methods of approach from the total resources of students and staff.

"Hidden" Curriculum Suggestions

The curriculum design suggests that during the years theological students are engaged in Biblical studies that they embrace every scriptural book and major doctrine. Further, to make Bible subjects practical and meaningful the students should prepare sermon outlines and Bible studies in the language they expect to use in their ministry.

For a minimum of six weeks each year it is suggested that theological staff and students engage in field evangelistic programs in villages, towns, and cities, and where it is possible, senior students organize and conduct the evangelistic outreach. During summer vacations ministerial students would be encouraged to engage in literature evangelism or join a witnessing team to an unevangelized area.

Diploma Curriculum Models

Model One

Table 26 outlines a theological curriculum model for the South Pacific Islands at Diploma level. It follows a quarterly curriculum pattern which may be considered a striking change when compared to Fulton and Sonoma's yearly arrangement, as noted in tables 16 and 19. The curriculum content of this model is analyzed in table 30 which outlines requirements in religion, general education, and electives.

The outstanding emphasis in this curriculum model is the time and credit given to practical theology and field education. A total of 76.5 credits or 38.93 percent of the curriculum is devoted to these two areas (see table 31). Practical theology involves such

TABLE 26
CURRICULUM MODEL ONE--DIPLOMA OF THEOLOGY
QUARTERLY ARRANGEMENT

FIRST QUARTER	SECOND QUARTER	THIRD QUARTER	FOURTH QUARTER
<p>Introduction to O.T. (Pentateuch) 3</p> <p>Theology I 3</p> <p>Public Speaking 2</p> <p>Typing I or elective 2</p> <p>English (reading techniques) 2</p> <p>Church History I (South Pacific) 3</p> <p>Field work tutorial .5</p> <p><u>16.5</u></p>	<p>Historical and Poetical Writings 4</p> <p>Theology II (Prophetic Guidance) 4</p> <p>Art of Preaching I 3</p> <p>Typing II or elective 2</p> <p>Church History II 3</p> <p>Field Work Tutorial 3</p> <p><u>16.5</u></p>	<p>Field Practicum (village situation) 4</p> <p>Workshop in Child Evangelism 4</p> <p>Workshop in Lay Training 5</p> <p>Field work tutorial 1</p> <p><u>16</u></p>	<p>Teaching Principles and Methods 3</p> <p>Theology III 4</p> <p>Art of Preaching II 3</p> <p>Typing III or elective 2</p> <p>Church History III 3</p> <p>(Nominational History)</p> <p>Field work tutorial .5</p> <p><u>16.5</u></p>
<p>Daniel 3</p> <p>Life and Teachings of Jesus 5</p> <p>Special English or elective 2</p> <p>Evangelism I 3</p> <p>Sociology 3</p> <p>Field Work Tutorial .5</p> <p><u>16.5</u></p>	<p>Revelation 4</p> <p>Music 2</p> <p>Crop Management or elective 2</p> <p>Evangelistic Aids 3</p> <p>Physiology 2</p> <p>Psychology 3</p> <p>Field Work Tutorial 3</p> <p><u>16.5</u></p>	<p>Field Practicum (urban situation) 4</p> <p>Workshop in Youth Ministry 4</p> <p>Workshop in Health Principles and remedies 5</p> <p>Field Work Tutorial 1</p> <p><u>16</u></p>	<p>Pastoral Ministry 4</p> <p>Cultural Anthropology 3</p> <p>Christian Education 3</p> <p>Woodwork or elective 3</p> <p>Health Evangelism 3</p> <p>Field work tutorial .5</p> <p><u>16.5</u></p>
<p>Major and Minor Prophets 5</p> <p>Comparative Religions 3</p> <p>Workshop in Human Relations 3</p> <p>Agricultural Science or elective 2</p> <p>Elective 3</p> <p>Field Work Tutorial .5</p> <p><u>16.5</u></p>	<p>New Testament Epistles 5</p> <p>Theology and Principles of Mission 3</p> <p>Church Business Principles (workshop) 3</p> <p>Worship or elective 2</p> <p>Building Construction 3</p> <p>Field Work Tutorial 3</p> <p><u>16.5</u></p>	<p>Field Practicum (urban or village) 6</p> <p>Workshop in Communications 4</p> <p>Workshop in Administration and Leadership Principles 5</p> <p>Field Work Tutorial 1</p> <p><u>16</u></p>	<p>Church Administration (workshop) 3</p> <p>Church Growth Principles 4</p> <p>Mechanical Maintenance or elective 2</p> <p>Evangelism III 4</p> <p>Evangelistic Aids or elective 3</p> <p>Field Work Tutorial .5</p> <p><u>16.5</u></p>

Note: The curriculum is based on 45 minute teaching periods. Graduation requirements would include: minimum credits--196.5; 300 hours of selling gospel literature or 300 hours of vacation witnessing; participation in a Vacation Bible School, Junior Missionary Volunteer Society, or a Pathfinder Club; completion of Master Guide requirements.

subjects as public speaking, art of preaching, and evangelism. Field education refers to practical field work and field work tutorials. Model one emphasizes professional-practical studies resembling the socio-cultural designs as outlined in table 22. With teachers and students both involved in weekly and yearly field-related activities and tutorials, curriculum content would more likely center in socio-cultural needs and objectives. With this emphasis classroom learning may become more closely aligned to real-life ministry. In this curriculum knowledge becomes integrated with practice, and the cognitive is linked to field experience. Latourette (1936) suggested that theological education curriculum "be reorganized around the principle of fitting their students for the actual conditions--religious, moral, social, and economic--in which their prospective parishioners live" (p. 178). Another possible advantage with a field-oriented curriculum would be the more rapid contextualization of each subject. Many subjects are sequential in this curriculum design. For example, Public Speaking precedes Art of Preaching, both Old and New Testament subjects are arranged consecutively, and foundational subjects are introduced early in the curriculum.

General educational subjects introduce ministerial students to several fields of study important for ministerial candidates such as sociology, psychology, and anthropology (see table 32). Only one English course is required which would be designed to improve reading skills and techniques for college-level study. A broad foundation is laid in health science, a topic which has become increasingly important in gospel ministry (Fountain, 1975, pp. 101-112; Hardinge, 1973,

pp. 1-6; Nute, 1966, p. 3; Westberg, 1971, pp. 177-179; Witmer, 1962, pp. 111, 113).

Two workshops are listed for the third quarter of each year in this curriculum model. They are to be conducted by local mission, Union, and Division departmental personnel in conjunction with college teaching staff. This curriculum strategy would acquaint ministerial students with the various functions of church activity which ministers are expected to promote. It may prove a helpful innovation in creating dialogue and communication between students and men with years of ministerial experience.

Another feature to be noted in this curriculum model is that each Biblical book is studied in such classes as, Introduction to Old Testament, Historical and Poetical Writings, Daniel, Major and Minor Prophets, Life and Teachings of Jesus, New Testament Epistles, and Revelation. On completion of these subjects, students should have an adequate understanding of Biblical content.

Twenty-five elective subjects are available in this curriculum model, but as the outline suggests, students who do not have a proficiency in Typing would find this the most beneficial subject to study.

Graduation requires more than credit hours. Students must have been engaged in selling gospel literature for at least one vacation or been involved in vacation witnessing programs such as youth camps, street evangelism, village evangelism, or some alternative phase of outreach ministry. Graduates also must have assisted in helping to organize or conduct either a Vacation Bible School, a Junior Missionary Volunteer Society, or a Pathfinder Club. All

these activities are part of the Church's on-going youth ministry in the South Pacific Islands. The Master Guide requirement ensures that the trainees have an exposure to youth-leadership qualities.

The curriculum is so designed that in the event of staff shortages or low enrollments, first and second year subjects may be taught in alternating years. This plan would, however, spoil the sequential design of curriculum content. It appears that the minimum credits of 196.5 is high, particularly in view of the fact that the degree curriculum models require 192 credit hours. It should be observed however that this curriculum model is based on forty-five minute teaching periods. The weekly time difference between this approach and a fifty-five minute period amounts to 165 minutes--the equivalent to 3.66 class periods of forty-five minutes.

Model Two

The second model, outlined in table 27, is arranged on a semester basis. It may be considered less striking than model one, for many colleges within Australasia follow semester curriculum arrangements, while few have embarked upon a quarterly arrangement. Class periods are of forty-five minutes duration, the same as in model one, table 26.

The curriculum emphasis is similar to that outlined in model one (see the percentages in table 32), with major stress being given to professional-practical studies. In the first model, field education was given 25.5 credits, but in the second it receives only nine credits. In the current curriculum at Fulton and Sonoma Colleges no academic credit is given for field education (see tables

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TABLE 27
CURRICULUM MODEL TWO--DIPLOMA OF THEOLOGY
SEMESTER ARRANGEMENT

FIRST SEMESTER		SECOND SEMESTER	
	Credits	FIRST YEAR (Even Years)	Credits
Law and Early Writings (On-Song)	4	Field Practicum (village situation)	2
Prophetic Guidance	3	Workshop in Child Evangelism	3
Theology I	4	Workshop in Lay Training	3
Homiletics	4	Teaching Principles and Methods	4
Typing I or elective	3	Theology II	4
English I (reading skills)	3	Art of Preaching	4
Church History I	4	Typing II or elective	3
Workshop in Human Relations	4	Church History II	4
Field Work Tutorial	2	Field Work Tutorial	4
	<u>27.5</u>		<u>27.5</u>
		SECOND YEAR (Odd Years)	
Daniel	2	Field Practicum (urban situation)	2
Revelation	2	Workshop in Youth Ministry	3
Life and Teachings	4	Workshop in Health Principles	3
Agriculture or elective	3	Christian Psychology	3
Personal Evangelism	3	Seminar in Christian Education	4
Evangelistic Aids	3	Pastoral Ministry	4
Sociology	3	Cultural Anthropology	3
Physiology	3	Workshop or elective	3
Christian Evidences	3	Workshop in Church Business Principles	3
Field Work Tutorial	2	Field Work Tutorial	4
	<u>26.5</u>		<u>26.5</u>
		THIRD YEAR	
Major and Minor Prophets	4	Field Practicum (urban or village)	2
Church Growth	3	Workshop in Communications	3
Theology and Principles of Mission	3	Workshop in Leadership Principles	3
Remedial English or elective	3	New Testament Epistles	4
Music	2	Building Construction or Mechanics	3
Public Evangelism	4	Evangelistic Aids or elective	3
Evangelistic Aids	2	Contemporary Theology or elective	4
Worship or elective	3	Preparation for Ministry	4
Building Construction or Mechanics	3	Field Work Tutorial	2
Field Work Tutorial	2		
	<u>27.5</u>		<u>26.5</u>

Note: This curriculum is based on 45 minute teaching periods. Graduation requirements would include: minimum credits 164; 100 hours of vacation Literature Ministry or 300 hours of vacation witnessing; completion of Master Guide requirements.

16 and 19), therefore this aspect of this model may be more acceptable. The main purpose in offering this model, which has similar emphasis to that of model one, is to demonstrate a semester arrangement.

Model Three

Table 28 offers a third model for South Pacific Island theological education at Diploma Level. This curriculum design is constructed on a term basis. Currently, Fulton and Sonoma colleges both operate on a term basis. With six weeks devoted to Field Practicum each year, a term can be severely disrupted. However, in this model the term varies. The first term is scheduled for eleven weeks, the second for seventeen (lengthened to accommodate six weeks of field practicum), while the third term lasts ten weeks. It will be noted that each final term has two less credits than each first term. This arrangement helps balance the academic load in the shorter and larger terms.

A feature of this curriculum model is that in each term there is at least one workshop and a seminar. This curriculum strategy may help to reduce the number of lectures and permit more team-teaching and student participation. Each workshop concentrates on a particular church department. Ideally, personnel from a local mission, one of the Unions, or the Australasian Division would direct and team-teach these workshops.

Although the academic loading appears high, it must be noted that class periods are thirty-five minutes in length and the study

TABLE 28
CURRICULUM HOURS, THREE--SEMESTER OF THEOLOGICAL
TOPIC AREA/REQUIREMENT

TERM I		TERM II		TERM III	
FIRST YEAR		FIRST YEAR		FIRST YEAR	
	Credits		Credits		Credits
Orientation	3	Workshop in Temperance Ministry	3	Workshop in Christian Education	3
Workshop in Sabbath School Ministry	3	Seminar in Witnessing	3	Seminar in Character Development	2
Seminar in Human Potential	3	Introduction to New Testament	4	Seminar in Literature Ministry	2
Reading Techniques	3	Sociology	3	Life and Teachings	4
Biblical Theology I	4	Prophetic Guidance	4	Art of Preaching I	3
Introduction to D.T. (Pentateuch)	4	Historical and Prophetic Writings	4	Typing III or elective	3
Public Speaking	3	Typing II or elective	3	Church History	4
Typing I or elective	3	Field Practicum	3	Music or elective	2
Concurrent Field Work Tutorial	1	Concurrent Field Work Tutorial	1	Concurrent Field Work Tutorial	1
	27		28		25
SECOND YEAR		SECOND YEAR		SECOND YEAR	
	Credits		Credits		Credits
Workshop in Lay Training	3	Workshop in Health Ministry	3	Workshop in Youth Ministry	3
Seminar in Human Relations	3	Seminar in Child Evangelism	3	Art of Preaching II	3
Biblical Theology II	4	Revelation	4	Agriculture II	3
Personal Evangelism	4	Psychology	3	Laboratory in Village Agriculture	3
Seminar in Public Affairs and Religious Liberty	2	AgriCulture I	3	Major Prophets	4
Dante	4	Public Evangelism	3	Acts and New Testament Epistles	4
Mechanics or elective	4	Field Practicum	2	Church History II	4
Christian Education and Teaching Principles	3	Church History I	4	Concurrent Field Work Tutorial	1
Concurrent Field Work Tutorial	1	Concurrent Field Work Tutorial	1		
	27		28		25
THIRD YEAR		THIRD YEAR		THIRD YEAR	
	Credits		Credits		Credits
Workshop in Marriage and Family Life	3	Workshop in Communications and Radio Ministry	3	Workshop in Administration and Leadership Principles	3
Seminar in Evangelistic Leadership	3	Seminar in Church and Society	3	Seminar in Christian Lifestyle	3
Biblical Theology III	4	Comparative Religions	3	Minor Prophets	4
Physiology	4	Anthropology	3	Evangelistic Aids II or elective	3
Christian Evidence	2	Health Evangelism	3	Preparation for Ministry	4
Seminar in Stewardship and Development	2	Pastoral Ministry	4	Church Growth Principles	4
Evangelistic Aids I	3	Electives	4	Electives	3
Building Construction or elective	3	Field Work Practicum	3	Concurrent Field Work Tutorial	1
Concurrent Field Work Tutorial	1	Concurrent Field Work Tutorial	1		
	27		28		25

Note: Based on 35 minute periods. The length of the terms would vary: eleven weeks for first term, seventeen for the second, and ten for the third.

load is similar to what diploma students at Fulton had in 1976 (see table 16).

It will be observed in the analysis of this curriculum seen in table 32 that there is a suitable balance between academic and professional studies with practical theological subjects dominating the curriculum. This emphasis follows a third world theological curriculum trend which stresses practical, professional, and contextual studies. It may be noted in table 32 that religion requirements absorbs 69.17 percent of the curriculum, while general educational subjects fill 19.58 percent, and electives claim 11.25 percent of the total 240 credits.

Model Four

The curriculum outline in model four, table 29, is less flexible than the previous three models for it has only three elective credits scheduled in the 196 credit program. Religion requirements constitute 71.94 percent of the curriculum and general education studies represent 26.53 percent, while the electives are down to 1.53 percent. In this outline no field work tutorials are listed and no field practicum is planned for the first year of study. The number of academic credits per term are less than those required in model three and the class periods are five minutes longer. Practical theology subjects consume more than twenty-five percent of curriculum credits, so this is the dominant feature of the curriculum. Additional features of this curriculum model are the inclusion of philosophy and the requirement that students take most of the subjects offered.

TABLE 29
CURRICULUM MODEL FOUR--DIPLOMA OF THEOLOGY
TERM ARRANGEMENT

	TERM I	TERM II	TERM III
	<u>Credits</u>	<u>FIRST YEAR</u>	<u>Credits</u>
		<u>Old Testament II (Historical Writing)</u>	<u>4</u>
Old Testament I (Pentateuch)	5	Theology I	4
New Testament I (Gospels)	5	Educational Psychology	3
General Psychology	3	Personal Evangelism	3
English I	3	Personal Evangelism Practicum	2
Philosophy I	3	Philosophy II	3
Typing I	3	Typing II	3
	<u>22</u>		<u>22</u>
		<u>SECOND YEAR</u>	
New Testament II (Acts)	4	Field Practicum	12
Bible Teaching Techniques	3	Youth Ministry Workshop	3
Physiology	3	Science and Religion Seminar	3
Public Evangelism	5	Lay Training Workshop	3
Daniel	4		<u>21</u>
Art of Preaching	3		
	<u>22</u>		
		<u>THIRD YEAR</u>	
New Testament II (Epistles)	5	Field Practicum	12
Theology III	4	Workshop in Communications	3
Church History II (South Pacific)	4	Workshop in Temperance and Health	3
Building Construction	4	Workshop in Child Evangelism	3
Anthropology	3		<u>21</u>
Elective	3		
	<u>22</u>		
		<u>OLD TESTAMENT III (POETIC WRITINGS)</u>	<u>Credits</u>
		Theology II	4
		Philosophy of Christian Education	5
		Public Speaking	3
		Sociology	4
		Typing III	3
			<u>22</u>
		<u>REVELATION</u>	<u>Credits</u>
		Revelation	5
		Church History I (1st-20th Century)	5
		Health Evangelism	4
		Mechanics	4
		Principles of Leadership	4
			<u>22</u>
		<u>MAJOR AND MINOR PROPHETS</u>	<u>Credits</u>
		Pastoral Ministry	5
		Agricultural Techniques	5
		Evangelistic Aids	3
		Church Growth Principles	4
			<u>22</u>

Note: Based on 40 minute periods.

Model Five

Curriculum model five is based on forty-minute periods. It should be noted that twenty-two forty-minute periods occupy the same amount of teaching time per week as sixteen periods of fifty-five minutes--a total of 880 minutes per week.

There are some new features in the model outlined in table 30 compared to the other curricula presented. In the first place each term is of equal length, ten weeks, which is comparable to the quarterly arrangement. Then, field education is sandwiched between the second and third terms for a period of eight weeks.

Another distinctive feature in this curriculum model is the predominance given to general educational subjects. General educational requirements constitute 55.38 percent of the curriculum, religion requirements another 41.54 percent, and elective subjects only 3.08 percent (see table 30). Currently at Fulton and Sonoma Colleges the curricula are not flexible, due to staffing shortages, and do not allow electives. The introduction of some elective subjects would make the curriculum more student-oriented.

It will be observed under religion requirements that the academic subjects are reasonably balanced so far as credits are concerned but that practical theology and field education predominate with a total of thirty-six credits. Although only two credits are given for each eight-week block of field education, there is a credit for a weekly Field Work Seminar each term in which students and staff would share, discuss, and plan their weekly field work programs.

The general education requirements have a spread similar to

that of a liberal arts curriculum but with an emphasis on English, health, psychology, and typing. In the other four curriculum models English was not stressed.

Model Six

An example of modular curriculum planning, which could be a useful innovation where flexibility is desirable, is found in table 31. The curriculum could be team taught and use self-contained modules that may last a few days or a few weeks. Ideally specific modules may be introduced before students participated in certain field education assignments which required particular skills. The modules, with some exceptions, could be arranged in any order. It would possibly be best to teach six or seven modules, such as orientation units, concurrently. Teaching the units just before they are needed "gets away from the idea of storing up knowledge for years ahead when it might be needed, and aims at providing what is needed now" (Harrison, 1976, p. 11). Some modules could be designed as self-instructional kits, others could be prepared on cassettes, and some would be undertaken in teacher-guided research. If this curriculum-module approach were experimented with, faculty would need to determine a suggested order that would meet the specific needs of their situation. Some modules may be replaced by more appropriate modules to meet either individual or corporate needs. Further, some modules may be preferred as core requirements, others as electives. Harrison (1976) suggests that the benefits of this type of curriculum are "better motivation, much better transfer to life, and better retention" (p. 11).

TABLE 31
CURRICULUM MODEL, SIX--DIPLOMA OF PROFICIENCY

Subject	Biblical Studies	Theological Concepts	Miscellaneous Concepts	Anthropological, Sociological, Psychological, Ethical, and Health Concepts	Festivals and Applied Psychology	Christian Educational Perspective	Practical Arts, Crafts and Sciences	Field Education
Orientation Period	<p>Individuality</p> <ol style="list-style-type: none"> Who am I? Why am I here? Where am I going? 	<p>Christian perspectives on individuals and culture</p>	<p>Your place in the history of the South Pacific Islands of the S.P.A. Church</p>	<p>Alternative views on life and culture</p> <ol style="list-style-type: none"> Cultural Scientific Religious Counter 	<p>How to study Bible student in college and community activities</p>	<p>Christian perspectives on education</p> <ol style="list-style-type: none"> Why Christian college? Integration of faith and learning Secular learning versus Christian learning How Christians react to higher education 	<p>Indigenous arts and crafts</p>	<p>Assistant Pastor</p>
Notes	<p>BIBLICAL STUDIES</p> <ol style="list-style-type: none"> Revelation and Inspiration Genuineness, authenticity and canonicity of Scripture Divine authority of Old and New Testament 	<p>Theological Concepts</p> <ol style="list-style-type: none"> Definition and purpose for Theological roots and relationships to religion Sources, limitations and methods <p>Divisions:</p> <ol style="list-style-type: none"> Exegetical Historical Systematic Practical 	<p>Theologians and Philosophers--A.C.</p>	<p>Theology and Ethics</p> <p>Island concepts of deity</p>	<p>Relationship of theological concepts to practice</p> <ol style="list-style-type: none"> Bible study Prayer Devotions Meditation 	<p>A theology of Christian Education</p>	<p>Typing I</p>	<p>Bible Teaching--Elementary and High School levels</p>
	<p>Pentateuchal studies</p> <p>Genesis--Deuteronomy</p>	<p>Theology</p> <ol style="list-style-type: none"> God's character, existence (trinity), personality, attributes, and names God's works, decrees, creation, preservation, and providences 	<p>Non-Christian World Views</p> <p>Atheism Agnosticism Pantheism Polytheism Dualism Deism</p> <p>Archaeological Evidence</p>	<p>South Pacific Cultural Anthropology</p>	<p>Techniques in speaking for God</p>	<p>Christian Education-- perspectives on man and culture</p> <p>The clash between Christianity and cultures</p>	<p>Typing II</p>	<p>Rural Evangelistic Team Leader</p>

TABLE 31--Continued

Biblical Studies	Theological Concepts	Historical Concepts	Anthropological, Sociological, Psychological, Ethical, and Health Concepts	Pastoral and Applied Psychology	Christian Educational Perspectives	Practical Arts, Crafts and Sciences	Field Education
The four Gospels	<p><u>Soteriology</u></p> <ol style="list-style-type: none"> 1. God's purpose, plan and method 2. Conversion 3. Justification and regeneration 4. Abiding in Christ--union 5. Sanctification 6. Perseverance and Grace 	The Ecumenical Movement	Evolution of South Pacific Island Religions	Funerals, weddings, baptisms, communion, and special church services	Small group dynamics	Agriculture II	Youth Evangelism
Acts and the Epistles	<p><u>Pneumatology</u></p> <p>The Person and Work of the Holy Spirit</p> <p><u>Ecclesiology</u></p> <ol style="list-style-type: none"> 1. Concept and meaning of church 2. Organization, government, worship and discipline of early church 3. The ordinances, ministry and destiny of the church 	Non-Christian Religions	Cultural Leadership Principles in the South Pacific Village Structure Indigenous custom	Church Manual Ministers Manual Church organization	Leadership Principles and Communion methods	Indigenous Arts and Crafts	Hospital and Jail Chaplaincy
Revelation	<p><u>Eschatology</u></p> <ol style="list-style-type: none"> 1. Last Day Events--Judgment 2. Second Coming, Millennium and Resurrection 3. New Earth 	Lessons from church growth in the Third World	Ethics	Training laity for service	Developing human potential in self and others.	Building Construction	Personal Evangelistic Activities

Modules--
Continued

TABLE 31--Continued

Biblical Studies	Theological Studies	Historical Concepts	Anthropological, Sociological, Psychological, Ethical, and Health Concepts	Pastoral and Applied Psychology	Christian Educational Perspectives	Practical Arts, Crafts and Sciences	Field Education
Pre-exile historical writings Joshua-- II Chronicles	Angelology 1. Origin, nature, and fall 2. Work and destiny 3. Demons 4. Satan	Thought-makers from 30 A.D.--1400 Theologians Philosophers	Spirit and Spirit worship Traditional beliefs Cargo Cults	Successful preaching Art in the South Pacific	Teaching techniques and principles	Mechanics	Rural Evangelistic Leader
Post-exile historical writings Ezra--Ezra and Esdras Experiencial writings Job--Song of Sol.	Anthropology 1. Creation and character of man 2. Moral nature and God's image 3. Probation, temptation, and fall	Reformation Leaders 1400--1800	Psychology	Pastoral Preparation urban and rural	Religious Instruction programs Elementary schools Secondary Schools University Bible Schools Baptist Classes	Agriculture	Urban Evangelistic Team Member
Major Prophets Isaiah--Daniel	Hamartiology 1. Origin, reality, and nature of sin 2. Extent, result, and penalty of sin	The Age of Mission with emphasis on the South Pacific	Psychology of character development	Evangelistic methods	Child Evangelism Vacation Bible Schools Story Hour J.H.V.'s and Pathfinder Clubs Sabbath Schools	Health Education I	District Departmental Leader
Minor Prophets Hosea--Malachi	Christology 1. The person of Christ His preexistence, incarnation, and exaltation 2. The work of Christ--as prophet, priest, and king	The Church in the twentieth century	Sociology	Health Evangelism	Marriage and Family Life education	Health Education II	Child Evangelism

Modules--
Continued

TABLE 32
ANALYSIS OF DIPLOMA LEVEL CURRICULUM MODELS

	Model (Table 25) One	Model (Table 26) Two	Model (Table 27) Three	Model (Table 28) Four	Model (Table 29) Five
RELIGION REQUIREMENTS					
Church History	9 (4.58Z)	8 (4.88Z)	12 (5.00Z)	9 (4.59Z)	9 (4.62Z)
Field Education	25.5 (12.98)	9 (3.49)	18 (7.5)	24 (12.24)	15 (7.68)
New Testament	14 (7.12)	10 (6.10)	16 (6.66)	19 (9.69)	12 (6.15)
Old Testament	15 (7.63)	10 (6.10)	20 (8.33)	22 (11.22)	12 (6.15)
Practical	51 (25.95)	45 (27.44)	77 (32.08)	51 (26.02)	21 (10.77)
Theology	17 (8.65)	22 (11.41)	23 (9.58)	16 (8.16)	12 (6.15)
	131.5 (66.92)	104 (61.41)	166 (69.17)	141 (71.94)	81 (41.54)
GENERAL EDUCATION REQUIREMENTS					
Agriculture	3 (1.53)	3 (1.83)	3 (1.25)	3 (1.53)	12 (6.15)
Anthropology				3 (1.53)	6 (3.08)
Applied Arts	3 (1.53)	3 (1.83)		3 (1.53)	6 (3.08)
Building Construction	3 (1.53)	3 (1.83)			3 (1.53)
Business	3 (1.53)	3 (1.83)			6 (3.08)
Communications	4 (2.04)	3 (1.83)	6 (2.5)		6 (3.08)
Education	7 (3.56)	8 (4.88)	6 (2.5)	6 (3.06)	12 (6.15)
English	2 (1.02)	3 (1.83)	3 (1.25)	3 (1.53)	3 (1.53)
General Philosophy				6 (3.06)	12 (6.15)
Health	10 (5.09)	6 (3.66)	14 (5.83)	6 (3.06)	6 (3.08)
Indigenous Cultural Art				4 (2.04)	3 (1.53)
Mechanics	2 (1.02)	3 (1.83)	9 (3.75)		3 (1.53)
Music	3 (1.53)	3 (1.83)	3 (1.25)	6 (3.06)	9 (4.62)
Psychology	3 (1.53)	3 (1.83)	3 (1.25)	3 (1.53)	6 (3.08)
Sociology				9 (4.59)	9 (4.62)
Typing	40 (20.36)	40 (24.39)	47 (19.58)	52 (26.53)	108 (55.38)
	25 (12.72)	20 (12.20)	27 (11.25)	3 (1.53)	6 (3.08)
ELECTIVE REQUIREMENTS	196.5 (100Z)	164 (100Z)	240 (100Z)	196 (100Z)	195 (100Z)
TOTAL					

Bachelor-degree Curriculum Models

Introduction

Advanced education (beyond Grade Twelve in this context) takes place amid an enduring historic tension between contemporary and traditional concerns, practical and theoretical education, and the general and specialized aspects of empiricism. Theological training has not escaped the dynamics of this continuing tussle. With an European heritage, ministerial education has traditionally emphasized classical studies in Scripture, theology, and church history. In recent years, however, and with much agitation from Third World theological educators, curricular innovations have been promoted which emphasize vocational skills. Both approaches have merit (Hull, 1976, p. 134). The purpose of the bachelor-degree curriculum models presented in this chapter is to achieve an educational maturity which effectively balances both emphases.

Model Seven

The curriculum degree outlined in table 33 is designed as a Bachelor of Theology model. Bachelor of Theology curricula are more popular in the Third World context than liberal arts curricula (see table 21). It appears that a possible reason for this is that the liberal arts emphasis is too general for students of developing countries who, after twelve years of background education, want to provide prevocational, career training, and professional education.

This curriculum model has been designed to be flexible. The total religion requirements represent 55.21 percent of the required 192 credit hours, with the major emphasis on academic

TABLE 13
CHRISTIAN WORK, SEVEN--REDACTOR OF THEOLOGY DEGREE
QUARTERLY ASSIGNMENT

	FIRST QUARTER	SECOND QUARTER	THIRD QUARTER	FOURTH QUARTER	
FIRST YEAR					
Theme: Foundations and Biblical Backgrounds					
Understanding the Old Testament	3	Introduction to Biblical Hermeneutics	4	Understanding the New Testament	3
English I--Library Science and Research Papers	3	Elective (English II--Reading Job)	3	Elective (English III--Remedial Language Lab)	3
Elective (Human Development and Learning)	4	Philosophy for Education	4	Educational Psychology or elective	4
Communication Skills	3	Group Dynamics and Leadership	3	Public Speaking	3
Elective (Health Education)	2	Elective (Community Health Project)	2	Eileen White Health Concepts	2
	16	16	16	16	
Vacation: Literature Ministry					
SECOND YEAR					
Theme: Foundations and Old Testament Studies					
Pastoralech Writings	4	Historical Writings (O.T.)	4	Expositional Writings (Job--Song)	4
Elective (Introduction to Christian Ethics)	4	Elective (Introduction to Philosophy)	4	Elective (Writings, Philosophy and Ethics of Ellen G. White)	4
Anthropology	4	Sociology	4	Christian Psychology	4
Building Construction	4	Mechanics	4	Agriculture I	4
	16	16	16	16	
THIRD YEAR					
Theme: Church History and New Testament					
Life and Teachings of Jesus	4	Acts and Epistles I	4	Acts and Epistles II	4
History of the Christian Church I	4	History of the Christian Church II	4	History of the S.D.A. Church	4
Elective (Typing I)	4	Elective (Typing II)	4	Elective (Typing III)	4
Greek I	4	Elective (Greek II)	4	Elective (Greek III)	4
	16	16	16	16	
FOURTH YEAR					
Theme: Theology and Applied Theology					
Theology I	4	Theology II	4	Theology (Theology III)	4
Personal Evangelism	4	Elective (Pastoral Training)	4	Public Evangelism	4
Elective (Music)	2	Elective (Workshop in Human Relations)	4	Elective (Church Business Principles)	4
Evangelistic Aids I	6	Elective (Evangelistic Aids II)	4	Elective (Christian Witnessing)	4
	16	16	16	16	

Note: Based on 55 minute teaching periods. Graduation requirements would include: minimum credits 192; 100 hours of vacation literature ministry or 100 hours of vacation witnessing; participation in a Vacation Bible School, Junior Missionary Volunteer Society, or Pathfinder Club; completion of Master Guide requirements.

studies rather than practics. However, 27.08 percent of the 192 credit hours are classified as electives. In parentheses after electives in this model a subject is recommended for student to study; it is merely a recommendation, and students have the privilege of choosing what elective they will study. This feature permits students to pursue another major in a different field such as health, agriculture, or education. General education requirements amount to 17.71 percent of the total curriculum, but permits an introduction to several other disciplines.

It must be noted that this curriculum model adheres to a major theme in each year. This may help to make it even more sequential than other models. There are no credits provided for field education--a pattern noted in Fulton and Sonoma Colleges curricula. Field education would, however, be conducted as a weekly, ongoing feature of the theology department. For the first time in any of the models Greek is introduced, however it aims merely to acquaint students with some of the basics in the language so they can read Greek words in commentaries, dictionaries, and theological books. Forman (1967) observed that theological institutions teaching Greek in Oceania drilled tediously "on grammar and vocabulary, leading to the ability to make a rough translation of certain passages" but with "little gained for the great effort expended" (p. 6). He adds that

. . . for schools at the level of most Pacific schools the practice followed at St. Peters [Bishop Patteson Theological Center] of giving only enough Greek to enable students to handle commentaries which introduce Greek words seems like a reasonable one. If schools can go further, let them imitate the practice of the Pacific Theological College in making a real

study of the social and experiential background of certain Greek and Hebrew words and then explore the possibilities for expressing these same thoughts in an island language. These directions in the teaching of Greek provide real enrichment for theological and Biblical studies, while the usual procedure seems to provide only a technical skill which brings no greater understanding. (pp. 6-7)

Model Eight

The curriculum design in table 34 highlights practical theology and field education, which together amount to 50 percent of the total credits (see table 37). A major feature of the practical theology subjects is that at least one workshop is conducted each quarter and seminars are held most quarters. Both the workshops and seminars are worth two credits and each would last for one week. These courses would be open to ministers already serving the church and could be considered one facet of continuing theological education. The interchange between students and ministers may help to mature student thought and outlook, building a better vision of reality. Many of the workshops and seminars could be team-taught with ministers either in the field or serving as departmental leaders at local mission, Union, or Division level. Three practicum quarters would be required. In the first, Field Practicum students would be given the choice of either assisting a church pastor or teaming up with another student and conducting personal evangelism. The other two practicums would involve both village and urban evangelism. Students and staff would engage in weekly Field Work assignments and tutorials which may help to build a bridge between classroom theory and practice.

The other religion requirements are more academic in nature and are reasonably balanced. Under general education requirements,

TABLE 14
 CHURCHMAN MODEL, EIGHT--BACHELOR OF THE LANCY DEGREE
 QUARTERLY ARRANGEMENT

	FIRST QUARTER	SECOND QUARTER	THIRD QUARTER	FOURTH QUARTER
	<u>FIRST YEAR</u>			
	Sabbath School Ministry Workshop 2	Temperance Ministry Workshop 2	Field Practicum (Assist a Pastor 7 for six weeks)	Christian Education Workshop 2
	Seminar in Christian Potentials 2	Seminar in Church Group Dynamics 2	Literature Ministry Workshop 4	Elective (Seminar in Literature 2 Ministry)
	Introduction to O.T. (Penmanship) 4	Historical Writings (O.T.) 4	Public Relations Workshop 4	Major Prophets (O.T.) 4
	English I (Library Science and Research Papers) 3	Elective (English II--reading lab) 3	Field Education Tutorial (Fitter First Year or Second Year Tractum quarters elective) 16.5	English III (Remedial Lab or Word Skills) 4
	Public Speaking 3	Art of Preaching I 3		Elective (Art of Preaching lab) 3
	Elective (Typing I) 2	Elective (Typing II) 2		Elective (Typing III) 3
	Concurrent Field Work Tutorial 16.5	Concurrent Field Work Tutorial 16.5		Concurrent Field Work Tutorial 3
				16.5
	<u>SECOND YEAR</u>			
	Lay Training Workshop 2	Health Ministry Workshop 2	Field Practicum (Personal Evangelism two by two's) 7	Youth Ministry Workshop 2
	Elective (Seminar in Christian Relationships) 2	Elective (Seminar in Child Evangelism) 2		Elective (Seminar in Character Development) 2
	Daniel 3	Revelation 3	Health Ministry Workshop 4	Minor Prophets 4
	Life and Teachings of Jesus 4	Acts and Epistles 4	Temperance Workshop 4	Evangelistic Aids 4
	Elective (Personal Evangelism) 3	Public Evangelism 4	Field Education Tutorial 16	Elective (Building Construc- tion) 3
	Elective (Music) 2	Concurrent Field Work Tutorial 16.5		Elective (Teaching Principles) 2
	Concurrent Field Work Tutorial 16.5			Concurrent Field Work Tutorial 3
				16.5
	<u>THIRD YEAR</u>			
	Marriage and Family Life 2	Communications Workshop 2	Field Practicum (Village Evangelism)	Pastoral Administration Work- shop 2
	Workshop 2	Seminar in Church and Society 2	Youth Ministry Workshop 4	Elective (Seminar in Christian Lifestyle) 2
	Elective (Seminar in Evangelistic Leadership) 2	Elective (Public Evangelism lab) 4	Public Affairs and Religious Liberty 4	Church History III 4
	Church History I 4	Elective (Agriculture I) 4	Field Education Tutorial 16	Christian Psychology 4
	Christian Education 4	Concurrent Field Education 16.5		Elective (Agriculture II) 3
	Elective (Mechanics) 4			Concurrent Field Education 3
	Concurrent Field Education 16.5			16.5
	<u>FOURTH YEAR</u>			
	Christian Leadership Principles 2	Spirit of Prophecy Workshop 2	Field Practicum (Urban Evangelism)	Evangelism Workshop 2
	Workshop 2	Seminar in Urban or Rural Ministry 2	Lay Activities Workshop 4	Seminar in Witnessing 2
	Seminar in Stewardship and Leadership 2	Theology II 3	Stewardship and Development Workshop 4	Elective (Theology III) 3
	Theology I 3	Elective (Art of Preaching lab) 3	Field Education Tutorial 16	Elective (Theology and Principles of Mission)
	Workshop in Human Relations) 2	Sociology 3		Training the Laity 3
	Elective (Evangelistic Aids) 3	Pastoral Preparation 3		Elective (Comparative Religions) 3
	Cultural Anthropology 4	Concurrent Field Education 16.5		Concurrent Field Education 3
	Concurrent Field Education 16.5			16.5

Notes: Based on 55 minute teaching periods. Graduation requirements would include: minimum credits--196; 300 hours of vacation literature ministry or 300 hours of vacation witnessing; participation in a vacation Bible School, Junior Missionary Volunteer Society, or a Pathfinder Club; completion of Hunter Guide Requirements.

students are merely introduced to seven different fields with no indepth study attained. There are fifteen elective credits available in the model so that students could study more deeply into one of these areas. The major emphasis is on training for profession. Depending upon the teacher, this may or may not provide a humane appreciation and comprehension of the complex issues of life.

Model Nine

The curriculum model in table 35 was taken from the "Minutes of a Meeting of the Committee on Coordination of Bible Teaching in Higher Education" held at Berrien Springs in August, 1974. The outline is that of a suggested Bachelor of Arts model with a theology major. The model is exhibited here, not because it has been adapted for a Third World, but to illustrate the emphasis of a Western bachelor's degree and to demonstrate the type of emphasis which may be required if a South Pacific Island college were to be affiliated with a North American college. This particular model was designed so that graduates would also receive General Conference of Seventh-day Adventist Teaching Credentials. Thirty credit hours are allotted to education, twelve of which relate specifically to practice teaching.

The religion requirements amount to 42.19 percent of the 192 credits. The study of Greek represents 10.94 percent of the total curriculum credits. Students may choose 30 of the 81 credit hours within the religion area, providing they select approved subjects. This personal selection allows a measure of flexibility in student scheduling. It must be noted that this model does not list

TABLE 15
CURRICULUM MODEL NINE--BACHELOR OF ARTS (with a theology major)

	1st Quarter	2nd Quarter	3rd Quarter
FIRST YEAR			
Religion	1	1	1
Language	4	4	4
Communications	4	4	4
Education			3 (or another approved communications subject)
English	4	4	1 (or another Education course)
History	3	3	3 (or another approved English)
	<u>16 1/2</u>	<u>16 1/2</u>	<u>16 1/2</u>
Christian Beliefs			
Approved Religion subject			
Beginning Greek			
Speech Fundamentals			
Introduction to Teaching			
College English			
European Civilization			
Physical Education			
SECOND YEAR			
Religion	1	1	1
Language	3	3	3
Music	3	3	3
Art	3	3	3 (or approved elective)
English		4	3
Health		5	3
	<u>15 1/2</u>	<u>16 1/2</u>	<u>15 1/2</u>
Christian Beliefs II			
Intermediate Greek			
Survey of Music			
Ministry of Music			
Survey of Art			
Social Studies			
Great Books			
Health Science			
Basic Science			
Physical Education			
THIRD YEAR			
Religion	2	2	2
Biology	3	3	3
Education	3	6	3 (or Science elective)
	3		5
	3		
	2	2	2
	2	2	2
	<u>16</u>	<u>16</u>	<u>17</u>
Studies in Daniel and Revelation			
Romantics			
Approved Religion Subject			
Philosophy of Biology			
Principles of Christian Education			
Psychological Foundations			
Audiovisual Education			
Curriculum and Instruction in Bible			
Applied Arts			
Elective			
FOURTH YEAR			
Religion	3	3	3
Education	6	3	3
History	5	12	5 (or approved History)
	<u>14</u>	<u>18</u>	<u>14</u>

Note: Based on 55 minute teaching periods. Adapted from the "Minutes of a Meeting of the Committee on the Coordination of Bible Teaching in Higher Education," 1974, pp. 21-2.

credits for either church history or field education. Students may use the limited number of electives, however, to make up for some of these deficiencies.

The general education requirements provide indepth attention to education, English, history, and psychology. Inasmuch as some Adventist South Pacific Island ministers have expressed the need for instruction in coping with basic island needs, an adapted liberal arts degree is necessary (Lopa, 1976, pp. 1-4; Paul, 1976, pp. 1-4). An attempt to outline such a curriculum model has been made in model ten, table 36.

Model Ten

The curriculum shown in table 36 is a Bachelor of Liberal Arts degree model with a pre-seminary concentration of Biblical studies. The total course would not be the prevocational, career-training, or professional type of studies engaged in under model eight. Rather this model would equip students with a broad base on which a seminary education could be built. The general educational subjects enveloped in a distinctive Christian dimension would be broadening and rewarding to any student providing they have the time and finance to study. The question remains, is this the type of emphasis expected by students, mission personnel, and the people?

Table 37 reveals that 44.27 percent of the credit hours are spent in religion requirements, 46.88 percent in general education requirements, and 8.85 percent in electives. Of the 44.27 percent of

TABLE 16
CURRICULUM MODEL TEN--BACHELOR OF ARTS (pre-seminary concentration)
TERM ARRANGEMENT

	First Term	Second Term	Third Term	First Term	Second Term	Third Term
<u>FIRST YEAR</u>						
Old Testament	3	3	3	3	3	3
New Testament			3	3	3	3
Practical Theology	3	2	.5	.5	2	.5
Communications	3	3	3	3	3	3
Field Education	.5	2	3	3	3	4
Agriculture	3	3	3	3	3	3
English	3	3	3	3	3	3
Anthropology	2	2		3	3	3
Science			3			
Sociology			3			
	16.5	16	15.5	15.5	17	16.5
<u>THIRD YEAR</u>						
Religion and Theology						
Church History						
Old Testament						
Practical Theology						
Field Education						
Education and Education Practical						
Building Construction						
Indigenous Cultural Art						
Music						
<u>FOURTH YEAR</u>						
New Testament	2	2		3	3	3
Practical Theology				.5	2	.5
Field Education	4	4	4	3	3	3
Business	3	3		3	3	3
Health	3	3		3	3	3
Psychology	.5	2	.5	2	2	2
Science	3	3	2	3	3	3
Typing	3	3	2	3	3	3
Electives	3	3	3	3	3	3
	15.5	16	16.5	16.5	16	16.5
<u>SECOND YEAR</u>						
Old Testament	2	2	3	3	3	3
New Testament			3			
Religion and Theology	4	4	4			
Greek	3	3				
Practical Theology	.5	2	.5			
Field Education	3	3	3			
Applied Arts	3	3	2			
Elective	3	3	2			
History and Philosophy	3	3	3			
	15.5	16	16.5			

Note: Based on 55 minute teaching periods. Graduation requirements would include: minimum credits 192; 300 hours of vacation literature ministry or 300 hours of vacation witnessing; participation in a Vacation Bible School, Junior Missionary Volunteer Society, or Pathfinder Club; completion of Master Guide requirements.

TABLE 37
ANALYSIS OF BACHELOR DEGREE CURRICULUM MODELS

	MODEL SEVEN (table 32)	MODEL EIGHT (table 33)	MODEL NINE (table 34)	MODEL TEN (table 35)
<u>RELIGION REQUIREMENTS</u>				
Approved Religion Subject			30 (15.62%)	
Church History	15 (7.81%)	12 (6.12%)		9 (4.69%)
Field Education		30 (15.31)		12 (6.25)
Greek	4 (2.08)		21 (10.94)	
New Testament	15 (7.81)	12 (6.12)	3 (1.56)	11 (5.73)
Old Testament	24 (12.50)	19 (9.69)	3 (1.56)	11 (5.73)
Practical Theology	33 (17.19)	68 (34.69)	18 (9.37)	21 (10.94)
Religion and Theology	15 (7.81)	8 (4.08)	6 (3.12)	9 (4.69)
	106 (55.21)	149 (76.02)	81 (42.19)	85 (44.27)
<u>GENERAL EDUCATION REQUIREMENTS</u>				
Agriculture	4 (2.08%)			9 (4.69%)
Anthropology	4 (2.08)	4 (2.04%)		4 (2.08)
Applied Arts			6 (3.12%)	6 (3.12)
Art			3 (1.56)	(4)
Biology			3 (1.56)	(3)
Building Construction	4 (2.08)			6 (3.12)
Business				3 (1.56)
Communications	3 (1.56)	5 (2.55)	3 (1.56)	6 (3.12)
Education	4 (2.08)	6 (3.06)	18 (9.37)	8 (4.17)
Education--Practical			12 (6.25)	2 (1.04)
English	3 (1.56)	5 (2.55)	12 (6.25)	9 (4.69)
Health		4 (2.04)	3 (1.56)	9 (4.69)
History			19 (9.90)	3 (1.56)
Indigenous Cultural Art				6 (3.12)
Mechanics	4 (2.08)			(4)
Music			6 (3.12)	3 (1.56)
Philosophy				3 (1.56)
Physical Education			3 (1.56)	
Psychology	4 (2.08)	5 (2.55)	15 (7.81)	6 (3.12)
Science				4 (2.08)
Sociology	4 (2.08)	3 (1.53)	3 (1.56)	3 (1.56)
Typing				(6)
	34 (17.71)	32 (16.33)	106 (55.21)	90 (46.88)
Electives Required	52 (27.08)	15 (7.65)	5 (2.60)	17 (8.85)
	192 (100%)	196 (100%)	192 (100%)	192 (100%)

Note: Percentages are in parentheses and represent the percentage that subject has of the total credit hours. In model ten there are parentheses around four separate credit hours, this is because they are elective, but are strongly recommended.

religion credits, 27.08 percent concentrate on Biblical studies and history, and 17.19 percent, or 33 credits, involve practical theology and field education. The emphasis is clearly on academic pursuits rather than practics. Greek requirements would include the basics of grammar and syntax so that translation work could be undertaken to a greater degree than that suggested in model seven. The general education requirements concentrate on agriculture, English, and health but provide an introductory course to at least twelve other subjects. The wide academic coverage may help the student to gain insights into parishioners problems and thereby initiate a more effective ministry.

Summary

This chapter has considered possible solutions to problems raised in the statement of problem in chapter I. A model representing Seventh-day Adventist theological education as it appeared in 1976 was drawn in figure 2. This model demonstrated the lack of coordination existing in Adventist ministerial training in the South Pacific Islands. In figure 3 a model was proposed that, if implemented, would coordinate Adventist theological education in the South Pacific Islands. The model suggested different levels of training programs. It was proposed that an Inter-Union Educational Coordinating Committee be formed to synchronize and mesh theological education throughout Oceania. It was proposed that Lay Training Schools and Omaura Training School be upgraded to Grade Eight and that after one year of study and a year of supervised field practicum, students

graduate with a Certificate of Theology. The second level of training, Diploma of Theology, would be available to students who had completed Grade 10 or 11. Another feature at this level of training was proposed experiments with theological education by extension in both urban and rural areas. The third level of the model proposed that bachelor-degree training be made available to students who had completed Grade Twelve. The fourth level of training concerned continuing theological education available to those who had completed any one of the levels mentioned.

The second section of the chapter considered suggestions for the development of theological-education curriculum models. In this section, solutions to the problem raised in chapter I of whether the Adventist Church may permit a cultural approach to theological education in the South Pacific--were given indirectly. Socio-cultural curriculum design suggests that theological curriculum must speak to the needs, problems, and objectives of culture. This makes the curriculum functional. According to Ward's "Split-Rail Fence" concept, theological education should be rooted in both cognitive and cultural field experience. Contextualization of theological education is the adaptation of the curriculum to cultural environment. From the field of educational anthropology it was learned that "individually and competitively based instruction are not appropriate where cultural values stress cooperation and inter-dependence" (Roberts, 1975, pp. 122-23). Mead's (1961) studies on the Arapesh, Manus, Samoans, and Moaris, all South Pacific Island cultures, observed that they were all cooperative cultural societies.

Seventh-day Adventist theological-education curriculum may prove more effective if the cultural patterns of cooperation are effectively utilized. Multicultural curriculum theorists suggest that where students are bilingual the curriculum should also be bilingual. Inasmuch as language is an expression of culture, this provision may help perpetrate cultural values. Scripture also stresses the importance of meeting cultural needs, concerns, and issues.

A third problem raised in chapter I considered the most suitable type of theological education for the Seventh-day Adventist Church in Oceania, and the development of strategies and alternative curriculum models. The review of related literature and research emphasized the importance of having indigenous theological educators teach a contextualized curriculum. For Adventist ministerial training this highlights the importance of training indigenous persons who can adequately cope with classroom and field education situations. The second major point in the literature review addressed itself more specifically to the type of theological education needed in Third World countries, such as Oceania. To be effective this training must concentrate on developing practical skills and professional education that has been thoroughly contextualized. Further, theological training is considered better if the approach is interdisciplinary and flexible. In chapter VI it was observed that of the ten theological degree-level programs studied, six were offering Bachelor of Theology degrees, two liberal arts degrees, and two on Bachelor of Divinity curricula. It appears that Bachelor of Theology curricula studies offer more professional studies that

particularly suit Third World trends. Considering the aims and objectives for theological education in the South Pacific Islands and general Third World trends it appears that the type of training required is that which emphasises professional/practical studies.

Six alternative curriculum models were outlined for Diploma of Theology level and four for degree-level studies. Tables 32 and 37 analyzed the curriculum content of each model except that of model six which was an example of modular curriculum planning. These curriculum models were designed to enable theological education curriculum planners in the South Pacific Islands to have alternative strategy choices. With this in view models were presented in quarterly, semester, and term arrangements, which gave optional teaching period lengths. Currently Fulton and Sonoma Colleges teach each subject for three terms--a complete academic year (see tables 16 and 19). Further, Fulton's teaching periods in 1976 were thirty-five minutes and Sonoma's forty-five minutes in length. Recognizing that normally there is resistance to change, the various models offer alternative strategies, some of which may be more acceptable than others.

Each model has its distinctive characteristics. The first four models are similar in emphasis except that they are arranged differently. Model one was arranged on a quarterly basis and emphasized practical theology and field education with the third quarter of each year devoted entirely to workshops and field-oriented programs. Model two was designed on a semester arrangement but little academic credit was given to field education. Model three was

arranged on a term basis, but the terms vary in length to accommodate six weeks of field practicum. This curriculum outline makes provision for a workshop and a seminar each quarter, which helps reduce lecture periods, and permits more team teaching and student participation. While the first three models permit more than 11 percent of the total curriculum credits to be taken as elective subjects, model four allows 1.53 percent credits to be taken as electives and is therefore less flexible. Model five concentrates on general educational subjects more than it does on religion requirements, and model six follows a modular curriculum design.

Models seven and eight were Bachelor of Theology degree outlines, while models nine and ten followed the Bachelor of Liberal Arts degree emphasis. Model seven provided more elective options than any of the other models presented and permitted individuals to specialize more in their areas of personal interest. The outline presented in model eight is less flexible; it concentrates on religion requirements with the emphasis being given to field education and practical theology. Model nine is not adapted to Third World needs but illustrates the type of emphasis that may be required if the degree were affiliated with a North American college. The tenth model is a liberal-arts model designed with Third World needs in view.

This study has completed the major objectives proposed in chapter I. The next chapter presents a summary, states some conclusions, and offers recommendations resulting from the study.

CHAPTER VIII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this chapter is to summarize aspects of the study related to the five objectives established in chapter I, offer conclusions, and finally make some recommendations.

The first objective of this study was to review briefly the historical development of Protestant theological education in the South Pacific Islands and to place Seventh-day Adventist theological education in perspective and context. One chapter was devoted to developing this historical sketch. Non-Seventh-day Adventist theological education in Oceania began soon after missionaries from England arrived in Tahiti aboard the "Duff" in 1797. Slowly, missions were established in an east-west movement across the South Pacific Islands, first in Tahiti and eventually in Papua New Guinea.

In an endeavor to communicate with indigenous inhabitants, missionaries zealously translated Scriptural portions into vernacular languages. These Scripture translations often became the foundation for ministerial training in mission homes and schools. As indigenous peoples were converted they were trained to spread Christianity across the Pacific. So by 1891 Takamoa College in the Cook Islands had sent 104 missionaries to New Guinea. Likewise, converted Samoans,

Tongans, and Fijians were equipped as missionaries and sent to other South Pacific isles.

Although various mission organizations founded the first training schools in the South Sea islands in the nineteenth century, it has not been until recent years that genuine theological colleges have been established. The initial training schools catered to general education as well as Bible subjects. Graduates from these schools were more Christian teachers than pastors. Since the Second World War, South Pacific governments have assumed more responsibility for basic education and have permitted theological colleges to specialize in professional training. Until comparatively recent years, most denominations and most island groups had their own theological colleges. Pacific Theological College, founded in 1966, was the first interdenominational training center in the South Pacific Islands.

Theological education occurs at several levels. Firstly, there are institutions such as Pacific Theological College, Martin Luther Seminary, and Rarongo Theological College that offer degrees. There is however no post-Bachelor of Divinity training offered. The University of Papua New Guinea offers a Religious Studies program, but there are no courses offered beyond the Bachelor of Arts level.

Secondly, there are Licentiate of Theology and diploma- and certificate-level institutions that require between ten and twelve years of prerequisite education and offer three- and four-year courses with English as the medium of instruction.

Thirdly, there are institutions that provide theological

training in vernacular languages whose graduates either enter the ministry or continue as lay preachers and evangelists.

Seventh-day Adventist missions also began in the east and spread westward. Whereas non-Adventist English missionaries introduced the Gospel to the South Pacific, it was American Adventist pioneers who first demonstrated interest toward South Pacific peoples when they sent a box of literature to the people of Pitcairn Island in 1876. Theological education had its beginnings on Pitcairn Island in 1890 when the first baptismal classes were held and the island sent forth its first newly baptized missionaries. Just as non-Seventh-day Adventist missionaries trained indigenous persons for mission responsibilities, so Seventh-day Adventist mission pioneers established a basic pattern. After intensive indoctrination and baptism, Pitcairn Islanders J. R. McCoy and his sister Mary Ann McCoy, along with Haywood Christian were the first indigenous colporteurs for the Adventist Church in the South Pacific Islands. However it was not until 1892 that Pitcairn's Missionary Training School was opened. Graduates from this school helped pioneer the Adventist mission in many of the South Pacific isles.

Theological training in Adventist circles was similar to that provided by other denominations--an emphasis on general education subjects with some scriptural studies. Often theological education was commenced in the missionary's home and when sufficient scholars were enrolled a school was built. Like other Protestant denominations it was not until the 1960's that Adventist theological education was divorced from either general or teacher education.

Initially, most Adventist island missions operated their own training schools, but after the Second World War each Union mission centralized training. Fulton College became the training institution for the Central Pacific Union Mission, Jones Missionary College for the Bismarck-Solomons Union Mission, and Kabiufa in the highlands of Papua New Guinea was established as the site for the Coral Sea Union Mission college. Then in 1967 Adventists centralized theological and teacher education in Papua New Guinea and the Solomon Islands at Sonoma College on the Gazelle Peninsula of New Britain.

Adventists provide ministerial education at four levels (see figure 2). Lay-training schools offer a relatively low level of training to persons interested in either lay-training or ministerial service. Two institutions offer training at the ministerial certificate level, although prerequisite standards differ between the institutions. Diploma-level education is provided by Fulton and Sonoma Colleges, but they have different prerequisite standards. Differences in prerequisite educational standards at these various levels of theological training suggest the need for the coordination of Adventist theological education in Oceania. The fourth level of theological training is in the form of worker-development courses or leadership training schools. These have lasted from between two to five months and are conducted at either Fulton or Sonoma College.

Seventh-day Adventist theological education kept abreast with ministerial training offered by other denominations until some of these colleges commenced degree programs. While many non-Adventist theological colleges belong to either the Melanesian Association of

Theological Schools or the South Pacific Association of Theological Schools, Adventist colleges have remained outside of these associations.

The history of South Pacific Island theological education may be classified into four basic models.

Fundamentalist Model

Pioneer missionaries to the South Pacific were predominantly European and the majority were Methodists or Congregationalists. Their doctrinal stance may appear to some living in the 1970's as fundamentalist, dogmatic, and authoritarian. Many early missionaries required a somewhat rigid and legalistic obedience. Their mission was parochial and provincial, for pioneering churches made comity agreements not to infringe denominational territorial boundaries (Burton, 1930, pp. 30-31). Possibly it was the combination of legalistic authoritarianism and parochialism that resulted in denominational isolationism, evidenced in the fact that the first interdenominational theological-education center was not established in the Pacific until 1966.

Sociological Model

Until 1921-22, theological educators to the South Pacific Islands usually came from Europe. Seventh-day Adventists missionaries were an exception for they came from the United States. As a result of the First World War a tense relationship developed in New Guinea between German Lutheran missionaries and the Australian government administration. It was then that Australasian and

American missionaries took control of the New Guinea Lutheran Church (Fugmann, 1969, pp. 43-49). Following the Second World War a greater predominance of American and Australasian missionaries entered the South Pacific mission field. So, Dunstone (1972) could write of Martin Luther Seminary that "most of the faculty come basically from the U.S.A." (p. 70). Theological institutions and missions were staffed with theological educators that were a new breed compared to the fundamentalist model.

Post World War II theological educators in the South Pacific Islands were now influenced by Richard Niebuhr, whose concepts of sociological progress and development dominated their views of the Kingdom of God and salvation. In contrast to the fundamentalist-Calvinistic views of man's total depravity, this new breed of theological educator taught Niebuhr's concept of man's natural goodness and infinite value. Mankind's redemption therefore became closely aligned with sociological progress and development. This teaching paved the way for a theological emphasis on the theologies of hope and liberation--an emphasis on human involvement and participation in the realization of the Kingdom of God. Pacific Theological College curriculum possibly indicates this trend.

Charismatic Model

The Assemblies of God approach to theological education characterizes the charismatic model. Pentecostalism is relatively new to the South Pacific Islands, but in Fiji the Assemblies of God are reported to have a membership of approximately one percent of the population (Tippett, 1974, p. 7). The Assemblies of God operate a

Bible college in Fiji for the training of ministers. Perhaps the main element of dynamic vitality in their theological training is their concept of dependence upon the Holy Spirit to grant gifts. These gifts are relied upon and appreciated more than educational benefits and advantages.

Holistic Model

The holistic model emphasizes the dynamic relationship between theory and practice, faith and action, and study and work. The tension generated by this approach appears effective to the totality of educational process, especially when applied to Oceania's cultures. Some evidences of this model were seen in schools such as Takamoa College and the Papuan Industrial School and Teacher's Seminary. Perhaps Dunstone (1972) would classify the Christian Leaders' Training College, Senior Flierl Seminary, and Sonoma College under this model (pp. 94-101). This approach calls for life-oriented theological education. Just as Israel's belief was tested in the wilderness so modern man's theological concepts are tested in practical encounters with real-life situations. This model considers theological education in the total framework of the social, mental, spiritual, and physical dimensions.

The second objective of this study involved outlining current theological curricula models in use in Africa, Asia, and the South Pacific Islands. All curriculum models outlined in chapter VI were selected from responses to 218 form and personal letters. Fifteen theological college curricula were reviewed in this survey so as to establish a basis from which to develop possible curriculum models

for both diploma and bachelor-degree programs in the South Pacific. These college curricula come from six geographical regions within the Third World. (See table 20.) Of the fifteen curricula surveyed, one model was taken from each of the following denominations: Church of South India, Evangelical Alliance, and United Church. Two models were used from each of the following groups: Lutheran, Interdenominational, and Anglican. Six curriculum models came from Seventh-day Adventist colleges in the Third World. More prominence was given to Adventist curriculum models than to other denominational models, because the models developed in chapter VII were specifically for Seventh-day Adventist Colleges in the South Pacific Islands.

Of the fifteen theological colleges surveyed, ten offer degrees. Two provide Bachelor of Liberal Arts curricula, two offer Bachelor of Divinity studies, while six have Bachelor of Theology degree programs. The basic difference between the Bachelor of Theology and the Bachelor of Liberal Arts is one of emphasis. Whereas the theology program concentrates on preparing persons for a profession, the liberal arts program provides a broad basis for professional studies. Although both curricula take approximately four years to complete, the liberal arts curriculum does not prepare the student as professionally for the ministry as does the Bachelor of Theology curriculum. The rationale for this is that the theology program prepares persons specifically for the ministry while the liberal arts program lays a foundation for professional training. The liberal-arts-degree approach means, therefore, that persons require more time in educational institutions preparing for the

gospel ministry. Often these advanced educational institutions are in large cities or foreign countries. Since students have to spend so much time in urban or foreign settings it may mean that liberal arts curricula actually contribute to a greater degree in increasing problems--such as urbanization, deculturization, and brain drain--in the Third World.

The third and fourth objectives of the study involved the development of diploma- and degree-curriculum outlines. Six alternative curriculum models with varying emphases were outlined for diploma-level studies and four alternative models were outlined for possible degree-level training.

Conclusions

1. Developments in Seventh-day Adventist theological education in the South Pacific Islands have until recent years kept abreast academically with ministerial training offered by most other Protestant denominations.

2. If the Seventh-day Adventist Church desires to keep pace with academic developments in theological and secular education in Oceania, it is imperative that it implement a degree curriculum in these islands.

3. It will be necessary and wise to provide some persons with advanced theological education from outside of the Pacific Island context, but the Seventh-day Adventist Church must provide adequate professional ministerial training for the majority of its theological students within a Pacific Island context.

4. An adequate professional ministry that can cope with new

societal situations and demands in the South Pacific will not arise merely out of the experience and loyalty of the pastors to the Seventh-day Adventist Church but will result as plans and policies are implemented to educate the ministerial workers to their potential.

5. The Seventh-day Adventist Church has ten secondary schools in the Pacific Islands. The more secondary education develops the more need there is to provide higher education. With this number of secondary schools and with the variety of theological training facilities the Church has in the Pacific, it is important that it provide one central institution for degree training.

6. If theological training lags academically behind the training of other professions within the society (such as the medical and teaching professions), some persons may be inclined to consider the ministry as an irrelevant and unimportant profession.

7. Of the four basic models into which theological education was classified, this study concludes that in view of Third World ministerial training trends, and the aims, objectives, and philosophy of the Seventh-day Adventist Church, the holistic model is the most suitable for Adventists in the South Pacific Islands.

8. A Third World theological education curriculum trend concentrates less on Western academic curricula and more on practical skills and professional studies. This study concludes that when a Seventh-day Adventist College in the South Pacific Islands commences a degree-level training, it would be advisable to follow this trend.

9. Adventist theological education in the South Pacific Islands is geared for single persons. It is noted that many Third

World colleges prefer married to single students and encourage this trend by providing accommodation for families and special courses for wives. In all probability a more stable and mature Adventist ministry would develop in the South Pacific Islands were the Seventh-day Adventist Church to provide the necessary accommodation facilities for such a program.

10. Prerequisite educational entrance levels for degree studies among the selected colleges varied between ten and twelve years. Prerequisite entrance levels for Fulton and Sonoma college theological training are such that degree training in theology could be commenced at either institution. Fulton College however, with twelve years basic education required, has the higher educational entrance prerequisites to diploma-level training. Therefore Fulton College may be the best institution in which to commence degree-level training.

11. Although each of the diploma-level models developed in this study has its merits, this study favors the adoption of the curriculum content of model three, but arranged on a quarterly basis and with periods of 55 minutes in length. This rearrangement would enable workshops and some seminars at diploma and degree levels to combine and permit greater coordination of the two levels of study. The content of this model is favored because it concentrates on a suitable Third World balance of academic and professional studies and yet permits flexibility with more than 11 percent in elective studies. A desirable feature of this model is the amount of time spent in field-oriented workshops and seminars which could be team

taught with non-college and college personnel.

12. Of the four bachelor degree curriculum outlines presented in chapter VII, this study favors the implementation of curriculum model eight in table 34 for an Adventist College in the South Pacific Islands. The content of this curriculum outline is similar to that described in model three, which would permit the coordination of workshops, some seminars, and field practicums. Coordination of diploma-and bachelor-degree levels at the one college is an essential element of this design. Workshops and seminars would each last for a week and would be open to ministers already serving the church. The interchange between the two levels of students and ministers would be valuable. The curriculum content emphasizes practical-professional studies considered essential in Third World theological education.

13. Although alternative curriculum models and strategies were designed, this study recognizes that in reality these curriculum models may be inadequate. It is recognized that curriculum development is an ongoing process that is continually being shaped by teachers, students, and church-society needs. To be sensitive and acutely aware of these needs is the task of the theological educator. Seventh-day Adventist theological educators in the South Pacific Islands could be greatly assisted if a needs assessment of current students, former students, field personnel, laity, and administrators were undertaken. Such an assessment could determine needs more accurately.

Figure 4 illustrates components in theological-education

curriculum planning. The educator is not often considered a component.

Having trained men for the ministry since 1921, Love (1969) sums up his concepts of curriculum in two pertinent paragraphs:

Times have changed too in classroom procedures. I have taught under a curriculum composed of many short courses, all required, and I have served with a condensed offering of fifty percent electives. I have heard men stress the minimum necessities of each department, but I have also witnessed the rise in favor of group seminars and free research. I have seen men regimented to particular courses by carefully kept attendance rolls and the jealous guarding of irreducible requirements, whether in biblical languages, church polity, or basic doctrine. But again I have taught in a day of growing indifference to regular lectures or classroom discussion so long as men read on their own and can pass final examinations--a testimony to growing European influence in our educational systems.

I have taught in situations where seminaries paid so little attention to their offerings that the schedule looked like a smorgasbord menu. And I have experienced the passion for self-study so intense that night followed night as the faculty sweated over one detailed revision after another until nerves became ragged and it was all but impossible to teach in any form. Perhaps the balance will be struck when seminaries come to realize that the genuine teacher can make good use of almost any arrangement of subject matter as long as he has freedom to be himself under God and be a fellow worker with his brethren (pp. 19-20).

To Love (1969), the teacher is the one vital component of theological curriculum.

White (1946) also recognized the pivotal role and influence that religious educators can have in a Christian educational environment and advised that the "best ministerial talent should be brought into the schools" (p. 475; and 1913, p. 431).

Figure 4 suggests that theological-education curriculum development is an "on-going" encounter of relationship, dialogue exposure, and inspiration that continually occurs between students and all other components of the total theological-education

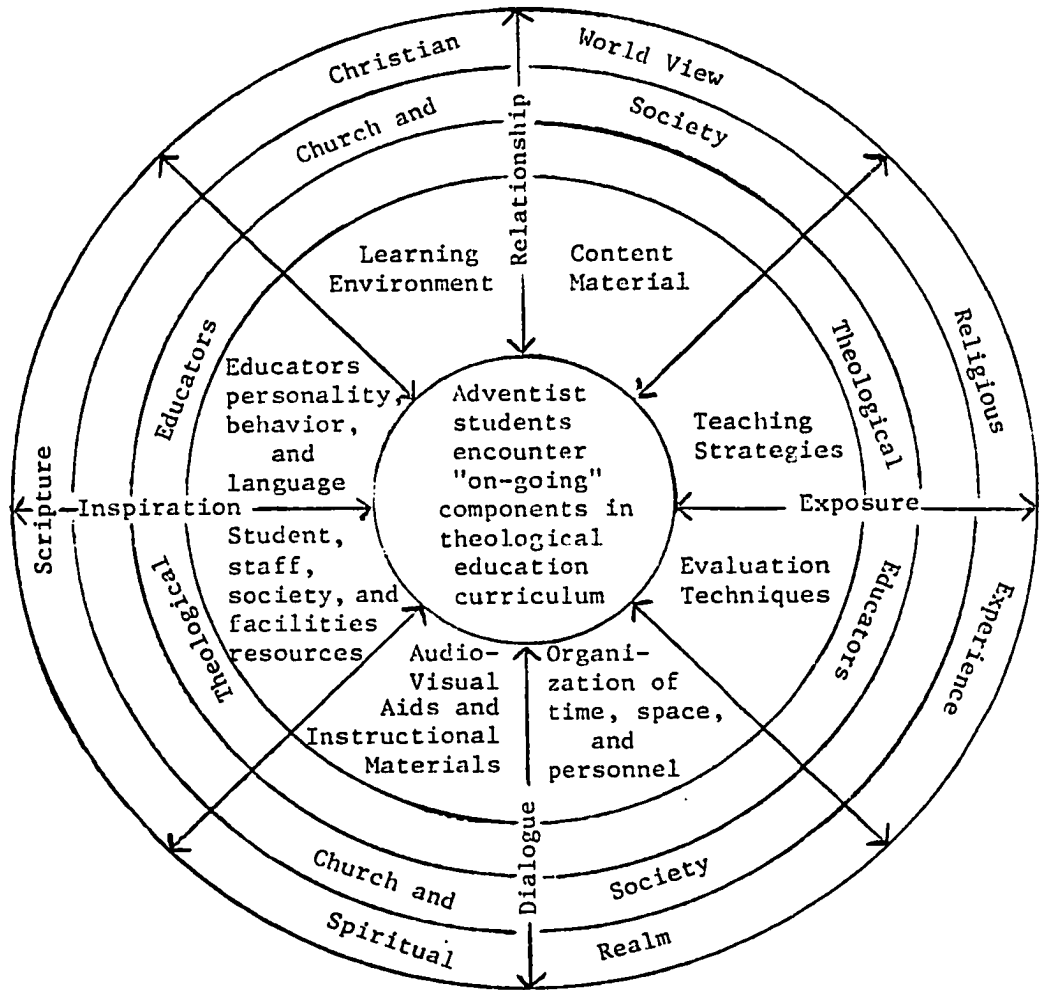


Figure 4. Theological education curriculum component model. Adapted from a design by Marcella R. Lawler, Strategies for Planned Curricular Innovation. New York: Teachers College Press, 1970, p. 19.

curriculum--which includes everything within the construct model.

In reality, any of the curriculum models developed in this study will have been a mere academic exercise unless all curriculum components operate together harmoniously in the development and professional growth of the student. Of all curriculum components in the construct, the one that may have the greatest impact and welding influence (besides spiritual aspects) are the educators. It is their privilege to utilize all curriculum components so as to mold, shape, and fashion persons to minister with effectiveness. Each curriculum component has its unique resources and body of research which must be recognized by curriculum designers and, in particular, by educators who implement the design. Therefore this aspect of this study concludes by underscoring the importance of selecting and training theological teachers who can effectively implement the various facets of curriculum.

14. Tippet (1951) observed that, because Fijian teachers were trained in English and ministers were trained in the vernacular, intellectual students sought teacher training rather than theological education. Since the 1960's, the Seventh-day Adventist Church in the South Pacific Islands has witnessed the development of vernacular training schools in Tonga, Samoa, Fiji, New Hebrides, and in Papua New Guinea. Such institutions may play an important role in training a better informed laity and providing some ministers for the Church. However, another conclusion drawn from this study is that the Seventh-day Adventist Church in the South Pacific Islands should not rely upon this level of training for its ministers. Intelligent

students will be attracted to a curriculum designed to challenge intellectually as well as to meet the real needs of church and society.

15. The territory classified as the South Pacific Islands in this study has undergone immense change politically, economically, socially, and religiously since the Second World War, and particularly during the last ten years. Higher education facilities, technology, and communications have helped to produce rapid social change. The Adventist Church is in the world and is therefore influenced and affected by what is occurring in society--even although it does not belong to the world as such. To adequately cope with a concerned, confused, and intelligent flock the Seventh-day Adventist Church needs a well-educated ministry. Many of the older pastors whose education was the very best years ago cannot handle the problems of modern society, for they too are bewildered and confused. The Church therefore needs pastors who have understanding of urban problems, marriage and family life, youth ministry, and other areas of spiritual and social concern. Degree-level training will assist ministers to meet these needs.

16. Whatever type of theological education is provided, whether it be certificate, diploma, or degree studies, it should prepare men for the Gospel ministry. It appears that too often theological schools prepare persons not for ministry outside the institution but for success within an institutional environment. The gap between parish ministry and institutional training could be narrowed by having every theological student involved in concurrent

field education. Further, all subjects and courses should be geared to fit the person for the pastoral-evangelistic calling. Therefore, this study concludes that there should be balance between academic and professional subjects.

Recommendations

The fifth object of this study was to present recommendations for the development, improvement, and advancement of Seventh-day Adventist theological education in the South Pacific Islands. The recommendations that follow arise from this study.

1. It is recommended to the Australasian Division of Seventh-day Adventists that they consider establishing an Inter-Union Educational Coordinating Committee. The specific functions of this committee in connection with theological education would be: (a) to make recommendations to the Australasian Division on the location for an Inter-Union College training center for Adventist students in the South Pacific Islands, and (b) to adopt a coordinating master-plan, such as presented in figure 3, for the development of Adventist theological education.

2. The proposed Inter-Union College should be urged to adopt the professional-training curriculum of a Bachelor of Theology degree rather than a Bachelor of Liberal Arts and accept only those students who have completed Grade Twelve or its equivalent.

3. Because so few indigenous Seventh-day Adventist ministers in the South Pacific Islands have degrees, it is recommended that initially this degree program be staffed by expatriate personnel but that some expatriates from Third World countries such as Indonesia

and the Philippines be considered so as to provide a measure of contextualization.

4. When the first Bachelor of Theology degree students graduate from the Inter-Union college, funds should be provided annually for a minimum of three indigenous ministers, one from each Mission Union, to receive graduate-level training.

5. Upon completion of graduate-level training, indigenous personnel should begin to replace expatriate staff.

6. Accommodations will have to be made at the proposed Inter-Union College for married students. Such facilities would also enable ministers who have completed diploma-level courses and who have had twelve years of basic education to begin degree studies.

7. Lay-training schools should raise prerequisite educational entrance levels to a minimum of Grade Eight and Omaura Training School should offer studies at a Certificate of Theology level. On completion of one year of study and another year of supervised field practicum successful students should graduate with a Certificate of Theology.

8. Prerequisite educational standards at Sonoma College should be upgraded to a minimum standard of Grade Ten for Diploma of Theology.

9. Diploma of Theology students at Fulton College should revert from a Grade Twelve educational prerequisite to a minimum entrance level of Grade Ten.

10. Experimentation with weekly theological extension classes should be operated by staff from Fulton and Sonoma Colleges in both

urban and rural areas at either certificate or diploma levels for a trial period of five years.

11. The colleges in conjunction with local and union missions should conduct a continuing theological-education program for field personnel, and should utilize such approaches as extension schools, cassette lending libraries, workshop retreats, and seminars.

12. Every effort should be made to contextualize Adventist theological education curriculum so that it speaks to the needs, problems, and objectives of the church and society.

13. Efforts to contextualize should consider such basic components of culture as language and values. Bilingual curriculum units should then be encouraged. Two values that are dominant in most Pacific Island cultures are cooperation or interdependence, evaluation, and the strong ties in family life. It is recommended that such values be supported by curricular content and methods. For example, teaching techniques and evaluations could be based on cooperative patterns. Students could experiment with methods of bringing the gospel into homes rather than outside the family unit.

14. Before the theological curriculum is decided upon, a needs assessment should be conducted to help determine curriculum content.

15. To bridge the gap between classroom and parish, students should be continually involved in concurrent field education programs.

16. Accreditation of both diploma and bachelor-degree

curriculum should be arranged with the Association of Seventh-day Adventist Colleges.

17. It is recommended that Fulton College apply for non-accredited membership in the South Pacific Association of Theological Schools and that Sonoma College apply for the same status in the Melanesian Association of Theological Schools.

APPENDIX 1

Statistical Tables on the Australasian Division's Union Missions

TABLE 30
EMPLOYEE CLASSIFICATIONS AND DATA FOR 1960, (1964), (1969)

	Bismarck Solomons Union Mission	Central Pacific Union Mission	Coral Sea Union Mission	Totals
	1960 (1964) (1969)	1960 (1964) (1969)	1960 (1964) (1969)	1960 (1964) (1969)
Ordained Ministers	33 (51) (59)	68 (69) (47)	50 (64) (16)	151 (184) (162)
Licensed Ministers	8 (10) (16)	32 (36) (108)	37 (39) (16)	77 (85) (130)
Minister Teachers	(9)	(30)	(94)	(133)
Credentialed Missionaries (Ministers)	11 (16) (27)	5 (10) (10)	(19) (14)	16 (45) (51)
Licensed Missionaries	(254) (165)	(45) (148)	(216) (222)	(515) (535)
Credentialed & Lady Bible Instructors	(-)	(-)	(-)	(-)
TOTALS	52 (140) (194)	105 (190) (311)	87 (132) (173)	244 (562) (778)

Sources: Australian Record supplements, May 15, 1961; June 28, 1965; July 20, 1970; September 22, 1975, p. 3.

Note: See definition of terms for distinctions between employee classifications. Discrepancies in totals between table 30 and table 32 are accounted for by some different columns in each table.

TABLE 39
EMPLOYEE CLASSIFICATIONS AND DATA FOR 1974 and (1975)

	Papua New Guinea Union Mission	Central Pacific Union Mission	Western Pacific Union Mission	Totals
Ordained Ministers	86 (95)	43 (38)	43 (43)	172 (176)
Credentialed Missionaries	19 (38)	6 (8)	22 (19)	47 (65)
Credentialed Bible Instructors	- (-)	- (-)	- (-)	- (-)
Licensed Ministers	252 (266)	109 (113)	192 (156)	553 (535)
Licensed Missionaries	390 (380)	121 (129)	193 (182)	704 (691)
Licensed Bible Instructors	1 (-)	- (-)	- (-)	1 (-)
TOTALS	748 (779)	279 (288)	450 (400)	1477 (1467)

Sources: Australasian Record supplements November 10, 1975 and August 2, 1976.

Note: See definition of terms for distinctions between employee classifications.

TABLE 4C
EMPLOYEE CLASSIFICATIONS FOR JANUARY 1965 (December 1974)

Mission	Ordained Ministers	Licensed Ministers	Min. Teachers	Primary Teachers	Cred. Min.	Lic. Min.	Cred. & Lic. Bible Instr.	Lit. Evang.	All other Reg. Workers	Total Active Workers
Buenaville	4 (7)	2 (32)	1	14	3 (1)	24 (16)		6	23 (3)	77 (59)
Central Papua	10 (6)	3 (34)	16	22	1 (1)	16 (34)			6 (4)	76 (79)
Cooh Islands	4 (3)	4 (5)	1	1	-	5 (8)			7 (3)	22 (19)
Central Highlands	11 (15)	8 (19)	16	12	3 (3)	42 (46)			2 (2)	92 (83)
Eastern Solomon	4 (7)	1 (39)	-	18	1 (1)	21 (13)		(1)	8 (7)	53 (68)
East New Britain	2 (9) ^a	(39)	-	4	(2)	6 (25)	(1)		1 (20)	13 (94)
Fiji (East and West)	28 (14)	14 (31)	4	21	1 (1)	10 (26)			9 (4)	87 (74)
French Polynesia	4 (4)	1 (6)	-	4	(1)	6 (6)			1 (6)	16 (23)
Gilbert and Ellice	2 (4)	1 (11)	1	6	-	3 (4)			8 (29)	21 (19)
Madang	7 (3) ^b	2 (10)	12	3	2 (2)	5 (30)			6 (29)	37 (74)
Malaita	4 (5)	(28)	-	12	2 (1)	32 (21)			6 (3)	56 (58)
Manus	4	2	1	12	-	21			6	46
Milne Bay	2	3	1	1	1	6			3	17
Morobe	3 (6)	2 (6)	4	2	1	13 (18)			2 (26)	37 (56)
New Caledonia	(2)	(2)	-	-	-	(4)				(8)
New Hebrides	10 (7)	6 (34)	7	17	4 (3)	5 (39)			42 (25)	91 (108)
New Ireland	6	2	1	10	-	37			9	65
Northern Papua	3 (7)	3 (13)	2	12	1	12 (31)				33 (64)
Papuan Gulf	6 (4)	7 (16)	16	5	1 (4)	18 (24)			14 (3)	67 (51)
Pitcairn Island	1 (-)	(-)	-	(-)	(-)	2 (-)				3 (-)
Samoa	7 (7)	6 (21)	2	18	-	4 (20)			1 (2)	38 (50)
Sepik	7 (6)	3 (23)	12	38	1 (3)	19 (27)			- (10)	80 (87)
Tonga	8 (3)	4 (21)	10	5	2 (1)	2 (13)			5 (9)	36 (47)
West New Britain	1	2	-	7	3	12			4	29
Western Highlands	6 (11)	7 (16)	6	27	-	21 (33)			- (38)	67 (100)
Western Solomon	22 (11)	(66)	-	52	4 (10)	72 (56)			10 (7)	160 (150)
TOTALS	166 (141)	63 (474)	113	323	31 (34)	416 (494)	(1)	6 (1)	171 (214)	1309 (1359)

Sources: Australian Record supplements, June 20, 1965 and November 10, 1975.

^a Keys: These two stations were combined to form the Madang Manus Mission.

^b These three stations were combined to form the New Britain New Ireland Mission.

^c Milne Bay and Northern Papua combined and became N.E. Iapuan Mission.

Cred. = Credentialed Instr. = Instructors Lit. = Literature Miss. = Missionaries
Evang. = Evangelist Lic. = Licensed Min. = Minister Reg. = Regular

TABLE 41
GROWTH OF UNION MISSIONS JANUARY, 1965 - DECEMBER, 1969

UNION MISSION	MEMBERSHIP Jan 1965	MEMBERSHIP Dec 1969	% INCREASE
Bismarck Solomon Union Mission	10,436	14,289	36.92
Central Pacific Union Mission	8,708	12,860	47.68
Coral Sea Union Mission	16,720	23,874	42.79
TOTALS	35,864	51,023	42.27

Sources: Australasian Record statistical reports June 28, 1965 and July 20, 1970.

TABLE 42
GROWTH OF UNION MISSIONS JANUARY, 1970 - DECEMBER, 1974

UNION MISSION	MEMBERSHIP Jan 1970	MEMBERSHIP Dec 1974	% INCREASE
Central Pacific Union Mission	9,720	12,280	26.34
Papua New Guinea Union Mission	30,705	41,133	33.96
Western Pacific Union Mission	10,598	13,498	27.36
TOTALS	51,023	66,911	31.14

Source: Australasian Record statistical reports September 22, 1975.

TABLE 44
ADVENTISTS IN RELATION TO POPULATION

	Jan 1965	Dec 1969	Dec 1974
Bismarck Solomon Union Mission	1 : 32	1 : 29	
Central Pacific Union Mission	1 : 105	1 : 85	1 : 77
Coral Sea Union Mission	1 : 103	1 : 84	
Papua New Guinea Union Mission			1 : 61
Western Pacific Union Mission			1 : 33

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Sources: Australasian Record December 5, 1966, p. 5 and adapted from Australasian Record September 22, 1975 and September 7, 1970.

TABLE 45
COMPOSITION OF DIVISION MEMBERSHIP

		DEC 1969			
		T.C.U.C.	B.S.U.M.	C.P.U.M.	
T.T.U.C.					
26.72%		17.03%	15.75%	14.18%	
		90,720 members			
		DEC 1974			
		T.C.U.C.	U.P.U.M.	C.P.U.M.	
P.N.G.U.M.					
41,113		17,271	13,498	12,280	
36.80%		15.46%	12.08%	11.00%	
		111,713 members			
		DEC 1975			
		T.A.U.C.	U.P.U.M.	C.P.U.M.	
P.N.G.U.M.					
46,118		17,506	13,825	13,006	
38.84%		14.74%	11.64%	10.96%	
		118,746 members			

Sources: Australasian Record September 7, 1970 and September 22, 1975.

Key: T.T.U.C. -- Trans Tasman Union Conference
T.A.U.C. -- Trans Australian Union Conference
T.C.U.C. -- Trans Commonwealth Union Conference
C.S.U.M. -- Coral Sea Union Mission
B.S.U.M. -- Bismarck Solomon Union Mission
C.P.U.M. -- Central Pacific Union Mission
P.N.G.U.M. -- Papua New Guinea Union Mission
U.P.U.M. -- Western Pacific Union Mission

TABLE 46

PROGRESSIVE PROPORTION OF MISSION FIELD MEMBERSHIP TO DIVISION MEMBERSHIP

	MISSION FIELD		HOME FIELD		
1957	40.71%	18,757	59.29%	27,320	= 46,077
1961	46.44%	27,637	53.56%	31,877	= 59,514
1965	51.94%	38,665	48.06%	35,766	= 74,431
1969	56.24%	51,023	43.76%	39,697	= 90,720
1974	59.88%	66,911	40.12%	44,822	= 111,733
1975	61.43%	72,949	38.57%	45,797	= 118,746

277

Sources: Australasian Record September 7, 1970 and September 22, 1975.

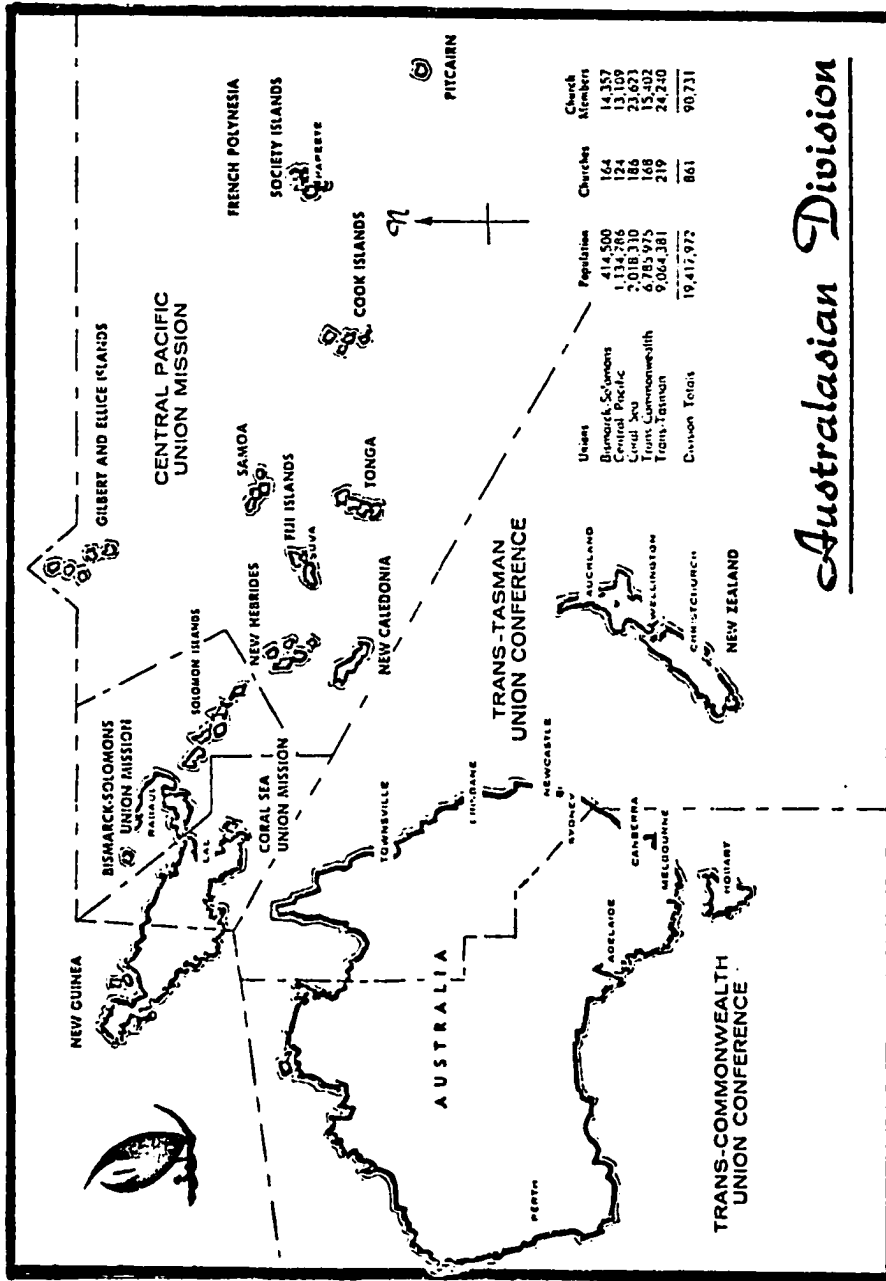
TABLE 47
MISSION FIELD GROWTH 1965-1975

Mission	Jan 1, 1965	Dec 31, 1969	Dec 31, 1974	Ten Year Growth Rate%	Dec 31, 1975	One Year Growth Rate%
Bougenville	1,478	1,990	1,990	34.64	2,079	4.47
Central Papua	4,730	6,382	7,156	51.29	8,184	14.37
Cook Islands	377	591	529	40.32	503	10.21
Eastern Highlands	4,828	6,786	9,004	86.50	10,312	14.53
Eastern Solomons	1,681	1,949	2,604	54.91	2,782	6.84
Fiji	3,088	4,736	5,944	92.49	6,419	7.99
French Polynesia	685	1,029	1,457	112.70	1,526	4.74
Gilbert and Ellice	186	518	656	252.69	653	(-0.46)
Madang Manus	1,844	2,290	2,825	53.20	2,992	5.91
Malaita	818	1,344	1,872	128.85	1,854	(-0.96)
Milne Bay	55	160				
Norobe	161	500	1,180	632.92	1,276	8.14
New Britain New Ireland	2,617	3,654	4,999	91.02	5,310	6.22
New Caledonia	69	363	377	446.38	346	(-8.22)
New Hebrides	2,261	2,259	3,175	40.42	3,297	3.84
North East Papua	348	683	1,990	471.84	2,100	5.53
Papuan Gulf	1,720	1,947	2,807	63.20	2,813	.21
Pitcairn Island	68	70	58	(-14.71)	58	.00
Samoa	1,095	1,826	2,272	107.49	2,447	7.70
Sepik	2,238	2,817	3,648	63.00	4,197	15.05
Tonga	899	1,468	2,020	124.69	1,973	(-2.32)
Western Highlands	1,783	3,586	5,534	210.38	6,855	23.87
Western Solomons	2,856	4,165	4,814	68.56	4,893	1.64
TOTALS AND AVERAGES	35,884	51,023	66,911	86.57	72,949	9.02

Source: Australasian Record supplement June 28, 1966; September 7, 1970; September 22, 1975.

APPENDIX 2

Maps

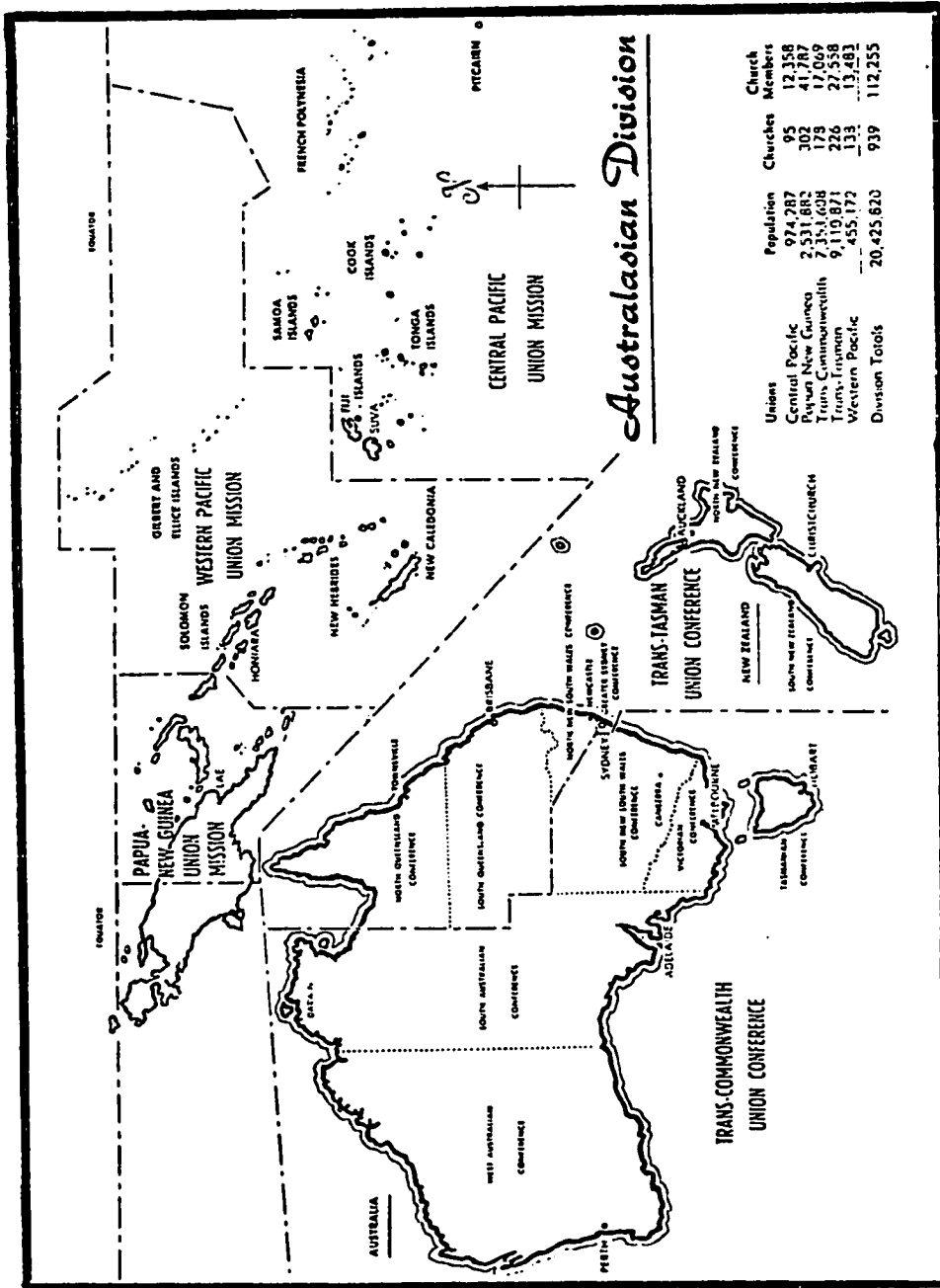


Australasian Division

MAP 1. AUSTRALASIAN DIVISION, 1953-1971

Sources: Seventh-day Adventist Yearbook 1971, p. 110. (Australasian Record, May 14, 1973, p. 1.) (Used by permission)

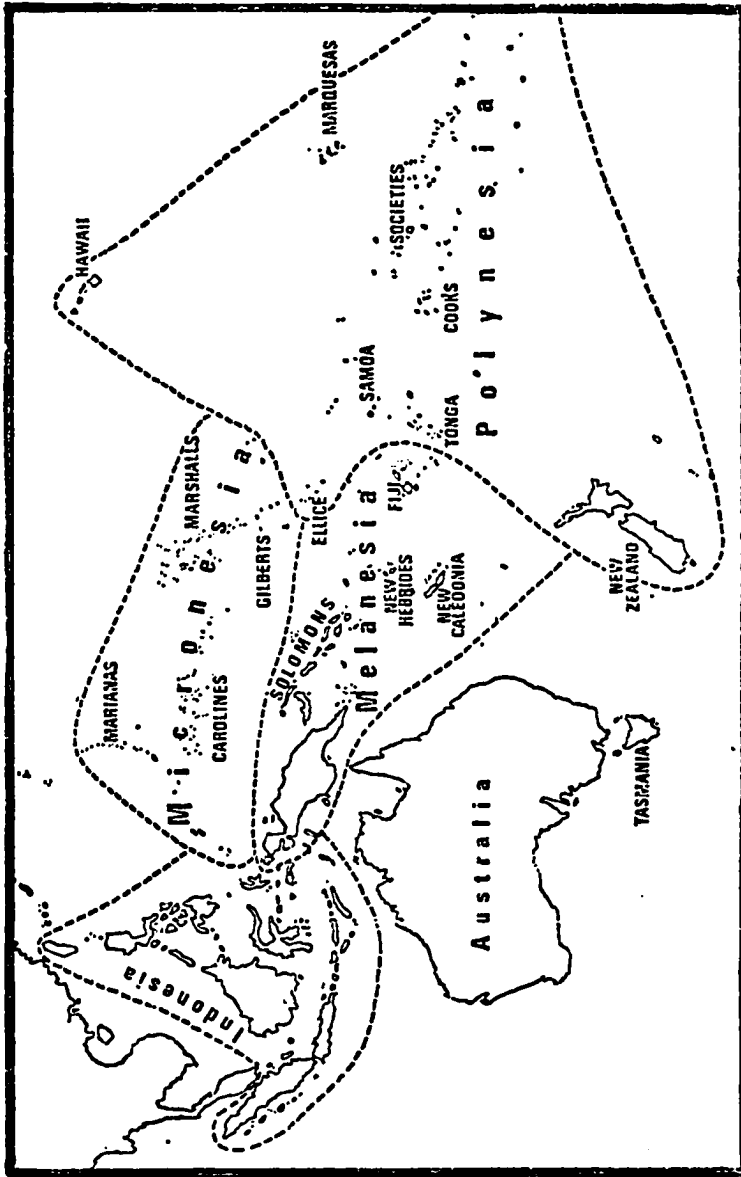
Note: The Australasian Division of Seventh-day Adventists from the 1953 mission-field reorganization until March 31, 1972.



MAP 2. AUSTRALASIAN DIVISION, 1972-1976

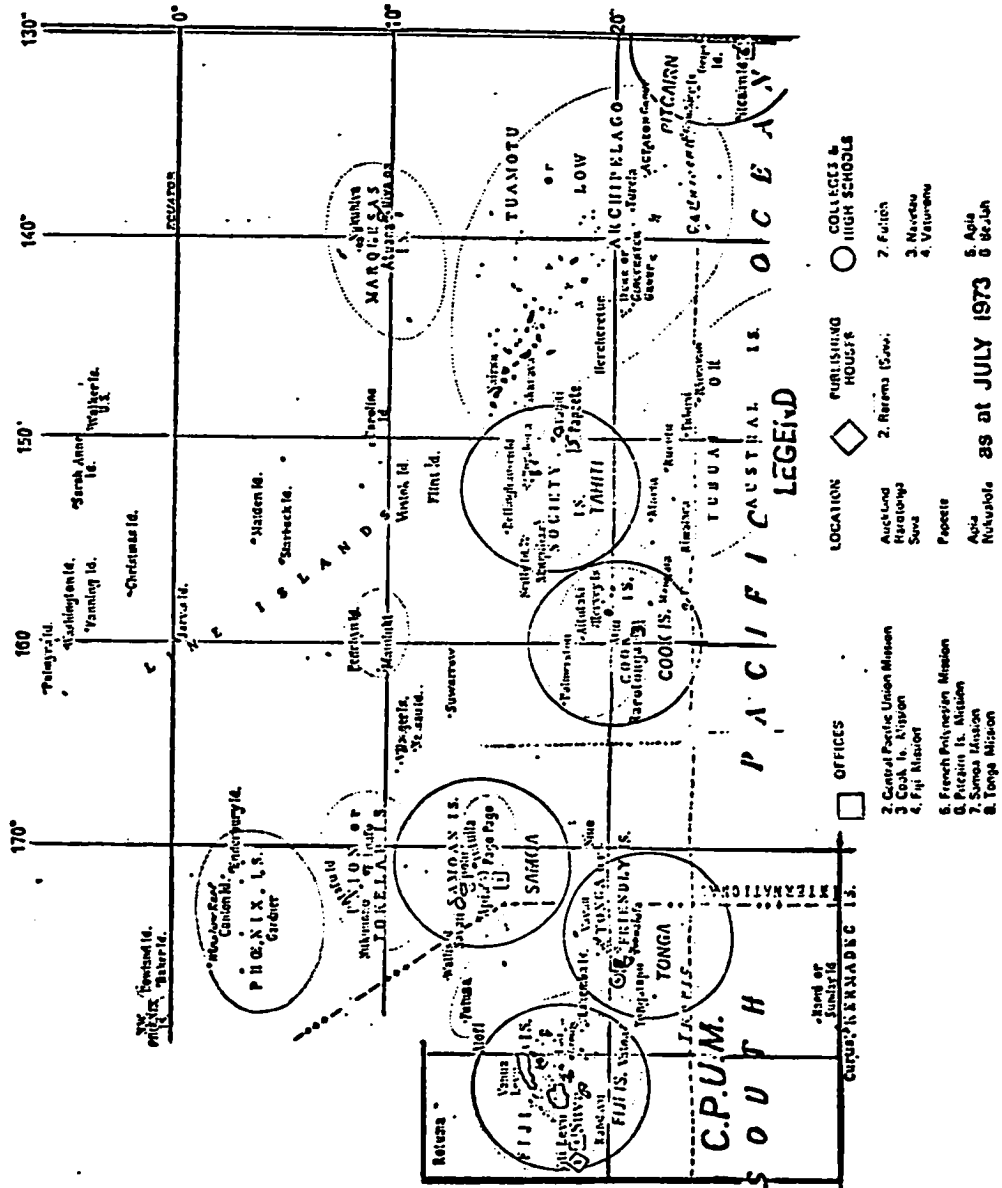
Sources: Seventh-day Adventist Yearbook, 1976. (Australasian Record, May 14, 1973,
 p. 1.) (Used by permission)

Note: The Australasian Division reorganization was effective from April 1, 1972.



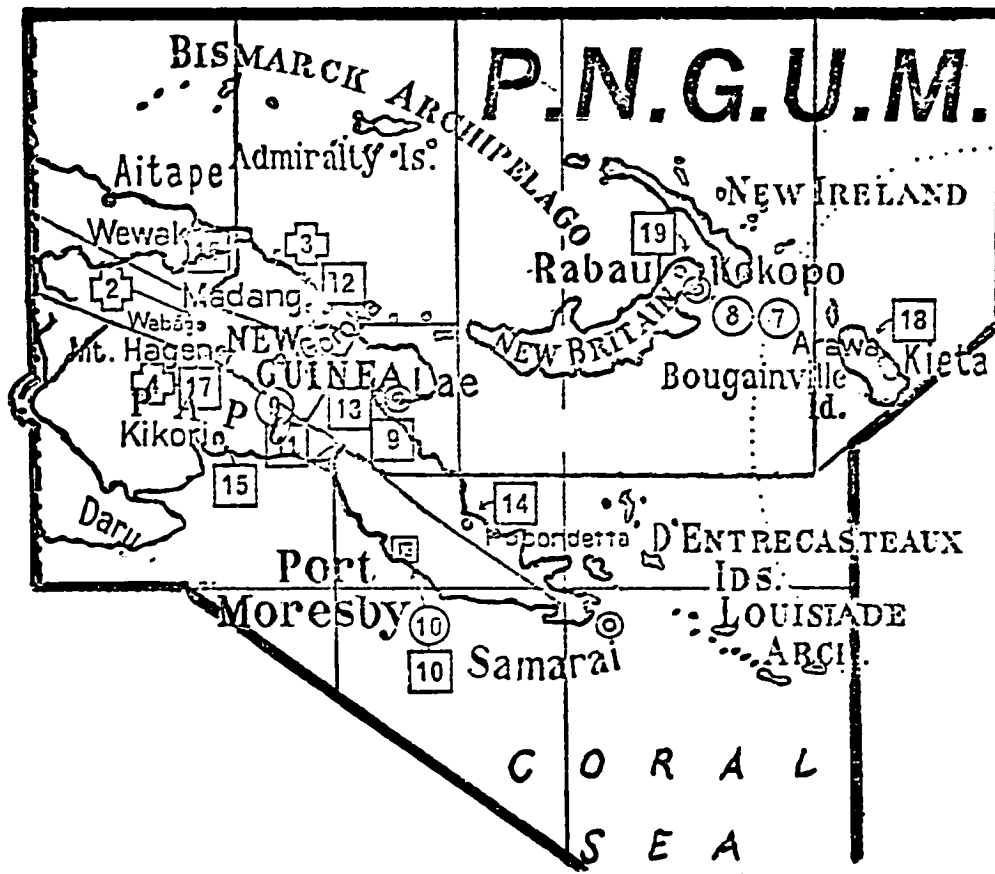
MAP 3. SOUTH PACIFIC GEOGRAPHICAL REGIONS

Source: William Howells, *The Pacific Islanders*. New York: Charles Scribner's Sons, 1973, p. xviii. (Used by permission)



MAP 5. CENTRAL PACIFIC UNION MISSION

Source: Australasian Division of Seventh-day Adventists official map.



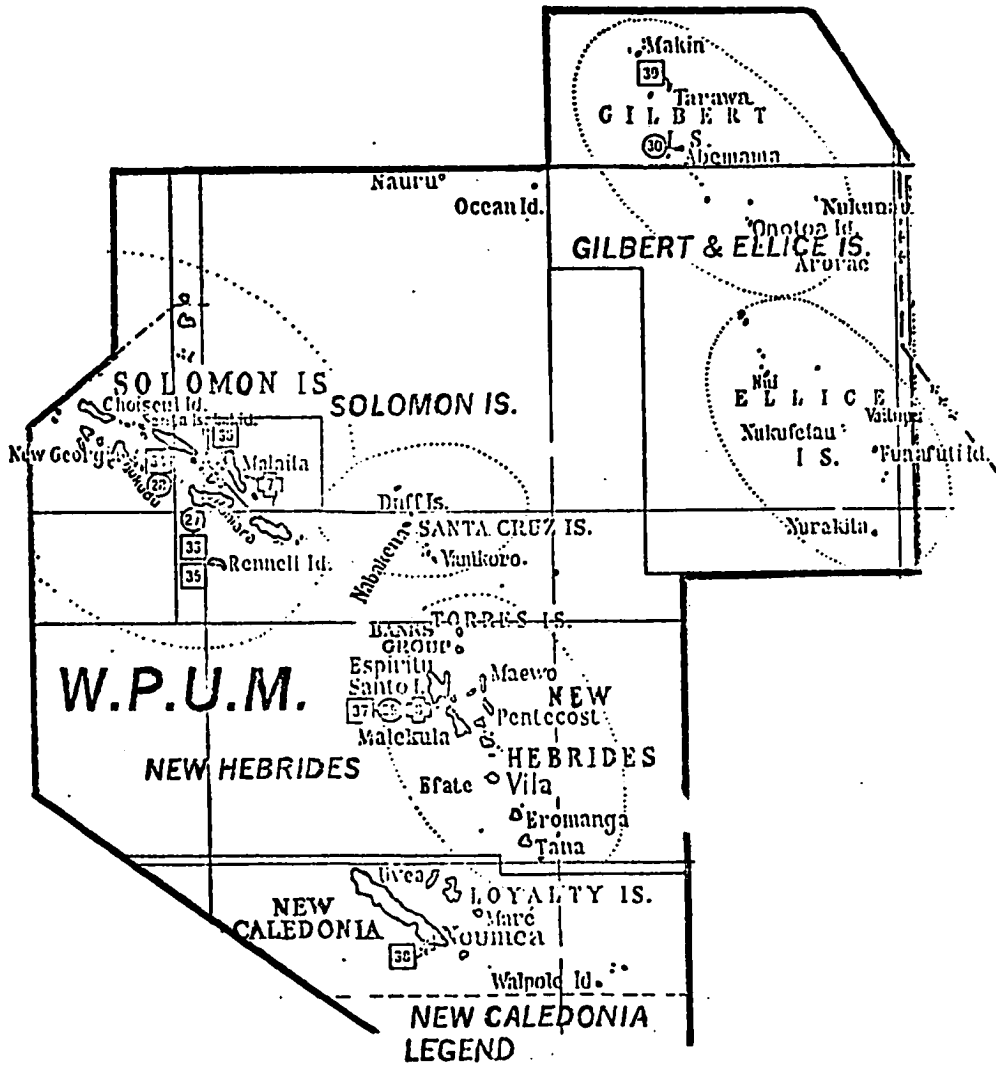
LEGEND

- | | | | | | | | | | |
|--------------------------|-----------------------------------|--------------------------|----------|--------------------------|-------------------|--------------------------|-------------------------|--------------------------|---------------|
| <input type="checkbox"/> | OFFICES | <input type="checkbox"/> | LOCATION | <input type="checkbox"/> | PUBLISHING HOUSES | <input type="checkbox"/> | COLLEGES & HIGH SCHOOLS | <input type="checkbox"/> | HOSPITALS |
| 9. | Papua New Guinea Union Mission | Lae | | | | 7. | Sonoma | 2. | Shua |
| 10. | Central Papua Mission | Port Moresby | | | | 8. | Kamububu | 3. | Matselichaven |
| 11. | Eastern Highlands Mission | Goroka | | | | 9. | Kabubu | 4. | Togoba |
| 12. | Madang District Mission | Madang | | | | 10. | Mt. Diamond | | |
| 13. | Meroka Mission | Lae | | | | | | | |
| 14. | Northern Papua Mission | Popondetta | | | | | | | |
| 15. | Papuan Gulf Mission | Kakori | | | | | | | |
| 16. | Sepik Mission | Wewak | | | | | | | |
| 17. | Western Highlands Mission | Mount Hagen | | | | | | | |
| 18. | Bougainville Mission | Arawa | | | | | | | |
| 19. | New Britain - New Ireland Mission | Rabaul | | | | | | | |

as at JULY 1973

MAP 6. PAPUA NEW GUINEA UNION MISSION

Source: Australasian Division of Seventh-day Adventists official map.

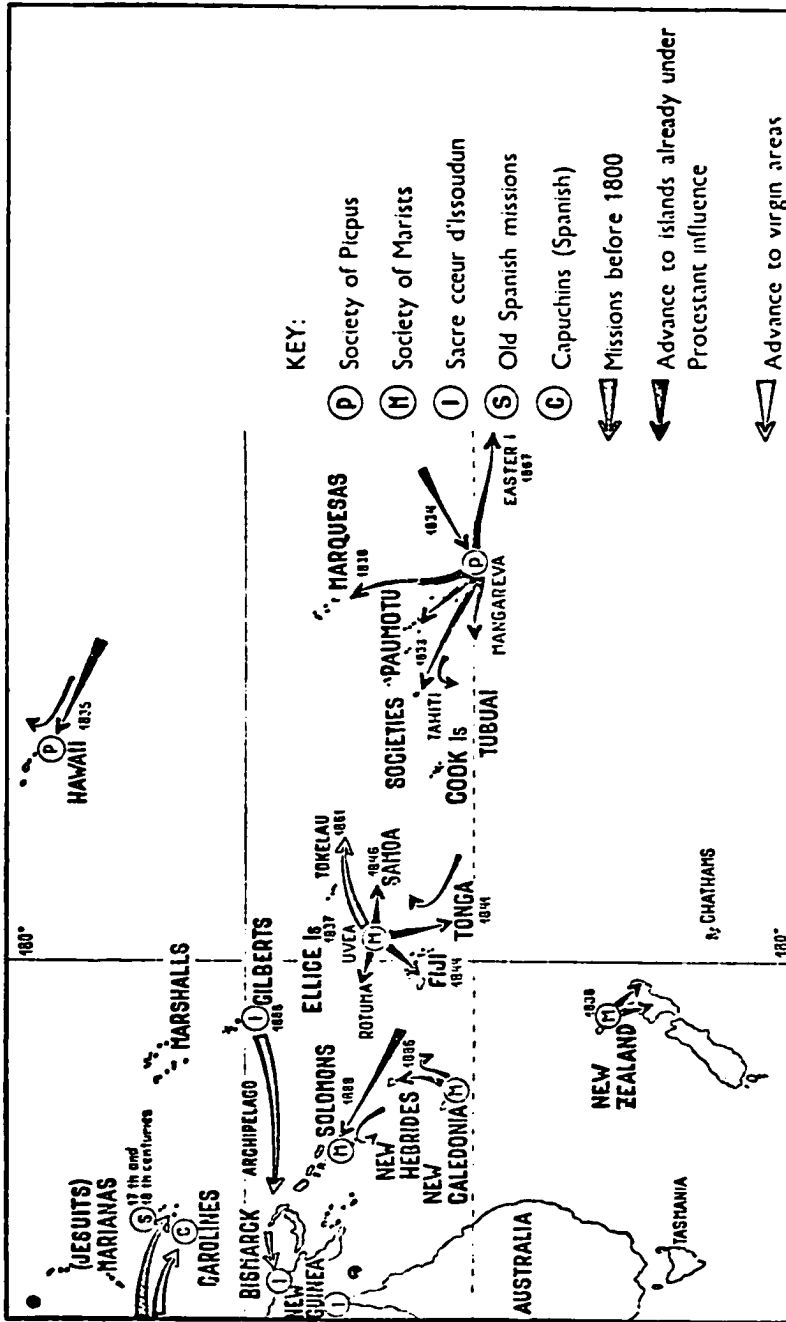


<input type="checkbox"/> OFFICES	LOCATION	<input type="checkbox"/> PUBLISHING HOUSES	<input type="circle"/> COLLEGES & HIGH SCHOOLS	<input type="cross"/> HOSPITALS
29. Western Pacific Union Mission	Moniara		27. Betikano	7. Atafi
34. West. Sol. Is. Mission	Kukudu		28. Kukudu	
35. East Sol. Is. Mission	Moniara		29. Parker	8. Aore
36. Malaita Mission	Auki		30. Kauna	
37. New Hebrides Mission	Santo			
38. New Caledonia Mission	Noumea			
39. Gilbert & Ellice Mission	Tarawa			

as at JULY 1973

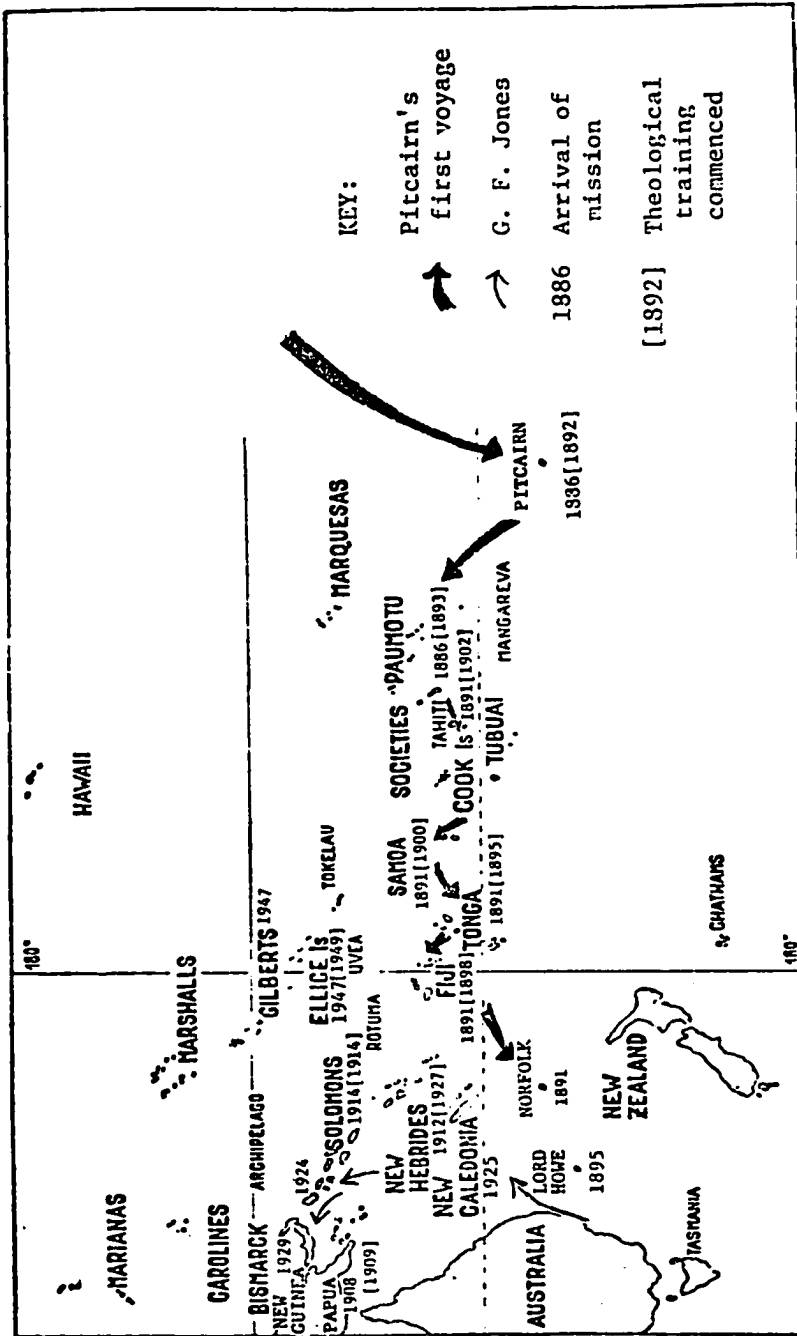
MAP 7. WESTERN PACIFIC UNION MISSION

Source: Australasian Division of Seventh-day Adventists official map.



MAP 9. ADVANCE OF CATHOLIC MISSIONS

Source: Aarne A. Koskinen, Missionary Influence as a Political Factor in the Pacific Islands. Helsinki, Suomalaisen Tiedeakatemia Toimituksia Annales Academiae Scientiarum Fennicae, 1953, p. 111.

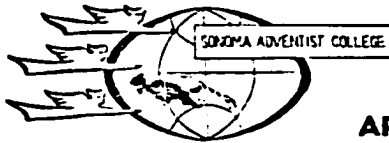


MAP 10. ADVANCEMENT OF SEVENTH-DAY ADVENTIST MISSION AND [THEOLOGICAL EDUCATION]

Sources: E. H. Gates, In Coral Isles. Peekskill, N.Y.: Review and Herald Publishing Association, 1923; Gates, "Pitcairn Log Book" I and II; Eric B. Hare, Fulton's Footprints in Fiji: Washington, D.C.: Review and Herald Publishing Association, 1969, pp. 106-117; K. Lilligeto, 20 September, 1976, p. 3; Seventh-day Adventist Encyclopedia, Washington, D.C.: Review and Herald Publishing Association, 1976; Currie, 26 July, 1972, p. 1.

APPENDIX 3

Sonoma College Documents



RECEIVED:	No:
ACCEPTED/REJECTED	
NOTICE SENT:	
Office Use Only	

APPLICATION FORM

PERSONAL PARTICULARS

Name _____ Male/Female/Married/Single. If married, number of children _____
 Age _____ Birth Date ____/____/19____ Height _____ Weight _____
 Home Area: Province _____ Town or Village _____
 Year baptised? _____ Where is your Church Membership? _____ Is your father a mission worker?
 If so, where _____ Do you have any relatives at Sonoma? _____ Name (s) _____
 Father's Name _____ Mother's Name _____

ADDRESSES

What is your present address? _____
 If your address will be different from the above during vacation, list your vacation address: _____
 _____ Check the address you have given very carefully, as it will be our only means of contact with you.

COURSE INFORMATION What course do you wish to study at Sonoma? (Tick your first choice only)
 Agriculture Commerce (Secretarial or Clerical) Ministerial Teacher Education
 Why have you chosen that course? _____

ACADEMIC RECORD

What school did you last attend? _____ What grade have you completed? _____
 What grade are you in now? _____ Complete the following with the exact marks the Education Department or school gave on your certificates or report cards:

SUBJECTS	Grade 9 (Form 3)	Grade 10 (Form 4)	Grade 11 (Form 5)	Grade 12 (Form 6)
Indicate whether the marks were Mid-Year or Final:				
Bible	_____	_____	_____	_____
English	_____	_____	_____	_____
Mathematics	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

When you come to register bring all certificates and report forms from Grade 6 & upwards.
 What M.V. class have you completed? _____

FINANCIAL ARRANGEMENTS

I promise that the necessary fees and expenses will be paid in full on the first day of the college year.
 Signature of the one responsible for paying the fees: _____
 Name and address _____
 Do you plan to work for the Church after you complete training? _____

AGREEMENT

I promise to do my best in all my college studies and in work I am asked to do, and to cheerfully obey all the rules of the College and the direction given me by the staff. On completion of my course I will offer to work for the church. Date ____/____/19____ Signature _____

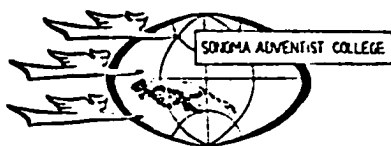
LOCAL MISSION SPONSORSHIP AND RECOMMENDATIONS

Do you certify the academic record (above) as correct? _____ Is the applicant a fit student for our senior College? _____ In your opinion, is the course chosen the most suitable one? _____ If not, what would you recommend? _____ Does he/she have any skin disease? _____
 Does the applicant have a good record at school? _____ Does the applicant have good health? _____
 Do you think he/she would make a good church worker? _____ Is this applicant due to receive subsidy from the church (in the form of a Worker's Bursary?) If 'Yes' list Mission Responsible _____
 Please give your remarks about attitude, character, suitability, etc. _____

Signed _____ Position _____

PROCEDURE

This form should be completed, first by the applicant, and then by the Mission representative, and then posted to: The Principal, Sonoma Adventist College, P.O. Box 608, RABAU, Papua New Guinea, not later than the 31st of October the year before you wish to attend.



INFORMATION SHEET 1977

PURPOSE OF THE COLLEGE

Sonoma College has been established to give Seventh-day Adventist young people the specialized training they need to fit them for God's work as Ministers, Teachers, Agriculturists, Office Workers, so that they can serve their own people. The aim of all such service is prepare the world for Jesus' soon return.

COURSES	LENGTH OF COURSE	PRE-REQUISITE
Ministerial Diploma	3 Years	Form 3
Teacher Education Certificate	2 Years	Form 3
Agriculture Certificate	2 Years	Form 3
Secretarial Certificate (Audio-typing.)	1 Year	Form 4
Clerical Certificate (Ledger-keeping.)	1 Year	Form 4

The Pre-requisites listed are the minimum requirements. Students with higher qualifications are welcome to apply. Preference will be given to students who have completed Form 3 or above.

1977 TERMS	First Term	Monday, February 7	to Thursday, April 14
	Second Term	Tuesday, April 19	to Friday, June 24
	Third Term	Monday, July 4	to Thursday, September 8
	Fourth Term	Tuesday, September 13	to Sunday, November 20

Registration commences on Monday, February the 7th, and any student who has not completed registration by Wednesday, February the 10th, is liable to pay the late fee set by the College Board, or not be accepted at all.

FEES AND EXPENSES

The year's fees must be paid at the time of Registration. The fee for 1977 is K80.00

Mission Presidents will be able to tell Mission Workers in their Missions the help they can receive in paying their children's fees.

Books Most students will need from K15 to K30 for their book needs. The amount will depend partly on the books the student already has. If students can buy more books than those required as basic texts, that will help them with their studies. We try to keep the cost of basic requirements as low as possible.

Ministerial Aids Ministerial students are required to pay K7 each year to help cover the cost of materials they use in preparing evangelistic aids.

Personal Needs Students will need some money to meet such personal needs as soap and offerings during the school year.

General Equipment Needs Bible, Hymn Book, Clothes for classes, work and Sabbath worship, Towels, Comb, toothbrush, etc. Bedding (sheets, pillow, mats, etc.) Plate and spoon for weekend use. Other items such as an axe, knife, etc., will be of use for weekend mumu groups, and students should bring them if they have them.

TRANSPORTATION

Keep in touch with your local Seventh-day Adventist Mission President concerning your travel arrangements. The Mission is responsible for your travel to Sonoma.

Once you arrive in Rabaul check at the local Mission Office in Attar St., to find out about transport to Sonoma College (about 30 miles away). Sonoma College phone is VHF 92-0325.

Non Papua-New Guinea Students must have a Passport, Vaccination Certificate, and a Temporary Entry Permit. To apply for the Entry Permit, X-ray and medical check are needed. Your mission leaders will help you in obtaining all the requirements. You will need to meet the expenses involved, and the share of your travel expense required by the Mission.

MARRIED STUDENTS

Accommodation for Married students is very limited, and although some progress is being made, most is not of a very good standard. Married students who wish to come to Sonoma will need to apply early, and will need the support of the local mission Executive Committee. Married students may be provided with basic food from the kitchen until their own gardens are producing, but will need to provide for all their other needs themselves.

NOTE THE FOLLOWING CAREFULLY

When planning your clothes to bring to the College, please remember that all Sonoma students are preparing to be workers for God and all clothing worn should be suitable for workers in the field. All clothing will be modest and any fashionable display or ornamentation will be avoided.

Students are advised to bring money to College by cheque (you can arrange for this at a Bank, or a Mission Office) rather than carrying a large amount of cash, which can be easily stolen. It is possible for students to open a Savings account at the College (with the Bank of New South Wales).

DO NOT RETURN THIS INFORMATION SHEET. KEEP IT FOR FUTURE REFERENCE.

May the Lord bless you as you prepare carefully for 1977.

Address any enquiries to:

The Principal, Sonoma Adventist College, Post Office Box 606, RABAUL, Papua New Guinea.

SONOMA ADVENTIST COLLEGE
1976 Subject Outline
for

116 - PASTORAL TRAINING.....(P.T.)
.....
Pastor J.H. Gato.

SYLLABUS: (Subject Outline.)

I Introduction to the Subject:
A. Survey of this course outline.
B. Need to study this subject.

II. The Pastor.
A. Definitions.
B. His call and office.
C. Work of the Pastor.
D. Character and Qualifications.
E. Spiritual life.
F. Office and Vile.

III. The Ministry Overseer
A. The Ministerial Vocations (generally.)
B. Principles and purpose of visitation.
C. A programme of visitation.
D. The Pastoral Visit. (members.)
E. Hospital visitation. (sick.)
F. Visitation of the bereaved. (mourning.)
G. Evangelistic visitation. (interests.)
H. Relation to evangelistic campaigns.

IV. Pastoral Counselling.
A. Study of human nature.
B. Principles and psychology of counselling.
C. Jesus the Master Counsellor.
D. The Holy Spirit.
E. Church members.
F. Opposite sex.
G. Youth.
H. Marriage and divorce.
I. Church problems. (Collective)
J. Moral.
K. Habits.
L. Guilt complex.
M. Customs. (Lutheranism.)

V. Organization and conducting Church Services.
A. Basic Principles.
B. Initiating changes.
C. Divine Worship Service.
D. Sabbath School.
E. Baptismal service.
F. Baptismal classes. (See Par. Ev.)
G. Prayer Meeting.
H. Dedication Service.
I. Social Meetings.
J. H.V. Meetings.
K. Welfare meetings.
L. Funerals.
M. Dedication of Children.
N. Anointing service.

VI. Leading the church in soul-winning.
A. Prime task.
B. Organizing Training classes.
C. The Divine Blue Print.
D. Approaches and programmes.
E. Revival and Reformation.
F. Departmental leadership and training.
G. Catering for all ages and talents.

VII. Committee Work.
A. Gods way of leading.
B. Church Committees and their purpose.
C. The Chairmen.
D. Secretarial responsibilities.
E. Church projects.
F. Fund raising.
G. agendas, minutes etc.

VIII. Church Officers.
A. The selection Committee.
B. The nominating Committee.
C. The Church Board.
D. The Business Meeting.
E. Discipline.
F. Transfers.

TEXT BOOKS:

- BIBLE. Testamen. Gospel Workers. Tentmaking to Ministers. Church Manual. Minister's Manual.
- WILLIAMS, E. L. The Work of the Pastor. Path to the Heart.
- WILLIAMS, E. L. The Work of the Pastor. Path to the Heart.

REFERENCE BOOKS:

- Mission Possible in a Tentament Witnessing.
- WILLIAMS, E. L. The Work of the Pastor. Path to the Heart.

AIMS AND OBJECTIVES:

- To train young ministers in the many aspects of Pastoral Work.
- To be as practical as possible in all we do, and say.
- To practice the things learned while here at College.
- To be able to list and explain the qualification of a good Pastor.
- To be able to explain, and construct effective visitation programmes, and illustrate appropriate.
- To develop some talent in the art of Counselling.
- To train young Pastors in the ways of leading a church in missionnary Outreach.
- To direct young ministers in ways of making the Church programme as effective as possible.

ASSIGNMENTS:

- Take notes of all class discussions and lectures, and become involved in practical demonstrations.
- Construct a file to cover the contents of this subject.
- Anticipatory training on various topics.
- Attend all Business Meetings and Church meetings, noting procedures, and possible improvements.
- In groups of 3 and 4 to visit the churches in the Gaselle, on a monthly basis, assisting and leading out with Pastoral duties.

REMARKS:

1. Unit Tests..... 40%
2. Practical..... 10%
3. Assignments..... 20%
4. File..... 10%

APPENDIX 4

South Pacific Island Data

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TABLE 46
ADMINISTRATIVE GROUPINGS, GEOGRAPHY AND POPULATION OF THE SOUTH PACIFIC ISLANDS

Country	Capital	Geography & Area (Square Miles)	Population (Year)	S.P.A. Membership (Dec. 1973)	Christian Population (%)	Major Ethnic Groups	Political Status and Remarks
American Samoa	Papeete	7 islands Land: 16	10,000 (71)	1,326	90%	Polynesian	U.S. unincorporated territory
Cook Islands	Napier, Rarotonga	15 main islands Land: 93 Sea: 916,000	35,000 (71)	593	94%	Maori	U.S. self-governing territory
Fiji	Suva	3 main islands Land: 7,035	680,000 (73)	6,410	51%	Fijians Indians Europeans Chinese Other Europeans	Independent Parliamentary State (1970). Former U.S. colony; includes Rotuma
French Polynesia	Papeete	130 islands Land: 1,210	121,000 (71)	1,326		Polynesian	French Overseas territory, includes Clipperton Island, Phoenix Islands, Tubuai, Gambier Is., and Tubaiti (or Austral) Islands
Gilbert & Ellice Islands	Palikir, Tarawa	39 islands Land: 76 Sea: 2,000,000	55,000 (71)	653	37%	Micronesian Polynesian Others	U.S. colony; includes Central & Southern Line Islands, Phoenix Islands, Tokelau Is., Ocean Island and Phoenix Islands
Guam	Agaña	1 island Land: 209	94,000 (71)		77%	Indonesian stock	U.S. organized unincorporated territory
Guernsey	Douaumont	1 island Land: 9.2	6,000 (72)		65%	Chinese European Maurians Others	Independent republic (1960)
New Caledonia	Noumea	1 large island Land: 7,022	107,000 (71)	366	75%	European Melanesian Polynesian Melanesians Others	French Overseas territory
New Hebrides	Vila	12 large islands Land: 5,700	87,000 (72)	2,297	73%	European Melanesian Polynesian Melanesians Others	Anglo-French condominium
French New Guinea	Port Moresby	Eastern half of New Guinea Land: 378,000	2,245,000 (72)	66,116	76%	Melanesians	Independent 1975
Tokelau Islands	Atafu	6 islands Land: 1.75	82 (71)	50	56%		U.S. colony
Tuvalu Islands	Nukunono	6 large islands Land: 21,200 Sea: 250,000	375,000 (72)	9,529	51%	Melanesian Polynesian	U.S. Protectorate, self-governing from 1976
Tuvalu Islands	Nukunono	3 islands Land: 2.9	2,000 (71)		70%	Polynesian	U.S. territory
Tonga	Nukunono	178 islands Land: 379	96,000 (71)	1,073	64%	Polynesian	Independent state (1970)
Norfolk & Pitcairn Is.	Norfolk Is.	3 islands Land: 60	9,000 (71)		95%	Polynesian	French Overseas territory
Western Samoa	Apia	2 large islands Land: 3,160 7 small islands	247,500 (72)	2,667	93%	Polynesian	Independent state (1962)

Source: Encyclopaedia Britannica (1973 edition); Australian Record Supplement, August 2, 1976; Macdonald & Selkowitz, 1974, p. 2.

APPENDIX 5

Details of Correspondence Classification

TABLE 49
PERSONAL CORRESPONDENCE

No.	Name	Association with Theological Education	Country
1	Asia Theological Association	Theological Association	Taiwan
2	Association of Theological Schools	Theological Association	United States
3	Backer, J.	Scholarships Office, World Council of Churches	United States
4	Bergland, Dr. A. I.	Director T.Ed. The South African Council of Churches	South Africa
5	Bergquist Dr. J. A.	Associate Director Theological Education Fund	United States
6	Billi, W.	Former T.Ed. teacher Sonoma College	Papua New Guinea
7	Bradford, G.	Director T.Ed., Fulton College	Fiji Islands
8	Buker, R. B.	T.Ed. by Extension Coordinator	United States
9	Burce, Dr. W.	Secretary to Melanesian Association of Theological Schools	Papua New Guinea
10	Christian Conference	Produce literature on Asian T.Ed. and missions	Singapore
11	Christian Medical Council	National Council of Churches	United States
12	Church Growth Book Club	Produce literature on T.Ed. and missions	United States
13	Dean, Boston University School of Theology	Innovator in T.Ed.	United States
14	Division of Overseas Ministries	National Council of Churches	United States
15	Dunstone, A.	Author of thesis on T.Ed. in P.N.G.	England
16	EACC-CELT office	Asian Church coordinating body	Australia
17	Evangelical Missions Information Service	Literature on Third World T.Ed.	United States
18	Evans, R. A.	Assistant Secretary, Australasian Division of S.D.A.'s	Australia
19	Forman, Dr. C.	Yale University Divinity School	United States
20	Franc, R. R.	President, Australasian Division of S.D.A.'s	Australia
21	Fui, Hufanga	Former Fulton student	Tonga
22	Fullerton, Dr. L. D.	University of Melbourne (History of T.Ed.)	Australia
23	Langlois, John E.	Administrative Secretary, World Evangelical Fellowship	Channel Islands
24	Gate J.	Director T.Ed. Sonoma College	Papua New Guinea
25	Gregory, Paul	World Council of Churches	United States
26	Library of University of Papua New Guinea	Archives on T.Ed.	Papua New Guinea

TABLE 49--Continued

No.	Name	Association with Theological Education	Country
27	Hamill, Dr. R.	Vice President, General Conference of S.D.A.'s (overseas seminaries)	United States
28	Harrison, P. J.	Asia Theological Association T.E.E. Coordinator	Australia
29	Holland, F.	Fuller Theological College	United States
30	Institute of Applied Social and Economic Research	Information on T.Ed. involvement	Papua New Guinea
31	Journal of Pacific History	Historical Information on T.Ed.	Australia
32	Kinsler, Dr. R.	T.Ed. by Extension	Guatemala
33	Leyare, A.	Theological Education Fund	England
34	Lopa, A.	Former student Kabufo, Sonoma Colleges	Philippines
35	Liversidge, W.	Director T.Ed. Sonoma College 1973-74	Solomon Islands
36	Manele, J.	Director Redcliffe Ministerial School	New Hebrides
37	Mebust, Dr.	Pacific Theological College	Fiji Islands
38	Missionary Research Library	World Council of Churches	Switzerland
39	Missions Advanced Research and Communication Center	Data on Third World T.Ed.	United States
40	Mitchell, D. E. G.	President C.P.U.M. of S.D.A.'s	New Zealand
41	Office of Education	World Council of Churches	Switzerland
42	Paul Allan	Former student Jones Missionary College, Sonoma College	Philippines
43	Program Agency	World Council of Churches	United States
44	Pacific Conference of Churches	Historical Information	Fiji Islands
45	Richter, R.	Education Director, S.D.A. Mission	Papua New Guinea
46	Rieger, W. G.	Registrar's Department, Fulton College	Fiji Islands
47	Ro, Dr. Borg Rin	Executive Secretary, Asian Theological Association	Taiwan
48	Sonter, A.	Principal, Fulton College	Fiji Islands
49	South Pacific Association of Theological Schools	Theological Association	Fiji Islands
50	Spangler, J. J.	Editor, The Ministry Magazine	United States
51	St. Andrews Community Centre	T.Ed. Mimeographed materials	Uganda
52	Taufa, Lopeti	Pacific Theological College	Fiji Islands
53	Tippett, A. R.	Professor of Anthropology and Oceanic Studies	United States
54	Wilkinson, R.	Principal, Sonoma College	Papua New Guinea
55	Winter, R. D.	T.Ed. by Extension	United States
56	Yost, F. Donald	Director Archives and Statistics, G.C. of S.D.A.'s	United States

TABLE 50
THIRD WORLD THEOLOGICAL INSTITUTIONS

No.	Institution	Third World Region	Educational Pattern	Denomination	Country
1	Abdiel Lembaga Pendidikan Theologia (Abdiel Theological Institute)	South-East Asia	Bible School	Interdenominational	Indonesia
2	Chung-Ang (Central) Theological Seminary	North-East Asia	Bible School	Nondenominational	Korea
3	Chung Chi College	South-East Asia	University	Interdenominational	Hong Kong
4	Coptic Orthodox Theological University College	Near East	Seminary/College	Coptic Orthodox Church	Egypt
5	Faculdade de Teologia do Instituto Metodista de Ensino Superior	South America	Seminary/College	Methodist	Brazil
6	Faculdade Teologica Batista de Sao Paulo	South America	Seminary/College	Baptist	Brazil
7	Faculte de Theologie Protestante de Yaounde	West Africa	University	Interdenominational	Cameroun
8	Federal Theological Seminary of Southern Africa	Southern Africa	Seminary/College	Interdenominational	South Africa
9	Han Kuk Theological Seminary	North-East Asia	Seminary/College	Presbyterian	Korea
10	Instituto Superior Evangelico de Estudios Teologicos	South America	Seminary/College	Interdenominational	Argentina
11	Japan Lutheran Theological College/Seminary	North-East Asia	Seminary/College	Lutheran	Japan
12	Karnataka Theological College	South Asia	Seminary/College	Church of South India	India
13	Lutheran Theological College--Umuwulo	Southern Africa	Seminary/College	Interdenominational	South Africa
14	Lutheran Theological College--Micumira	East Africa	Seminary/College	Lutheran	Tanzania
15	Mar Thoma Theological Seminary	South Asia	Seminary/College	Mar Thoma Syrian Church	India
16	Methodist Theological Seminary	North-East Asia	Seminary/College	Methodist	Korea
17	Near East School of Theology	Near East	Seminary/College	Interdenominational	Lebanon
18	St. Andrew's Theological Seminary	South-East Asia	Seminary/College	Interdenominational	Philippines
19	St. Paul's United Theological College	East Africa	Seminary/College	Interdenominational	Kenya
20	St. Michael's Seminary	North-East Asia	Seminary/College	Anglican Church	Korea
21	St. Paul's College--Grahamstown	Southern Africa	Seminary/College	Church of the Province of South Africa	South Africa
22	School of Theology, Doshisha University	North-East Asia	Seminary/College	United Church of Christ	Japan
23	Seminario Evangelico Presbiteriano de Guatemala	Central America-Caribbean	Extension Theological Education	Presbyterian	Central America
24	Tamil Nadu Theological Seminary	South Asia	Seminary/College	Interdenominational	India
25	Tokyo Seicho Gakko	North-East Asia	Bible School	Malinese Group in the United Church of Christ	Japan
26	Trinity College	West Africa	Seminary/College	Interdenominational	Ghana
27	Union Theological Seminary	South-East Asia	Seminary/College	Interdenominational	Philippines
28	United Theological College of the West Indies	Central America-Caribbean	Seminary/College	Interdenominational	West Indies
29	University of Ghana	West Africa	University	Nondenominational	Ghana
30	University of Nairobi	East Africa	University	Nondenominational	Kenya

Source: Respondents; Zorn, 1975, pp. 48-53, 91-98.

TABLE 51
HISTORY OF SEVENTH-DAY ADVENTIST THEOLOGICAL EDUCATION

No.	Name	Association with Theological Education	Country
1	Pastor C. S. Adams	Former Director of T.Ed. Fulton College 1957-1962	Australia
2	Pastor L. H. Barnard	Former missionary P.N.G. approx. 1946-1972, developed leadership courses	Australia
3	Pastor F. Beranaliva	Fiji Mission President, Fulton graduate	Fiji Islands
4	Pastor W. Billi	Madang-Manus Mission President, former T.Ed. Sonoma College	Papua New Guinea
5	Pastor K. Bullock	Former Principal Jones Missionary College P.N.G. 1966-1970	Australia
6	Mr. A. G. Chapman	Former teacher Kabiufa College, Asst. Librarian Avondale College	Australia
7	Pastor and Mrs. M. P. Cozens	Former Principal Kabiufa, Sonoma and Fulton Colleges	Australia
8	Pastor G. H. Engelbrecht	Former missionary P.N.G. 1920's	Australia
9	Pastor W. R. Ferguson	Former Mission President Solomon Islands	Australia
10	Pastor K. J. Gray	Former Principal Mirigeda, Papua 1937, Headmaster Fulton College 1943-46, Principal Bautama Training School 1947-48, Educational Secretary P.N.G., C.S.U.M. etc.	Australia
11	Pastor L. Hawkes	President Eastern Highlands Mission, missionary 20 plus years	Papua New Guinea
12	Pastor D. I. Jenkins	Former Director of T.Ed. Fulton College 1956-57	New Zealand
13	Pastor M. M. Kennaway	Former Director of T.Ed. Fulton College	Australia
14	Pastor Liligeto	T.Ed. Jones Missionary College 1960's brothers attended Mrs. Jones school in Solomons in 1914	Solomon Islands
15	Pastor W. I. Liversidge	Director of T.Ed. Sonoma College 1973-74, missionary 9 years	Solomon Islands
16	Pastor L. N. Lock	Former missionary P.N.G. 1924-40	Papua New Guinea

TABLE 51--Continued

No.	Name	Association with Theological Education	Country
17	Pastor W. N. Lock	Former missionary P.N.G. and Solomon Islands 36 years, T.Ed. Kambubu College 1951-58	Australia
18	Pastor A. W. Martin	Former missionary P.N.G.	Australia
19	Pastor D. R. Martin	Director of T.Ed. Jones Missionary College 1960-65	Australia
20	Pastor O. D. F. McCutcheon	Former President P.N.G.U.M., missionary 30 plus years	Australia
21	Pastor Nathan Rore	Malaita Mission President, Jones Missionary College graduate	Solomon Islands
22	Pastor G. L. Sterling	Missionary Cook Islands 1908	Australia
23	Pastor L. R. Thrift	Former teacher/Principal Batuna Training School 1948, Kabiufu College 1949	Australia
24	Pastor H. L. Tolhurst	Former missionary Tonga 1914, 19 years in Tonga	Australia
25	Pastor Herbert White	Former mission administrator P.N.G.	United States
26	Pastor H. B. P. Wicks	Former missionary Solomon Islands 1920's, P.N.G. 1920's, 30's	Australia
27	Pastor E. P. Wolfe	Former missionary, Director of T.Ed. Fulton College	New Zealand
28	Pastor R. Tindall	Former missionary P.N.G. and Solomon Islands, T.Ed. teacher Kabiufu and Sonoma 1960-70	Australia
29	Pastor Lui Oli	President Central Papuan Mission	Papua New Guinea
30	Pastor C. S. Palmer	Former missionary Buresala, Fiji, Beulah, Tonga, approx 1920-40	Australia
31	Pastor N. Palmer	Former missionary Polynesia and P.N.G. approx 1945-73	Africa
32	Mr. C. Pascoe	Former missionary P.N.G. approx 1937-77	Papua New Guinea

TABLE 52
DENOMINATIONAL AGENCIES RESPONSIBLE FOR EDUCATING MINISTERS IN NORTH AMERICA

No.	Name	Church	Country
1	Board for Higher Education	Lutheran Church	United States
2	Board for Theological Education	Episcopal	United States
3	Board of Higher Education	Christian Church	United States
4	Board of Theological Education	Lutheran	United States
5	Board of Theological Education	Lutheran Church of America	United States
6	Canadian Catholic Conference	Catholic	Canada
7	Council of Theological Education	United Presbyterian Church	United States
8	Department of Theological Education	Baptist	United States
9	Division of Educational Services	Lutheran	United States
10	Division of Higher Education	Methodist	United States
11	Division of Ministry and Education	United Church of Canada	Canada
12	National Catholic Educational Association	Catholic	United States
13	National Conference of Catholic Bishops	Catholic	United States
14	National Consultant on Theological Education	Anglican Church of Canada	Canada
15	Office for Church Life and Leadership	United Church of Christ	United States
16	Parish Ministries Commission	Church of the Brethren	United States
17	Program Planning, Southern Baptist Convention	Baptist	United States

TABLE 53

SEVENTH-DAY ADVENTIST COLLEGES IN THE THIRD WORLD

No.	Institution	Country
1	Adventist Seminary of West Africa	West Africa
2	Arusha Adventist Seminary	East Africa
3	Assam Training School	India
4	Ayer Manis School (Training School)	East Malaysia
5	Bethel College	South Africa
6	Bugema Adventist College	East Africa
7	Burma Union Bible Seminary	Burma
8	Caribbean Union College	West Indies
9	Centre Educational Adventista	Honduras
10	Colegio Adventista de Chile	Chile
11	Colegio Adventista de las Antillas	Puerto Rico
12	College Adventiste de Cote d'Ivoire	Africa
13	College Adventiste de Soamanandrany	Madagascar
14	College Adventiste du Kivu	Africa
15	Educandario Nordestino Adventista	Brazil
16	Ethiopian Adventist College	Ethiopia
17	Fulton College	Fiji
18	Good Hope College	South Africa
19	Helderberg College	South Africa
20	Instituto Adventista de Ensino	Brazil
21	Instituto Colombo-Venezolano	Colombia
22	Instituto Superior Adventista del Plata	Argentina
23	Korean Union College (Samyuk Daehak)	Korea
24	Lowry Memorial High School	India
25	Malamulo College	Africa
26	Middle East College	Lebanon
27	Montemorelos College	Mexico
28	Mountain View College	Philippines
29	Mount Klabat College	Indonesia
30	Omara Bible Workers' Training School	Papua New Guinea
31	Pakistan Adventist Seminary and College	Pakistan
32	Philippine Union College	Philippines
33	Saniku Gakuin College	Japan
34	Seminaire Adventiste d'Etudes Superieures pour l'Afrique Francophone	United Republic of Cameroun
35	Seminaire Adventiste Franco-Haitien	Haiti
36	Seminario Adventista Union	Peru
37	Sonoma College	Papua New Guinea
38	Solusi College	Africa
39	South China Union College	Hong Kong
40	Southeast Asia Union College	Republic of Singapore
41	Spicer Memorial College	India
42	Taiwan Adventist College	Republic of China

Source: Seventh-day Adventist Yearbook, 1976.

TABLE 54
NORTH AMERICAN MISSION AGENCIES ACTIVE IN THE SOUTH PACIFIC ISLANDS

No.	Name	Church	Country
1	Associated Missions of the International Council of Christian Churches	Interdenominational	United States
2	Board for Missions	Lutheran	United States
3	Board of World Missions	Lutheran	United States
4	Child Evangelism Fellowship International	Interdenominational	United States
5	Department of Missions, Anglican Church of Canada	Anglican	Canada
6	Department of World Missions	Church of the Nazarene	United States
7	Domestic and Foreign Missionary Society	Episcopal	United States
8	Evangelical Foreign Missions Association	Evangelical	United States.
9	Foreign Missions Department	Assemblies of God	United States
10	Foreign Missionary Department	Pentecostal	United States
11	Interdenominational Foreign Mission Association of North America Inc.	Interdenominational	United States
12	New Tribes Mission	Interdenominational	United States
13	World-wide Missions	Interdenominational	United States
14	Wycliffe Bible Translators, Inc.	Undenominational	United States

Sources: Respondents; Missions Advanced Research and Communications Center, 1970.

TABLE 55
SOUTH PACIFIC NON-SEVENTH-DAY ADVENTIST THEOLOGICAL COLLEGES

No.	Institution	Denomination	Country
1	Bible College of the Presbyterian Church of the New Hebrides	Presbyterian	New Hebrides
2	Bishop Patteson Theological Centre	Anglican	Solomon Islands
3	Catechist Training Centre--Erave	Roman Catholic	Papua New Guinea
4	Catechist Training College--Maiwara	Roman Catholic	Papua New Guinea
5	Christian Leaders' Training College	Evangelical Alliance	Papua New Guinea
6	Davuillevu Theological College	Methodist	Fiji Islands
7	Ecole Pastorale "Bethanie"	Egl. Evangelique en New Caledonia et aux Iles Loyaute	New Caledonia
8	George Brown Pastors' Training	United Church	Papua New Guinea
9	Holy Spirit Regional Seminary	Roman Catholic	Papua New Guinea
10	Lutheran Highlands Seminary S.G.	Lutheran	Papua New Guinea
11	Malua Theological College	Congregational	Western Samoa
12	Martin Luther Seminary	Lutheran	Papua New Guinea
13	Melanesian Institute for Pastoral and Socio-Economic Service	Interdenominational	Papua New Guinea
14	Moamoa Theological College	Roman Catholic	Western Samoa
15	Newton College	Anglican	Papua New Guinea
16	Pacific Regional Seminary	Roman Catholic	Fiji Islands
17	Pacific Theological College	Interdenominational	Fiji Islands
18	Papuan Islands Regional Theological College	United Church	Papua New Guinea
19	Piula Theological College	Methodist	Western Samoa
20	Rarongo Theological College	United Church	Papua New Guinea
21	St. Francis' Evangeliste' Training College	Anglican	Papua New Guinea
22	St. Paul's College	United Church	Papua New Guinea
23	St. Paul's Seminary	Roman Catholic	New Caledonia
24	St. Timothy Lutheran Seminary	Lutheran	Papua New Guinea
25	Senior Flierl Seminary	Lutheran	Papua New Guinea
26	Sia'atoutai Theological College	Methodist	Tonga
27	Tangintebu Theological College	Gilbert Islands Protestant Church	Gilbert Islands
28	University of Papua New Guinea	Government	Papua New Guinea

Sources: Respondents; Theological Education Fund, 1974, pp. 88-95.

APPENDIX 6

Form Letters

Garland Apartments C-16
Berrien Springs
Michigan 49103
307
6-24-76

Dear Sirs:

Currently I am engaged in writing a doctoral dissertation on various approaches to theological education in the Third World, with particular emphasis on the South Pacific. Theological education in this dissertation will be considered in the framework of training indigenous workers to serve as ministers of the gospel.

Inasmuch as your organization includes missionary outreach into the Third World, including the South Pacific, I am anxious to obtain data, research, any information or studies you may have engaged in or have access to in the following areas:

1. Theological education in the Third World.
2. Training of indigenous persons for the gospel ministry.
3. Training of the laity for lay ministry.
4. Current trends, patterns, programs or innovations in training that your organization has implemented or is experimenting with in the area of ministerial training.
5. Evaluations of the effectiveness of your training programs.
6. Models for the training of an indigenous ministry.
7. A history of your organizations activities in the South Pacific.

Should you have material in print on any of these topics it would be greatly appreciated if you would send a copy to me.

I note that you regularly publish a periodical on your missionary activities. Would you kindly place my name on your mailing list for six months. I will be happy to reimburse you with the subscription costs.

Yours for a more effective gospel ministry.



A. S. Currie

Garland Apts. C-13.
Berrien Springs.
Michigan. 49103.

7-1-76.

Dear Sirs:

Currently I am engaged in writing a doctoral dissertation on various approaches to theological education. My objective in writing this dissertation is to investigate current trends, patterns and programs in theological education, with the purpose of advancing suggestions, recommendations, alternatives and a model for the future development of Seventh-day Adventist theological education, particularly in the Third World.

The procedures in this study will include models of curriculum planning. Models which incorporate current innovations, trends, and patterns

During the last fifteen years your denomination has possibly evaluated its theological education program and changed its curriculum. Should you have literature available on your Churches theological education curriculum and its changes, this would be most valuable data for my research. Any information, models, curriculum outlines, evaluations etc. on theological education in your denomination would be greatly appreciated for my research.

Thanking you for your assistance.

Yours sincerely,


A. S. Currie.

ANDREWS UNIVERSITY

BERRIEN SPRINGS, MICHIGAN 49104

Telephone: (616) 471-7771

July 19, 1976

Dear

Currently I am a doctoral student in Religious Education at Andrews University and propose to develop a dissertation on various approaches to theological education with particular reference to the so called Third World. My objective in writing this dissertation is to investigate current trends, patterns and programs in theological education, with the express purpose of advancing suggestions, recommendations, alternatives and models for the future development of Seventh-day Adventist theological education in the South Pacific Islands. The study may be used as a source for suggestions, guidance, alternatives and models in theological education, not only for Oceania, but also to Seventh-day Adventist theological educators in other countries.

One chapter of the dissertation will contain a brief history of theological educational development in the South Pacific Islands. This section will include all significant church institutions. I will then place Seventh-day Adventist theological education in perspective and context. Emphasis will be given to the rapidly changing scene witnessed between 1966 and 1976. This chapter will build a basis for my dissertation entitled "Strategies for Seventh-day Adventist Theological Education in the South Pacific Islands."

In writing a Seventh-day Adventist history to theological education in the South Pacific Islands I am consulting the Review and Herald and the Australasian Record. However I am in need of your personal insights. How and where did we train men for the gospel ministry in the South Pacific Islands before World War I, between World War I and World War II, and after World War II? Should you have any curriculum documents from those early days I would only be too happy to pay the costs of copying them for me. What type of training did they receive? Was it essentially field education or classroom training they received? Who were the first men trained specifically for the ministry? You may be able to help me with the above questions.

It would be greatly appreciated if you could write a brief account of the development, growth and progress of Seventh-day Adventist ministerial training as you witnessed it in the area of the South Pacific Islands you knew best.

Your cooperation in this project is greatly appreciated. I will be most grateful if you could AIRMAIL any information you have concerning ministerial training to me at the following address by August 25: A. S. Currie, Garland C-16, Berrien Springs, Michigan 49103, U.S.A.

Yours Sincerely,

A. S. Currie

A. S. Currie
Doctoral Student, Andrews University

George H. Akers

Dr. George H. Akers
Major Professor and Faculty Advisor

bc

ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN 49104

Telephone: (616) 471-7771

July 19, 1976

Gentlemen:

It has been my privilege and joy during the last decade to direct theological education for the Seventh-day Adventist Church in Papua New Guinea and more recently Fiji. I am currently a doctoral student in Religious Education at Andrews University and propose to develop a dissertation on "Strategies for Seventh-day Adventist Theological Education in the South Pacific Islands."

My objective in writing this dissertation is to investigate current trends, patterns and programs in theological education, with the purpose of advancing suggestions, recommendations, alternatives and models for the future development of Seventh-day Adventist theological education in the South Pacific Islands.

One chapter of the dissertation will contain a brief history of theological education in the South Pacific Islands. It would be greatly appreciated if you could supply me with (1) a brief history of the development of theological education for your denomination and (2) a brief history of your institutions development, growth and progress.


It is also important to my study to receive a copy of your Bulletin, or Calendar containing an outline of your curriculum. Further, any literature you can supply me containing statistics, data, reports or monographs, future curriculum planning, models, trends, patterns for your institution, would be significant to my study.

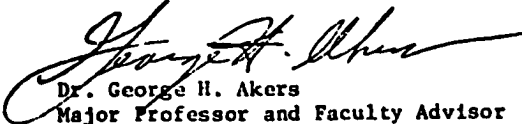
I would also appreciate the following details concerning your program:

- (1) Your current enrollment figures. Please number separately for me, married couples, single men and women. (Please distinguish between those studying for different degrees, or non-degree diplomas or certificates.
- (2) The number of National and Expatriate Staff. (List separately.)
- (3) Educational cost per student per year.
- (4) Accreditation details.
- (5) Curriculum Course Outlines for all theological courses offered.
- (6) Curriculum Course Outlines on various subjects--where available.
- (7) The number of years of elementary and secondary school study required for entrance to the various courses you offer.

Your cooperation in this project is greatly appreciated. Enclosed is a cheque for US\$2.00 to cover postage. Should this be insufficient or unacceptable currency in your country I will be happy to send you a bank draft. I would be most grateful if you would AIRMAIL this information to me at the following address by August 25: A. S. Currie, Garland C-16, Berrien Springs, Michigan 49103, U.S.A.

Yours Sincerely,


A. S. Currie
Doctoral Student, Andrews University


Dr. George H. Akers
Major Professor and Faculty Advisor

ANDREWS UNIVERSITY**BERRIEN SPRINGS, MICHIGAN 49104**

Telephone: (616) 471-7771

July 19, 1976

Dear Sirs:

I am currently a doctoral student in Religious Education at Andrews University and propose to develop a dissertation on "Strategies for Seventh-day Adventist theological education in the South Pacific Islands." My objective in writing this dissertation is to investigate current trends, patterns and programs in theological education, with the purpose of advancing suggestions, recommendations, alternatives and models for the future development of Seventh-day Adventist theological education in Oceania.

I have read with great interest the report concerning your theological education program written by Herbert M. Zorn in VIABILITY IN CONTEXT. The College which I helped pioneer in the South Pacific, Sonoma College, is also listed in this publication of the Theological Education Fund.

I am particularly anxious to discover what is taking place in the area of theological education in your country. Any literature that you can send me containing statistics, data, reports or monographs, current curriculum planning, models, trends, patterns, new developments etc., would be greatly appreciated.

It is also important to my research to receive a copy of your Bulletin or Calendar containing an outline of your present curriculum. Should you have engaged in research or an evaluation of your own theological education program, I request information concerning this for it is significant to my study.

Some current details I require concerning your program are:

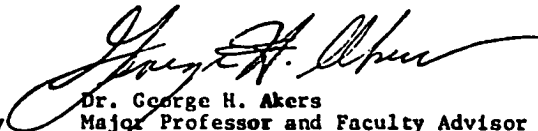
- (1) Your current enrollment. Please number separately for me, married couples, single men, and single women. (Please distinguish between those studying for different degrees, or non-degree diplomas or certificates.)
- (2) The number of National and Expatriate Staff. (List separately.)
- (3) Educational cost per student per year.
- (4) Accreditation details.
- (5) Curriculum outlines for all theological courses offered.
- (6) Curriculum Course Outlines on various subjects--where available.
- (7) Please note any significant adaptations of your curriculum to the culture you're working with. (Contextualization)

Your cooperation in this project is greatly appreciated. Enclosed is a cheque for US\$2.00 to cover postage. Should this be insufficient or unacceptable currency in your country I will be happy to send you a bank draft. I would be most grateful if you would AIRMAIL this information to me at the following address by August 25: A. S. Currie, Garland C-16, Berrien Springs, Michigan 49103, U.S.A.

Yours Sincerely,



A. S. Currie
Doctoral Student, Andrews University



Dr. George H. Akers
Major Professor and Faculty Advisor

ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN 49104

Telephone: (616) 471-7771

July 19, 1976

Dear Brethren:

Currently I am a doctoral student in Religious Education at Andrews University and propose to develop a dissertation on various approaches to theological education w'th particular reference to the so called Third World. My objective in writing this dissertation is to investigate current trends, patterns and programs in theological education, with the express purpose of advancing suggestions, recommendations, alternatives and models for the future development of Seventh-day Adventist theological education in the South Pacific Islands. The study may be used as a source for suggestions, guidance, alternatives and models in theological education, not only for Oceania, but also to Seventh-day Adventist theological educators in other countries.

Not only will I be contacting Seventh-day Adventist theological educators, but many non-Adventist Colleges will be asked to supply data. I am particularly anxious to discover what developments are taking place in Seventh-day Adventist theological education curriculums in your country. Any literature you can send containing statistics, data, reports or monographs, current curriculum plans, models, trends, patterns, new developments etc., will be greatly appreciated.

It is important that I receive a copy of your Bulletin or Calendar which contains an outline of your theological education curriculum. It would also be appreciated if you would send a copy of the various Course Outlines for the subjects you offer.

Should you have engaged in any research or evaluation concerning your theological education program, this information would be significant to my study.

I also require the following information concerning your ministerial training programs:

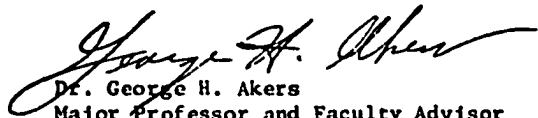
- (1) Enrollment figures for each year, over the last five. (Please distinguish between those enrolled in different degrees and non-degree diplomas and certificates.) Please indicate the number of married men, single men and women in your programs.
- (2) The number of National and Expatriate staff. (List separately.)
- (3) Educational costs per student for a year.
- (4) Is your diploma, certificate or degree accredited or recognized by any organization outside the Seventh-day Adventist Church? If so, would you give details.
- (5) Theological curriculum adaptation to the culture you are training. (Contextualization)
- (6) Annual expenditure for theological education.

Your cooperation in this project is greatly appreciated. Would you kindly send the requested information AIRMAIL to me at the following address by August 25:
A. S. Currie, Garland C-16, Berrien Springs, Michigan 49103, U.S.A.

Yours sincerely,



A. S. Currie
 Doctoral Student, Andrews University



Dr. George H. Akers
 Major Professor and Faculty Advisor

APPENDIX 7

Advancement of Roman Catholic Theological Education

HOLY SPIRIT SEMINARY

Bomana - Papua New Guinea

4th August 1976

A.S. Currie
Garland Apts. C - 16
Berrien Springs
Michigan USA

Dear Mr. Currie,

We received your circular and I am happy to cooperate. Here, therefore, some data which may be of some help in your work. Enclosed also the seminary handbook for 1976.

The history of theological education in PNG in the Catholic Church is rather short. Different from the Anglican Church, and e.g. the LMS, there was no attempt during the first 4 decades of mission work (i.e. from 1865 onward) to start training for the ministry. There were, for sure, catechists from a very early time, and, in many ways they carried the heat of the day. Still, their training could not be described as theological education. Today, however, one should certainly include the catechetical or rather catechists' Training Centres among the theological education. There are presently about ten (10) of those centres; some have been closed temporarily and opened again. Not all have the same level of education. The centre in Milneba (Madang) would be considered as the most advanced in this field, but in all major dioceses there are other such centres operating. For the rest of this letter, however, I will only refer to the training of Roman Catholic priests in the strict sense.

The first candidates for the priesthood were sent overseas. The only one of the few sent, who was eventually ordained a priest was Louis Vangeke (1937) the present Bishop of the Bereina Diocese in Papua. After that a more intense programme was set up in various places (Madang, Rabaul, Bougainville, Papua), but these attempts were interrupted by the war. After the war the same group continued and in 1953 there were five Papua New Guineans ordained priests (1 Papua, 1 Rabaul, 3 Bougainville). Their training was very much based on the traditional catholic philosophical and theological programmes in seminaries overseas, even though it might have proved rather difficult. The present Archbishop of Port Moresby, Herman To Pavu, was one of those ordained at that time.

In 1963 the major seminary (Holy Spirit Seminary) for the whole country was founded (after the minor seminary, i.e. 5 years of secondary school, had been started already in 1953). Ever since the entrance requirements for this seminary have remained Form Six or its equivalent, exceptions to be always specifically approved by the faculty. In 1963 the seminary moved to Bomana, Port Moresby and joined with the "de Coimenu Collegium", started in 1965. The curriculum over the years has changed constantly. Now, it is an integrated programme of Philosophy and Theology, with in the later part of the studies (advanced units) a considerable amount of free choice on the students' part. It has presently a heavy pastoral bias, with prescribed periods of field work and many obligatory pastoral subjects. Sometimes, it is felt that the academic studies have been curtailed somewhat in favour of practical training. Most questions are answered in the handbook. The first year students (about 40) are not mentioned, because they do not reside in Bomana. All are single. Staff all expatriate, the only indigenous staff member having become bishop of Bougainville. (P. 5)

The educational costs per student per year are presently K 564.00. Of this amount K 220.00 is covered by tuition fees paid for by the student's bishop or religious superior, the remainder being paid by the Bishops' Conference as a body (and partly by the Conference of Religious Superiors). Educational costs do not include the board and living of the students. One should figure on K2.50 a day in Port Moresby. Expenses for clothing, pocket money, etc are still to be added to that. Capital expenses, etc, are not included in the figure.

Accreditation details are spelt out on page 10 and 11.

Course descriptions are given for the year 1976; perhaps I can find a 1975 handbook for further descriptions.

Yours sincerely


Fr. Cornelius van der Geest
Dean of Studies

THE PACIFIC REGIONAL SEMINARY

of
St. Peter Chanel

Tel. 22419

Queen Elizabeth Drive,
P.O. Box 1200
Suva, Fiji.

November 25, 1976

Dear Mr Currie,

Please forgive my late reply to your enquiry of July 19th. Unfortunately your letter was mislaid and I will attempt to answer briefly your questions.

Theological education in the Catholic Church in the Pacific began early when in 1842 Bishop Bachellet formed a seminary at Lano on Viti Levu and one at Beloulu in Futuna in 1847. These were discontinued for a while in 1851 when attempts were made to educate students in Australia and here until the re-establishment of Lano in 1874. Another attempt was made in Samoa and later Langoe at the same time. In all, Lano received two priests in the nineteenth century and Papete one. The difficulties of the abstract scientific course in Theology and Philosophy over a six year period, namely the difficulty of college and a number of organizational factors helped to keep the numbers low.

However a good formation was given for innumerable catechists particularly at Langoe in Samoa and they were soon to be found in every village of every Island Group.

The seminary at Lano was supplemented by small attempts at St Louis in New Caledonia, Suva in 1914, and the one in Trobu. Finally Lano was moved to New Caledonia and then in 1972 a regional seminary was created for the whole of the Pacific excluding New Guinea in Suva which is our present institution, the Pacific Regional Seminary. It started with 16 students and has now 53 this year with a projected role of 70 next year.

At present the Catholic traditional course of the years philosophy and four of theology, combined with Scripture, Liturgy, Church History and Law as well as other allied subjects and pastoral work are being pursued. A more ambitious scheme to implement all these into a more integrated course consonant with Polynesian and Melanesian thought patterns should come into operation in 1977.

All our students are single men as celibacy is still a condition of the Catholic priesthood. At the moment we want no decrease. Some of our students, however, will be studying at the University of the South Pacific next year.

There are eight professors, six expatriates and two locals (Thomas A. Saeoan).

The educational cost of a student per annum is \$7120.00

We combine with the Pacific Theological College (Protestant) near us for some lectures. Our students are expected to begin their six year course with University Entrance or its equivalent.

The Scripture course follows commentaries on all the Bible both Old and New Testament as well as exegesis and modern criticism. Philosophy contains not only a history of philosophy but a systematic treatment of Cosmology, Theodicy, Ethics, Logic, Psychology, Epistemology, and Metaphysics. Church History traces over four years the history of the Catholic Church and all Christian Churches over the last 1900 years particularly here in the Pacific. The Theology programme is divided into dogmatic and moral theology and includes doctrinal a four year course in the Trinity, God as one and Creator, Christ, the Sacraments, Eschatology, in moral the Commandments, Virtues, moral acts, the uniqueness of the Christian message etc. Supportive help is given by courses in English, Anthropology and Sociology. Pastoral practice is aided by sessions on preparation and giving of sermons, visitations of the sick, the old, the lonely, the sick and the young. Religious instructions at different levels are given to pupils in Catholic schools.

I hope these details are helpful.

Yours sincerely,

Rev. Fr. John Polinski S.M.
Rector

APPENDIX 8

**Chronological List of Scriptural Translations
In South Pacific Languages up to 1889**

TABLE 56
 CHRONOLOGICAL LIST OF SCRIPTURAL TRANSLATIONS
 IN SOUTH PACIFIC LANGUAGES UP TO 1889

Date	Country	Language	Books
1818	Tahiti	Tahitian	Lk
1824	Tahiti	Tahitian	Dan, Ruth, Est
1828	Cook Islands	Rarotongan	Gal
1829	Tahiti	Tahitian	NT
1831	Tonga	Tongan	Selections
1836	Fiji	Bauan	Selections
	Cook Islands	Rarotongan	NT
	Samoa	Samoaan	Mt
1838	Tahiti	Tahitian	Bible
	Cook Islands	Rarotonga	Gn
1839	Fiji	Bauan	Mk
1844	Tonga	Tongan	Gn, 1&2 Sa, Prophets, Mt, Lk, Jn, Acts, All epistles except Heb
1846	Samoa	Samoaan	NT
1847	Fiji	Bauan	NT
	Loyalty Islands	Mare or Nengone	Selections
	Samoa	Samoaan	Ps
1849	Tonga	Tongan	NT
1851	Cook Islands	Rarotongan	Bible
1853	New Hebrides	Aneityum	Mk
1854	Fiji	Bauan	Gn, Ex, Ps
1855	Samoa	Samoaan	Bible
	Loyalty Islands	Mare	Mk
	Loyalty Islands	Lifu	Selections
1857	New Hebrides	Aneityum	Jonah
	Fiji	Rotuman	Selections
1860	Gilbert Islands	Gilbertese	Selections
	Loyalty Islands	Uvea or Iaian	Selections
1861	Niue		Mk
1862	Tonga	Tongan	Bible
1863	New Hebrides	Aneityum	NT
1864	New Hebrides	Eromangan	Gn
	Fiji	Bauan	Bible
	Gilbert Islands	Gilbertese	Mt, Jn, Eph
	Loyalty Islands	Mare	NT
	Solomon Islands	Mota	Lk

TABLE 56--Continued

1866	New Hebrides	Efate or Fate	Mk
	Niue		NT
1868	New Hebrides	Eromangan	Gn
	Loyalty Islands	Lifu	NT
	Loyalty Islands	Mare	Gn
	Loyalty Islands	Uvea	Lk
1869	New Hebrides	Futuna	Mk
	New Hebrides	Tanna Kwamers or S.E. Tanna	Jas, Selections
	Fiji	Rotuman	Lk, Acts, 1 Thess
1870	Loyalty Islands	Lifu	Ps
	Niue		Gn
	Fiji	Rotuman	NT
1871	New Hebrides	Aniwa	Selections
1873	Gilbert Islands	Gilbertese	NT
1874	New Hebrides	Efate	Jn, Gn
1875	New Hebrides	Nguna Tongoa	1 Jn
1876	New Hebrides	Opa (Waluringi), Leper Island	Selections
1877	New Hebrides	Aniwa	Mt
1878	New Guinea	Keapara	Selections
	New Guinea	S.E. Tanna	Mt
	Loyalty Islands	Uvea	NT
	Wallis Islands	Uvea	Selections
1879	New Hebrides	Aneityum	Bible
	Solomon Islands	Ngela (Florida Island)	Selections
1880	Loyalty Islands	Uvea	Ps
1882	Solomon Islands	Bugotu, Ysabel or Mahaga	Jn
	New Guinea	Duke of York	Mt
	Solomon Islands	Florida Island	Lk, Jn
	Papua	Motu	Mk
	New Hebrides	Raga or Qatvenua (Pentecost Is.)	Selections
1883	Solomon Islands	Mortlock	NT
	New Hebrides	Mota	NT
	New Hebrides	S.E. Tanna	Gen
1884	Solomon Islands	San Cristobel (Wango)	Selections
1885	New Guinea	Davi or Suau	Mk
	New Guinea	Kuanua	Selections, Jonah
	New Hebrides	Mota	NT
1886	New Hebrides	Epi (Baki) or Western Epi	Mk
	New Guinea	Kuanua	Acts
	New Hebrides	Tanna, Weasisi or N.E. Tanna	Selections
	Papua	Toaripi	Selections

TABLE 56--Continued

1888	Papua	Kiwai (Fly River)	Selections
	New Hebrides	Futuna	Acts
1889	New Hebrides	Efate	NT
	New Hebrides	Mota	Gn, Ruth
	New Hebrides	Santo, Tangoa or South Santo	Selections

Source: Kilgour, R. "The Bible in the Pacific." In Missionary Survey of the Pacific Islands, pp. 101-111, by J. W. Burton. London: World Dominion Press, 1930.

APPENDIX 9

**Thoughts on Theological Education
in the South Pacific Islands**

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THOUGHTS ON THEOLOGICAL EDUCATION IN THE SOUTH PACIFIC ISLANDS

My knowledge of ministerial training in Papua New Guinea before 1966 is only sketchy. This is probably because there was very little of anything that could be classified under that heading previous to that time.

For the most part our training schools were staffed and administered by teachers and all the emphasis was placed on teacher training.

The village school had been a factor in the early success of our mission work in Papua New Guinea. For this probable reason our training resources were almost totally employed in training teachers.

There were cases where students had a burden to train as ministers but these were usually steered off onto teacher training, partly because there were no facilities or staff for training ministers and partly because the need for National Ministers in the South Pacific had not been appreciated by the general run of National workers who all had a teaching background.

When the need for ministers began to develop the church pastors and the district directors were supplied by robbing the schools of their best teachers. These men were inducted directly into ministerial work without any formal ministerial training at all. Those of our early National ministers who had any former training at all had it in the area of teaching.

My experience in ministerial training in Papua New Guinea began in 1966 when I went to Jones Missionary College as principal. At that time ministerial training at that institution was almost non-existent. Previously in 1966 the College had conducted a missionary training course of one year duration. This gave a little basic missionary training to students without enough academic ability to get into high school. Most of those students with any interest in ministerial work were inducted into this course.

There was in conjunction with this, in theory at least, a two-year ministerial course which existed more in theory than in fact.

The 1966 enrolment for ministerial training was eight boys from various parts of the Bismarck Solomon Union Mission (now the Western Pacific Union Mission and part of the New Guinea Union Mission). Few, if any, of these had been into high school. Those who had probably finished at form 1 (first year high school).

That year Pastor A.S. Currie came to Jones Missionary College to take over the ministerial training. He arrived about April and the class was held together by the Principal from school opening until Pastor Currie arrived.

His arrival was the beginning of a new day for ministerial training in Papua New Guinea. A comprehensive curriculum was built up and a campaign

to direct the thoughts of high school leavers to ministerial work was mounted. Hereafter the students had felt that ministerial training was the last resort and only suitable for those without enough ability to become teachers.

No regular classroom was available for ministerial trainees. They were forced to move to different locations almost every period wherever a spare classroom was available. If there was none they would adjourn to the dining room or out into the open air.

By the end of 1966 the ministerial training programme had developed some entirely new concepts. It was now part of the college programme that must be recognized.

The opening of the school year in 1967 saw a slightly increased enrolment. This time the students had mostly completed two years of high school. The content of the programme was under constant study and many developments took place that year.

Field schools were introduced and the trainees went to local villages in a group first of all to observe and then to participate in public evangelism. Personal visitation in the villages was emphasized and goodwill projects were undertaken. The limitless possibilities of ministerial and evangelistic work was beginning to open up before the students.

Part of the training programme was devoted to preparing visual aids. These were necessarily simple and inexpensive, mostly homemade. The only money available for the course was about \$60 base appropriation per annum. This had to cover field training programme as well as class materials etc.

During 1967 it was decided to separate the college and the high school at Jones Missionary College. A new plantation, now known as Somawa College, was purchased and the ministerial class was transferred to the new location at the beginning of the school year 1968.

Classroom facilities had improved a little in 1967 but now they were back to pioneering again. Dormitory accommodation was set up in sundry out-buildings on the Somawa property. Classrooms were improved, and although far from ideal, they were an advance in some respects on the previous ones as they now had a place to call their own. The one-year missionary course was abandoned at the beginning of 1968 and the two-year ministerial training course continued. The next two years saw the course well established and a broad and practical curriculum being followed. By this time the director, Pastor Currie, encouraged by the Principal, began to work on a three-year ministerial training course.

The reason was two-fold. It became evident that the territory was moving quickly towards independence and this would mean a rapid transfer of responsibilities and leadership to Nationals. For this we were ill-prepared but

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preparing men, and women, to serve Christ. The ministerial training programme in the Territory of Papua New Guinea and the Solomon Islands will always be a memorial to his dedication.

Others are better qualified to tell the story from 1970 onwards as other responsibilities took me away from the area.

I trust that these few thoughts will be helpful in the area of compiling a history of theological education in the South Pacific.

Yours sincerely,



K. J. Bullock.

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the challenge must be met. Secondly the introduction of a three-year ministerial programme would appeal to the education hungry upper high school students, many of whom were already showing an interest in ministerial work.

During the years 1968, 1969 remarkable developments took place. A new awareness of the tremendous possibilities in ministerial work began to develop. The intake of the course had been largely from the high school at Jones Missionary College and more recently from the high school at Kabifua in the New Guinea Highlands. Now Seventh-day Adventist high school leavers from Government schools began to show an interest.

By this time the content of the course required the students to have a minimum of three years high school and preferably four years. This became a requirement for the three year course but the two year course was kept operating for those with only two years high school completed.

By 1969 the field schools had increased into full-blooded evangelistic programmes with the senior students as preachers. To provide opportunities for more individuals to participate they were organized into smaller groups and sent to different locations. That year a National minister was added to the staff making a total of two. This latter addition gave tremendous impetus to practical evangelism in their field schools.

By this time there were students in the training programme who had not only shown a great desire to preach but had demonstrated some remarkable ability. The programme was now well established. The field was eagerly awaiting the dispersal of graduates each year but they still made a very thin line when sprinkled over the two Union Missions.

The 1969 school year saw the addition of a Lady Bible Worker's course. This would supplement the number of graduates and add yet another dimension to the training course.

In the meantime buildings for the new Summa College were being erected and 1969 saw the ministerial trainees and the lady Bible workers for the first time located in suitable permanent classrooms. Plans were for the teacher trainees from Jones Missionary College to be transferred to the new location in 1970 which would mark the beginning of the first full college programme at the new location.

In retrospect it seems hard to visualize that so much had taken place in just four years. Totally new concepts had been developed in the college and in the field. A new course had been developed and established. Apart from the blessing of God and the inspiration of the Holy Spirit, there is one other vital reason for the success - a man. The boundless energy, the unflagging zeal, the dedication to God and a deep love for his students shown by the ministerial training director, Pastor Currie, is that reason. Here is the example of a man totally and absolutely committed to the task of

APPENDIX 10

Mountain View College description of courses

ethical teachings of the Scriptures. The course will further deal with the Christian's responsibility to the world in the light of the gospel teachings about man, sin, creation, redemption, and the second advent. Lecture--3 hours.

Theology Nine--Biblical Archeology--2 by's. The countless contributions of the archeology of the Bible lands forms the basis of this class and will also consider some of the major contributions of neighboring lands. Lecture--2 hours.

Theology Ten--Survey of Epistles--3 Units. This is the study of the background and contents of the New Testament letter written by Paul, James, Peter and John. Lecture--3 hours.

Theology Eleven--Moral Philosophy--2 Units. The Moral Law of God forms the basis of this study. The law is studied in the light of God's grace and the covenant promises. Lecture--2 hours.

Theology Twelve--Hebrew Philosophy--3 Units. The life, time and teachings of the ancient Hebrew prophets is covered. Lecture--3 hours.

Theology Thirteen--Reformation Theology--2 Units. A study of the Theology of the Protestant reformers like Martin Luther, John Calvin, and Ulrich Zwingli. Lecture--2 hours.

Theology Fourteen--Sanctuary and Atonement--2 Units. The atonement of Christ for sin--the central theme of Christianity--is studied. Help in understanding this great doctrine is sought in the illustrations of the atonement as found in the ancient Hebrew sanctuary and its services. Lecture--2 hours.

Theology Fifteen--World Religions--2 Units. The major branches of world religions are surveyed here. A brief mention is made of major Christian denominations. Lecture--2 hours.

Theology Sixteen--Pneumatology--2 Units. This is the study of the Holy Spirit the Third Person of the Godhead. In this course we trace the influence of the Holy Spirit in the History of the New and Old Testaments with an emphasis on Pentecost and the promise of the culminating work of the Holy Spirit in the end of the ages. Lecture--2 hours.

Seminar in Theology--1 or 2 Units. The student does private research on some appropriate theological topic which he chooses under the guidance of the teacher. Teacher assistance and directions are given in the study of the chosen topic.

Theology

Hebrew History--3 Units. The rise and fall of the Hebrew nations and the personal experience of their leaders in both the Old and New Testament times are surveyed with the purpose of learning God's plan for them and for mankind. Biblical sources from the basis of this study. This course is open to those who have not had Bible training in academy. Lecture--3 hours.

Theology One--The Teachings of Jesus--3 Units. A study of the principles of Christian Living, as taught by Jesus, is covered in this course. The student is directed to the four gospels in tracing the life and teachings of Jesus. Lecture--3 hours.

Theology Two--Christian Beliefs--3 Units. A general course in the fundamental teachings of the Scriptures concerning God, angels, man, the world, the atonement of Christ and eschatology among other topics. Lecture--3 hours. Instruction includes the methods of preparing and giving Bible studies.

Theology Three--Adventist Heritage I--2 Units. The historical growth and development of the Seventh-day Adventist Church is dealt within this course.

Theology Four--Adventist Heritage II--2 Units. The study of God's methods of communicating with mankind in ancient and modern times through the agency of the gift of prophecy. The life of Ellen G. White and her contributions form a part of the study. Lecture--2 hours.

Theology Five--Philosophy of Christian Education--2 Units. Designed to help the pastor to understand the philosophy behind the world wide system of Adventist education. Lecture--2 hours.

Theology Six--Apocalyptic Literature--3 Units. A study of the outlines of history given by Daniel and John, showing how kings, empires rise and prosper or fall according to the extent to which they meet God's requirements. It emphasizes the long-range plan of God for nations and His care for His people as He shapes the destinies of men and kingdoms. Lecture--3 hours.

Theology Seven--Survey of Church History--3 Units. This study deals with the Christian church from the end of the first century to modern times. Lecture--3 hours.

Theology Eight--Philosophy and Ethics with Social Reforms--3 Units. A study of the Old and New Testaments to seek out the basic

Humanities--(Biblical Languages)

Greek I--3 Units. An introductory course in New Testament Greek. Lecture--2 hours, Lab.--3 hours.

Greek II--2 Units. A continuation of the study of New Testament Greek grammar. The year's work is climaxed by the reading of 1 John in Greek. Lecture--2 hours, Lab.--3 hours.

Community Health Major

Health 1--Philosophy of Health--2 Units. Human ecology and health motivation based on a study of the physical, mental, spiritual, and social nature of man. The health program of Seventh-day Adventists is emphasized and the health classics of E. G. White are studied.

Health 2--Alcohol and Narcotics Education--3 Units. The chemical, pharmacologic and physiologic effects of alcohol and narcotics; their relationship to morbidity, mortality and heredity. Supervised participation in programs designed to effect behavior change in addicts.

Health 3--Microbiology--3 Units. The biology of pathogenic microbes, (bacteria, rickettsiae, viruses and fungi); principles of parasitism; emphasis on characteristics useful in isolation and identification; capacity to produce disease, distributions, and propagation. Lab.

Health 4--Personal and Community Health--3 Units. Public health principles and practice, including an introduction to the principal health agencies, public and private. Organization and administration of health program is emphasized.

Health 5--Health Education and Health Education Communication 3 Units. The historical development of health education; its current organization and practice in the community. Educational psychology and communications theory as they relate to health education and production and utilization of teaching aids. Lab.

Health 6--Fundamentals of Nutrition--3 Units. Essential nutrients and practical application of nutritional sciences for promoting maximum health and fitness. Emphasis on Filipino nutritional problems.

Health 7--Preventive Care and Home Health Care--3 Units. Important infectious and non-infectious diseases with the primary emphasis on methods of control and specific prevention; organization of medical care and medical ethics as they relate to the home. The laboratory includes elements of first aid, home nursing and simple treatment.

Applied Theology

Applied Theology One--Child Evangelism--2 Units. The methods that are most suitable for teaching the Gospel story to children are taught and observed. Special attention is given to the preparation of visual aid material and music most suitable for use in this work. Lecture--1 hour, Lab.--3 hours.

Applied Theology Two--Pastoral Counseling with Family and Community Relations--3 Units. A course designed to assist in preparing young people for the second most important decision in life. Designed to stimulate communications and understanding between students of both sexes. Insight into the roles of the husband and the wife within the home is attempted. Problems within the home will be studied in groups of ten to fifteen students involving each student in discussion and problem solving. This includes family planning based on Filipino culture. Lecture--3 hours.

Applied Theology Three--Evangelism--3 Units. Personal and public evangelism form the basis study of this class. Evangelism sermon preparation and delivery is studied and practiced. Methods for personal work in the community are dealt with. The class conducts a short evangelistic campaign in a neighboring barrio. Lecture--2 hours, Lab.--3 hours.

Applied Theology Four--Church Polity--2 Units. Methods of Seventh-day Adventist organization and supervision, including the way to conduct the services of the church are taught. Lecture--2 hours.

Applied Theology Five--Pastoral Ministry--2 Units. Deals with the work of the gospel minister. All phases of ministerial work are surveyed here. Each student is assigned as a pastor of a church in a neighboring barrio. Lecture--2 hours.

Applied Theology Six--Radio Evangelism--2 Units. The techniques of evangelistic radio broadcasting are studied, including: getting the student acquainted with equipment used in radio; developing a pleasing radio voice, the preparation of radio scripts, selection of suitable music, and the planning of the proper sequence of subjects. Consideration is also given to evangelistic appeals, listener response, and building the radio audience. Lecture--1 hour.

Applied Theology Seven--Field School of Evangelism--2 Units. The student will study techniques of evangelism for large city application. Lecture--1 hour, Lab.--3 hours.

Applied Theology Eight--Homiletics--2 Units. A study of sermon preparation. The various styles of sermon are discussed. Consideration is given to the content for Adventist preaching. Each student will serve as a pastor of a neighboring church. Lecture--2 hours.

Health 8--School Health Education--3 Units. Educational aspects of the school health education program and personal relationships involved. Training is given in planning and organization of health education instruction.

Health 9--Applied Nutrition--2 Units. Designed to acquaint the students with the principles, techniques, methods, and materials used in teaching nutrition. Requirements include planning and implementation of informal cooking schools.

Health 10--Health Education Programs and Administration--4 Units. The planning, implementation, and evaluation of health education programs; this is to be done during the field project and reported in writing.

Health 11--Field Project--9 Units. Field experience is considered a major aspect of professional education for Health-Community Health. Generally it follows completion of the academic courses in the health area. In essence, this is a part of the curriculum whereby the student brings together his formal training, laboratory projects, and ministerial seminar experience into one integrated program. Included in this program are 5-day plans, cooking schools, home health care, community development and improvement and public evangelism. The field project satisfies the Youth Civic Action Program requirements for Graduation and is conducted in a selected urban area under supervision of the major professors.

Suggested Curriculum Sequence

Health 1, 3 and 5 should be taken early in the program and Fundamentals of Nutrition should be taken before or concurrently with Applied Nutrition.

First Semester Courses

Personal and Community Health--every year.
Health Education and Health Education Communication--alternate

years.

Preventive care and home health care--alternate years.
Philosophy of Health--every year.

Second Semester Courses

Fundamentals of Nutrition--every year.
School Health Education--every year.
Applied Nutrition--every year.
Alcohol and Narcotics Education--alternate years.

Every Semester Courses

Microbiology

APPENDIX 11

**St. Paul's College, South Africa curriculum
outline in Christian Education**

CHRISTIAN EDUCATION.

1. POSSIBLE DEFINITIONS OF
 - (a) Education
 - (b) Christian education
2. PURPOSE AND SCOPE OF CHRISTIAN EDUCATION together with its role and function in parish work and in the Church's life and work.
3. THE NATURE OF LEARNING:
 - (a) The process by which it takes place
 - (b) Psychology of the child
 - (c) Conditions favourable and unfavourable to learning
 - (d) Presuppositions about man underlying various educational methods
 - (e) Comparison of Adult and Child Education.
4. THE NATURE, PROBLEMS AND POSSIBILITIES OF COLENERGIC
5. BIBLICAL PATTERNS OF EDUCATION
 - (a) The Prophets
 - (b) Jesus
 - (c) The apostles
6. THE FOCUS OF CHRISTIAN EDUCATION
 - (a) The individual Christian
 - (b) The Community of Christians
 - (c) Attitudes
 - (d) Knowledge
 - (e) Understanding
 - (f) Skills
 - (g) Interests
 - (h) Values
7. GROUPS AND HOW THEY LIVE, WORK, LEARN AND GROW:
 - Adults
 - Children
 - Mixed
8. EDUCATIONAL AIDS AND RESOURCES, and their use:
 - (a) The Bible
 - (b) Lectures
 - (c) Discussion
 - (d) Drama, Music and Art.
 - (e) Tape-recorders
 - (f) Writing
 - (g) Audio-visual aids
 - (h) Role-plays
 - (i) Films, etc.
 - (j) Books and pamphlets
9. PLANNING AND CARRYING OUT EDUCATIONAL EVENTS as indicated in No. 6.
e.g. How to plan an event to change certain attitudes.
10. PLANNING PARISH AND GROUP EDUCATION PROGRAMMES - short and long term
11. THE RELATION OF EDUCATION TO
 - WORSHIP
 - PREACHING
 - INSTRUCTION
 - COUNSELLING
 - MATURITY AND GROWTH
 - SOCIAL SERVICES
12. THE PLACE OF EDUCATION
 - (a) in the Church's current list of priorities
 - (b) in the minister's work.
 - (c) in schools
 - (d) in the home
13. THE INFLUENCE OF SOCIETY ON CHRISTIAN EDUCATION

APPENDIX 12

**Lutheran Theological College Makumira
course descriptions**

Other Religions

Objectives: The aim in teaching other religions is to broaden and deepen one's understanding of other religions, and to increase skills of dialog with their adherents.

Second year, second term: Islam: the life of Muhammad, the rise and spread of Islam, the main teachings of the Quran and the Hadith. 3 periods.

Third year, first term: African traditional religions. 3 periods.

Church History

Objectives: The aim of the study of the history of the Christian church is to provide an introduction to the major events and developments of Christian history through the study of movements, leaders and themes. Particular attention is given to the themes of missionary expansion and the relation of the church to society, with an attempt to relate historical events to the contemporary East African environment.

General Church History

First year, second term: The history of the church during the early centuries--from the beginning up to the time of Pope Gregory the Great (590-604). Of particular concern is the beginning of the church, its growth, theology, and relation to government and society. 2 periods.

Second year, first term: The history of the church from the early middle ages up to the eve of the Reformation. Special emphasis is given to the themes of authority and administration in the church and various movements for the renewal of the church. 3 periods.

Third year, second term: The history of the church from 1500-1800. The different reformation traditions in Europe and England are studied and compared. Pietism and various related movements are also considered. 3 periods.

Fourth year, first term: The history of the church from 1800 to the present. Some of the main themes are the church's relation to social change, the modern missionary movement and the younger churches, ecumenism, and trends in theology. 3 periods.

African Church History

Fourth year, second term: A study of the ways whereby Christianity spread in Africa--North, West, South and Central from the early centuries to the present. 3 periods.

Fourth year, third term: A study of the history of Christianity in Eastern Africa. The emphasis is on various evangelistic methods and the particular churches which arose. 3 periods.

Introduction to Philosophy

Second year, second term: A study of problems related to thought and knowledge. 3 periods.

Third year, first term: A study of man in his moral and political relationships. 3 periods.

Department of Social Sciences

Objectives of the Social Science Studies: The aim of these studies is to gain an understanding of oneself in relation to God, one's society and the world, and to fulfill one's potential in serving others.

First year, second term and Second year, first term: Communication theory and practice. A two-term course in which the principles and practice of communication are studied and work experience is provided in a nearby institution. 3 periods in each of the terms.

Fourth year, third term: A seminar on communication theory and cultic practice in which papers are written for presentation and discussion in class. 3 periods.

Second year, first term and Third year, first term: Educational theory and practice. A two-term course in the foundations of education, and in which work experience is provided in nearby institutions. 4 periods in each of the terms.

Third year, first and second terms: Personality development and counselling. This is a two-term course in the foundations of personality development and counselling together with practice in counselling in nearby institutions. 4 periods in each of the terms.

Fourth year, second term: Seminar in personality and learning in which papers on relevant topics are written for presentation and discussion in class. 3 periods.

Fourth year, first term: Administration and church policy. A study of the principles and practices of institutional organization and administration. 4 periods.

First year, second term: Cultic practices 1. A study of the history, theology and practice of worship and its contemporary changes, with a special emphasis on ecumenical trends. 3 periods.

Department of Biblical Studies

First year, first term: An introduction to the study of theology, its methods and content. 2 periods.

The Old Testament

Objectives: The aim of Old Testament studies is to understand the message of the Old Testament, and to interpret it in the African context.

First year, second term: Old Testament Introduction. An outline of the literature of the Old Testament, and a study of its historical context. 3 periods.

First year, third term: Old Testament Introduction. A study of some of the major personalities of the Old Testament, and a survey of selected Psalms. 2 periods.

Second year, first term: A study of Genesis. Primeval history and the patriarchs to Egypt. 2 periods.

Second year, second term: A study of the books of Exodus, Joshua, Judges, regarding the history of the Israelites from Egypt to Canaan. 3 periods.

Third year, second term: A study of kingship and prophecy together with a seminar on methods of detailed Old Testament exegesis. 3 periods.

Fourth year, first term: Prophecy and cultus from the Exile to about 150 B.C. together with a seminar on Old Testament Theology. 3 periods.

Fourth year, second term: Eschatology and apocalyptic writings in the Old Testament together with a seminar on the Old Testament in modern Africa. 3 periods.

The New Testament

Objectives: The aim of the New Testament studies is to understand the message of the New Testament, and to interpret it in the African context.

First year, first term: Background to the New Testament. A study of the history of the intertestamental period and of the New Testament times. 3 periods.

First year, second term: Bible knowledge. A study of the New Testament as to its general content, history of the canon and authorship. 3 periods.

First year, third term: Tools and methods of New Testament exegesis including an introduction to textual, literary, form and redaction criticism. 3 periods.

Second year, first term: Pauline theology and practice. 3 periods.

Second year, second term: Exegesis of texts from the Synoptic Gospels, using especially texts which are preaching and reading texts of the East African Union Liturgy, and an introduction to the theology of each evangelist. 2 periods.

Fourth year, first term: Exegesis of texts from the Johannine writings (gospel and epistles) with special consideration of the preaching and reading texts of the East African Union Liturgy, and an introduction to Johannine theology. 3 periods.

Fourth year, third term: Aspects of New Testament Theology, and problems of their interpretation in an East African context. 3 periods.

Christian Theology

Objectives: The aim of studies in Christian theology is to broaden one's understanding of the Christian faith and its historical development, and to increase skills and abilities to interpret it in dialog with other ideologies. Students entering the B.D. course at the advanced level who have already fulfilled the requirements of the courses in Islam and African Traditional Religions will be given reading assignments relevant to other religions in connection with these courses.

First year, second term: A study of the problems related to the knowledge of God. 3 periods.

First year, third term: A study of creation, the orders of creation, and the Christian understanding of man. 3 periods.

Third year, second term: The person and work of Jesus Christ. 3 periods.

Fourth year, first term: The Holy Spirit, salvation and eschatology. 3 periods.

Fourth year, second term: The church, sacraments, and ministry. 3 periods.

Fourth year, third term: The prophetic responsibility of the church in society. 3 periods.

Fourth year, first term: Cultic practices II. The study and practice of the occasional services in Christian worship such as marriage, funerals. 3 periods.

Second year, second term: Introduction to sociology. A study of various schools of sociology with particular reference to selected African societies. 3 periods.

Third year, first term: Introduction to psychology. A study of the mental life of man, its sources, and man's behavior in relation to his environment. 3 periods.

Third year, second term: Introduction to social psychology. A study of the relation of a person to his society, with emphasis on the way society influences the personalities of its members. 3 periods.

Department of Linguistics

Objectives: The aim of this department is to provide the knowledge and develop the skills which will enable one to use the Bible in its original languages, to direct exegesis, and be introduced to the techniques needed to assist in translating the Bible into contemporary language.

First year, first term: Koine Greek, a concentrated one-semester course for learning the grammar and basic vocabulary of New Testament Greek. 10 periods.

First year, third term: Selected readings in the Greek New Testament. 5 periods.

First year, third term and Second year, first and second terms: Classical Hebrew, a three-term course in the Hebrew of the Old Testament. The first two terms are devoted to learning the grammar and basic vocabulary. The third term consists of reading selected passages from the Hebrew Old Testament. 3 periods in each of the three terms.

Fourth year, third term: Theory and practice of translation. This course deals with the principles of translation, the nature of translating, grammatical analysis, referential meaning, connotative meaning, transfer from source language to receptor language, stylistic restructuring and translation testing. 2 periods.

Special Note:

1. Courses in Kivuhili and other modern languages may be taught depending on availability of staff and the requirements of the students.
2. Dependent on availability of staff provision will be made in the curriculum for elective courses.

APPENDIX 13

Fulton College course descriptions

Details of Training Subjects

Religion

Doctrines A and B: A two-year course covering all the basic doctrines of our Church as outlined in Jenison's Christian Beliefs. Common attacks made on these beliefs are studied so that students will be equipped to answer them effectively.

Church Leadership: This subject equips the student to be an informed, wise and capable leader of the local church. Practical experience in the preparation and delivery of public addresses is given, and there is also a period of instruction on keeping church and school accounts.

Daniel and Revelation: A complete study is made of the importance and interpretation of the prophecies of Daniel and Revelation, showing their relation to one another and their significance to God's people in the last days of the conflict between good and evil.

Life and Teachings of Jesus: A careful comparative study of the parallel gospels is made with a view to more fully explaining the various aspects of the teachings of Christ, and this study is based on the four gospels and the book Life of Christ.

Master Guide: This course, which normally takes at least two years of both classroom and extra-curricular activity, is designed to fit young people to be leaders of M.V. and J.H.V. societies and Pathfinder clubs. It is a requirement for graduation from all courses.

Public Speaking: Practical training in the preparation and delivery of sermons. Voice production and correct pronunciation are given special emphasis.

Evangelism: This is a study of the methods of soul winning through public preaching. It includes practical experience in advertising, public evangelism, and establishing converts in the church. To train in the administering of natural treatments and to equip the senior student so that he can lecture competently on the subjects on Diet, Nutrition and Public Health.

Christian Evidences: A thorough study of archaeology as it supports the Bible story, answers to the evolutionary theory, both Biblical and scientific; and a detailed study of how the Bible came to us.

Major and Minor Prophets: A thorough study of the background and content of the prophetic books from Isaiah to Malachi excluding the book of Daniel.

Biblical Theology I & II: A study in detail of the more complex Bible doctrines such as the Law, Sabbath, Trinity, nature of God and man, etc. Arguments commonly raised against these doctrines are considered and suitable answers given.

Law and Early Prophets: An outline study of the Pentateuch, Historical books and poetic writings.

Art of Preaching: An advanced course in public speaking, with emphasis on sermon preparation and presentation.

New Testament Epistles: A detailed study of the backgrounds and content of the book of Acts and the epistles of the New Testament.

Art for Ministers: Further work in picture making and design; lettering for different purposes; chart-making; and elementary silk screen and block printing.

Music for Ministers: Musical notation sufficient for reading hymns and gospel songs; and the conducting of song services.

Woodwork for Ministers: How to maintain church and school buildings, and how to prepare evangelistic aids.

Agricultural Science: Theoretical and practical instruction on better methods of producing food from the soil will be taught so that the student can advise on these matters in the villages of his homeland.

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