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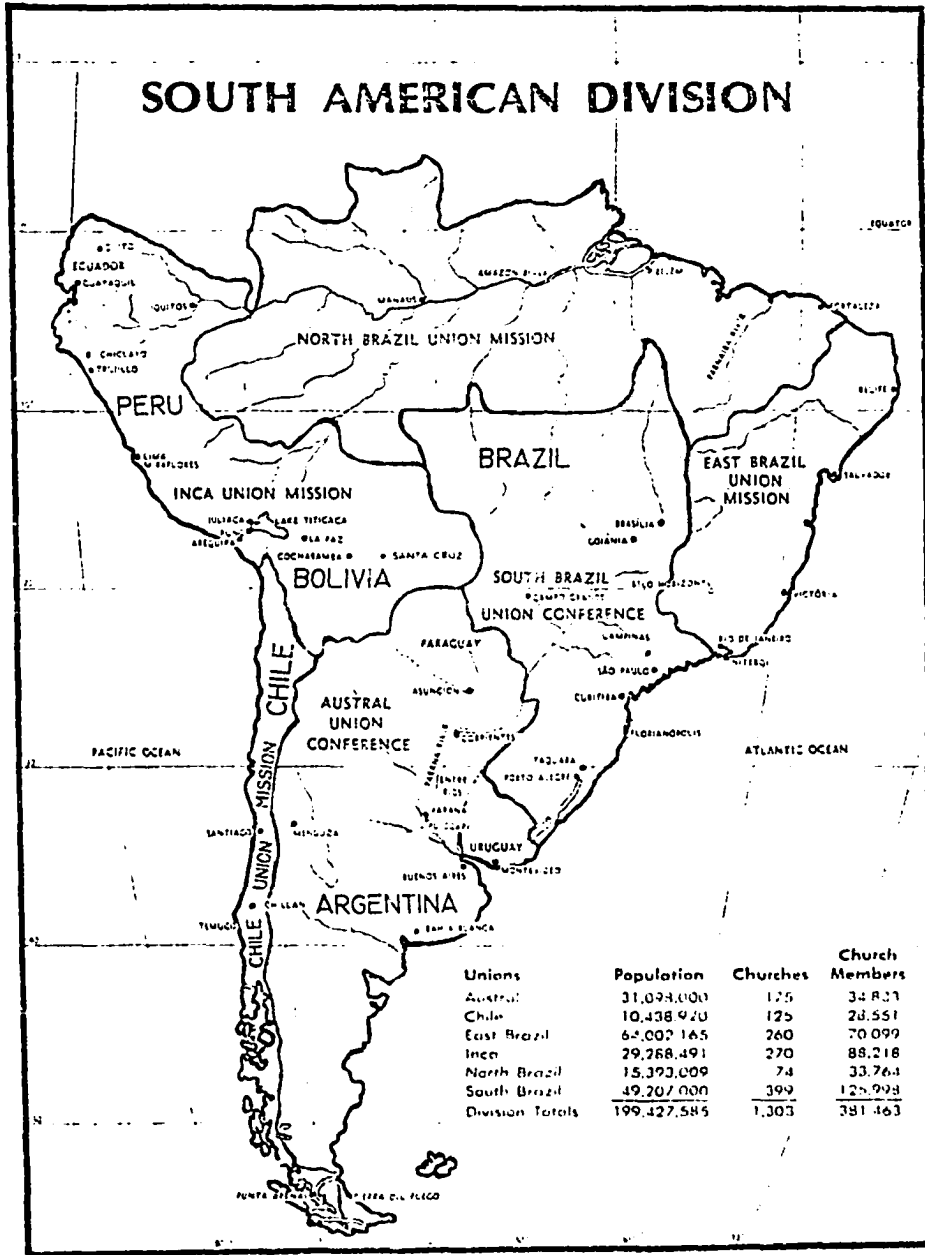
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SOUTH AMERICAN DIVISION

Unions	Population	Churches	Church Members
Austral	31,098,000	125	34,833
Chile	10,438,920	125	28,551
East Brazil	64,002,165	260	70,099
Inca	29,288,491	270	88,218
North Brazil	15,393,009	74	33,764
South Brazil	49,207,000	399	125,998
Division Totals	199,427,585	1,303	381,463

SOURCE: Seventh-day Adventist Yearbook, 1978.

Andrews University

School of Graduate Studies

IMPLICATIONS OF SELECTED CURRICULAR DETERMINANTS
FOR SEVENTH-DAY ADVENTIST GRADUATE THEOLOGICAL
EDUCATION IN THE SOUTH AMERICAN DIVISION

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Course

Doctor of Education

by

Nancy Jean Vyhmeister

August 1978

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FOR SEVENTH-DAY ADVENTIST GRADUATE THEOLOGICAL
EDUCATION IN THE SOUTH AMERICAN DIVISION

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APPROVAL BY THE COMMITTEE:

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Dean, School of Graduate Studies

ABSTRACT

IMPLICATIONS OF SELECTED CURRICULAR DETERMINANTS
FOR SEVENTH-DAY ADVENTIST GRADUATE THEOLOGICAL
EDUCATION IN THE SOUTH AMERICAN DIVISION

by

Nancy Jean Vyhmeister

Chairperson: Robert Moon

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: IMPLICATIONS OF SELECTED CURRICULAR DETERMINANTS FOR
SEVENTH-DAY ADVENTIST GRADUATE THEOLOGICAL EDUCATION IN THE
SOUTH AMERICAN DIVISION

Name of researcher: Nancy Jean Vyhmeister

Name and title of faculty adviser: Robert D. Moon, Ph.D.

Date completed: August 1978

Problem

The South American Division of the Seventh-day Adventist
Church is studying the possibility of offering graduate theological
education in its own territory. According to curricular theory,
decisions regarding curricula should be based on studies of the
society in which the school functions, studies of the nature and
status of the discipline, and studies of the needs and aspirations of
the learners. Information regarding South American society and theo-
logical education in the territory of the South American Division
existed in scattered sources and needed to be gathered and organized.

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Most of the information concerning the learner--the Seventh-day Adventist minister who would attend graduate school--was non-existent.

Method

Information concerning societal factors and theological education in South America was collected and organized from existing sources. Information regarding the ministers was obtained by means of a questionnaire sent to the five hundred ministers of the South American Division assumed to meet the criteria for the study: a completed four-year postsecondary theological course and a minimum of four years of service, or the holding of selected administrative positions. Despite mail and communication problems, 69.2 percent of the ministers responded. Data obtained included information about their work and congregations, evaluation of past theological education, and perceived needs for future study.

Findings

Societal factors indentified as most critical to shaping theological education were: (1) Catholic religion and general preoccupation with spiritual matters; (2) population trends, including rapid growth, urbanization, and rejuvenation; (3) educational patterns, including a difficult secondary curriculum followed directly by professional training and a growing number of professionals; (4) limited financial resources due to poverty and inflation; and (5) growth patterns of the Seventh-day Adventist Church, including rapid growth, and high rates of apostasy.

Professional theological education in South America begins immediately after secondary school, usually lasts four years, and leads to a Bachelor of Divinity degree. This basic degree is followed by a Master of Theology degree, granted usually after three quarters of coursework and a master's thesis. Ecumenism and liberation theology influence some Protestant programs, while others are evangelically oriented. Present Seventh-day Adventist theological education in the South American Division compares favorably in content and number of hours with the non-Adventist accredited programs in Latin America and with the professional training for ministry offered at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

Ministers surveyed reported large districts and much time spent in pastoral and outreach activities, but little time in specialized ministries and training lay persons. The educational needs most often reported were in the areas of church administration, evangelism, and pastoral ministries. Ninety percent of the responding ministers desired further education, and 27.5 percent expressed willingness to pay all expenses for additional education. The ten subjects judged most important for further study were: righteousness by faith, advanced evangelism, lay leadership training, doctrine of Christ, biblical eschatology, advanced preaching, doctrine of the atonement, church administration, biblical theology, and biblical exegesis.

Recommendations

It was recommended that: (1) Seventh-day Adventist theological education in the South American Division be offered within the

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philosophical, cultural, educational, and socio-economic context of its countries; (2) the degree granted by Seventh-day Adventist theological schools be considered the basis for a graduate program of three quarters of classwork plus a master's thesis; (3) the possibility of offering this program on the campuses of existing schools, perhaps during the summer, be studied; (4) the core of the curriculum be those subjects preferred by responding ministers; (5) strong emphasis be placed on the preparation of ministers to train lay members; and (6) subjects such as church growth and Christian education, not included in the respondents' first preferences, should also be offered.

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To all those

whose assistance,

encouragement and support

made this project possible,

my deepest gratitude.

"Bless the Lord, O my soul;
 and all that is within me
 bless his holy name.
 Bless the Lord, O my soul,
 and forget not all his benefits."

Psalm 103:1, 2, RSV

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CHAPTER I

INTRODUCTION

As early as 1892 the Seventh-day Adventist Church was advised against centralization of theological training in the United States. Concerning the preparation of Australian ministers, E. G. White wrote from Australia:

> Not many can go to America to obtain an education; and even if they could go, it might not be best for them, or for the advancement of the work. . . . It certainly is not wisdom to send pupils at so great an expense to America. The work is to be done here. This is missionary ground, and every individual who is thought worthy of the education our American schools could give, should obtain an education right here on the ground of their future labors. (1923, pp. 203, 204)

This counsel was followed in South America, where the first ministerial training course for national workers was started in Argentina in 1898. The first Seventh-day Adventist school in Chile opened in 1906 and began training colporteurs in 1907. In 1915 the Brazilian Seminary opened with twelve students. The first Peruvian to become a Seventh-day Adventist minister graduated from Lima Training School, the forerunner of Seminario Adventista Union, in Peru, in 1923. Educandario Nordestino Adventista, the newest of the facilities for ministerial training in the South American Division, opened in Brazil in 1943 (Neufeld, 1976).

At first these schools were primarily Bible schools, or at most secondary schools with Bible courses added. The main objective of these institutions was to prepare young people to preach the

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Seventh-day Adventist message to their compatriots. As education in the South American Division[1] developed, a full secondary course became prerequisite to ministerial training. In 1958 a four-year tertiary level professional ministerial training program began to be offered in Argentina.

Since 1965 the four-year theology program has been available at the five postsecondary schools in the South American Division territory, but ministers have no possibility of advancing beyond the licenciado (Spanish) or bacherelado (Portuguese) en teología degree in Seventh-day Adventist institutions in the South American Division.

A number of factors related to changing conditions have made what at one time was an adequate education for ministers less than appropriate. Chief among these factors is the development of tertiary-level education in South America. Figures indicate that in Latin America the number of students enrolled in various universities in 1950 was 279,000, whereas by 1968 the enrollment had grown to 1,253,000 (Delpar, p. 214). In Brazil, the university enrollment more than doubled between 1950 and 1960, grew by 61 percent between then and 1965, and tripled from 1965 to 1972 (Worldmark, 1976, p. 52). Seventh-day Adventist ministers feel the need of matching the educational level of an ever-growing percentage of the people with whom they must deal.

The growing desire of Seventh-day Adventist ministers to acquire a better preparation for ministry led educators and adminis-

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[1]The South American Division is an administrative unit of the Seventh-day Adventist Church which includes Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, and Uruguay.

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trators of the South American Division to explore the possibility of developing a graduate program in theology. In November 1977, the South American Division Executive Committee voted a plan for graduate theological education and sent it to the General Conference[1] for approval.

At the same time administrative decisions regarding graduate Seventh-day Adventist theological education are being made, it is necessary to consider what the best curriculum may contain. Curricular theory suggests that a school program should be designed to meet the needs of the learner and the society. For example, Tanner and Tanner (1975) suggest three sources of curriculum: society, knowledge, and the learner (pp. 100-144), but add that all of these must be considered in the light of the school's philosophy (p. 66). Thus, the curriculum for graduate Seventh-day Adventist theological education in the South American Division, among other considerations, must look at the needs of the Seventh-day Adventist minister, the society in which he works, and the theological training he already has.

Problem

Information concerning the society--that is, regarding socio-economic, cultural, and educational aspects of the South American society--already existed, as did information concerning currently operating theological training programs in the territory of the South American Division. However, information for both categories was

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[1]The General Conference of Seventh-day Adventists is the highest administrative body of the church. Located in Washington, D.C., the General Conference coordinates the world work of the Seventh-day Adventist Church.

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found in scattered sources and needs to be organized to aid in making curricular decisions. Information concerning the learner—in this case, the Seventh-day Adventist minister in the South American Division—did not exist and needed to be gathered and organized in order to be useful for making appropriate curricular decisions.

In short, the problem this study addressed was the need for information on which to base curriculum decisions regarding graduate theological education of Seventh-day Adventist ministers of the South American Division.

The Purpose

The purpose of this descriptive study was to obtain and organize information to assist administrators and educators in decisions concerning the curriculum judged to be most appropriate for preparing ministers of the Seventh-day Adventist Church in the South American Division. Information was needed in three broad areas: (1) the society in the countries of the South American Division; (2) existing theological education programs—Protestant, Roman Catholic, and Seventh-day Adventist; and (3) the needs and aspirations of the learner, the Seventh-day Adventist minister.

Questions to be Examined

Guided by the theory of the literature reviewed and the purpose described above, fifteen questions were developed. The information gathered in response to these questions is judged to be important to planning the curriculum for graduate Seventh-day Adventist theological education in the South American Division.

Questions related to selected societal factors are:

1. What are the important philosophic and religious influences in South American society?

2. What are the educational patterns prevalent in the countries of the South American Division?

3. What are the demographic descriptions of the countries of the South American Division in terms of population growth, urbanization, and age and race distributions?

4. What is the political milieu in the territory of the South American Division?

5. What are the socio-economic descriptions of the countries of the South American Division in terms of social classes, standard of living, and inflation?

6. What is the description of the health of the population of the South American Division as indicated by calorie availability, life expectancy at birth, infant mortality rates, and availability of health-care facilities and personnel?

7. What are the growth patterns of the Seventh-day Adventist Church in the South American Division and on what tithe income is the financial support of the church based?

Questions related to theological education in the territory of the South American Division are:

8. What are the philosophy, objectives, and curricula of selected Roman Catholic and Protestant theological education programs in Latin America; and in what ways is it stated that these relate to the Latin American context?

9. What are the philosophy, objectives, and curricula of the five postsecondary Seventh-day Adventist theological education

programs in the South American Division?

Questions related to the Seventh-day Adventist ministers in the South American Division are:

10. What are the characteristics of ministers surveyed as described by age, length of service, place of service, and position?

11. How do the pastors surveyed describe their congregations in terms of size, location, education, and socio-economic level?

12. How do the ministers surveyed report the amount of time used for study and devotional activities, administrative tasks, pastoral activities, evangelism and outreach, and other activities?

13. How do the ministers surveyed perceive their past theological education in terms of usefulness of courses taken, courses which should be added, and courses which should be deleted?

14. What is the attitude of the ministers surveyed towards advanced theological education as indicated by formal postgraduate education already undertaken, contact with people whose education makes them feel the need for further study, and willingness to pay for additional theological education?

15. How do ministers surveyed perceive proposed subjects of a graduate program in theological education in terms of importance?

Importance of the Study

Seventh-day Adventist graduate study in theology outside the Theological Seminary at Andrews University, Berrien Springs, Michigan, is only now beginning to develop. At this time, the only complete program offered outside the United States is at Philippine Union College, near Manila, Philippines. The Seventh-day Adventist

Theological Seminary offers some extension courses in South America, but it is impossible to complete a degree based only on these courses.

The South American Adventist Seminary, as envisioned by leaders of the South American Division, will follow South American patterns of tertiary-level education and thus will not completely conform to the American model of theological education (TESAD, 1977, pp. 16-18). The needs assessment and investigation of curricular determinants of this study will be used in the development of a model for graduate theological education in this division. Enoch de Oliveira, president of the South American Division (1976), stated that the information obtained by this study would undoubtedly be "an orienting document in the creation and foundation of the curriculum of the new seminary in South America."

The Delimitations

In the 1970s, the phrase "theological education" has come to mean much more than professional training of ministers; it refers also to lay training at various levels (Burtness, in TEF, 1973, p. 10). This study deals with professional, postsecondary theological preparation. Because the usual educational requirement for the Seventh-day Adventist minister in the South American Division is the completed four-year postsecondary theological program, this study addresses itself to the needs of those who have met this educational requirement and are prepared to proceed with graduate work. The needs of those workers who have not completed the basic four-year program, and who should be afforded the opportunity of continuing

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education, must primarily be the topic of another study.

This dissertation deals only with determinants of curriculum. This study does not deal with the geographical location of the South American seminary, nor with matters of administration or organization of such an institution. The South American Division Executive Committee has responsibility for these decisions.

Although basic concepts in theological education, which transcend national and ecclesiastical boundaries, will be used repeatedly, no attempt will be made in this study to generalize the findings outside the South American Division.

Definition of Terms

There are terms which are used uniquely within the context of Seventh-day Adventist administrative structure, of theological education, or in reference to the South American context which must be defined in order to avoid ambiguities. These terms are:

Conference. Also called "local conference." The conference is the smallest economically and legally independent administrative unit of the Seventh-day Adventist Church. It is made up of local churches and districts and is part of a union.

Contextualization. The adapting of educational and ministerial patterns to fit local needs as they presently exist in a given place. Contextualization would "encourage relevant and indigenous theological reflection and expression, . . . examine and experiment with theological curriculum, . . . and analyze and experiment with seminary structure" (TEF, 1972, p. 13).

Departmental director. A person who, in the Seventh-day

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Adventist Church, is in charge of any of the different departments of the church at the local conference, union, division, or General Conference level. The departments of the church are: Communication, Education, Health, Lay Activities, Ministerial Association, Public Affairs and Religious Liberty, Publishing, Sabbath School, Stewardship and Development, Temperance, and Youth.

General Conference. The General Conference of Seventh-day Adventists is the highest administrative body of the church and coordinates its world work. Its headquarters are in Washington, D.C. For administrative purposes the church is divided into major regions, called divisions; and these are subdivided into unions, which, in turn, are made up of local conferences or missions.

Division. In Seventh-day Adventist church organization, a division is the administrative unit which is directly under the General Conference. The world church is divided into ten functioning divisions,[1] whose presidents are also vice-presidents of the General Conference.

Inter-American Division. This division of the Seventh-day Adventist Church includes countries and islands located between the southern border of the United States and the northern border of Brazil, Peru, and Ecuador.

Minister. In this study the minister is usually a duly credentialed Seventh-day Adventist clergyman, usually ordained, but not necessarily so, who works full-time for the church and is

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[1]There are technically twelve divisions, but the church in China and the USSR is not operating under the administration of the General Conference.

supported by the church. In the Seventh-day Adventist Church, a minister may be an administrator, a departmental director, a pastor, a teacher, or an evangelist.

Mission. Also called "local mission." The mission is the smallest administrative subdivision of the Seventh-day Adventist Church. It is similar to the conference except that it is financially dependent and its officers are appointed by the union.

Pastor. In this study, a pastor is a minister, ordained or unordained, who is in charge of a congregation and directs the activities of a local church or pastoral district.

Seventh-day Adventist Church. The Seventh-day Adventist Encyclopedia (Neufeld, 1976) gives the following definition:

> 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. . . . The church is administered by a democratic organization ranging from the local churches through conferences (or missions, or sections; the terminology varies in different countries), and unions to the General Conference with its twelve geographical divisions in various parts of the world. (p. 1325)

Third world. Zorn (1975) defines "third world" as follows:

> 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. (p. viii)

Union. The unions are administrative units into which the divisions are subdivided. They are made up of conferences and missions. Two kinds exist: union conferences, which are economically independent and elect their own officers, and union missions, which are economically dependent and have officers appointed by the division.

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Scope and Overview

This dissertation is divided into seven chapters. Chapter 1, "Introduction," identifies the problem to be studied, provides general information supporting the need for the study, states specific questions to be examined, defines important terms used in the study, and provides an overview of the remainder of the study.

Chapter 2, "Review of Literature," is divided into three major sections. The first deals with the theory of needs assessment and curricular determinants; the second reviews studies concerning the work, roles, and educational needs of ministers which are related to the curricular theory presented in the first part; the third part is a synthesis of Seventh-day Adventist philosophy of theological education as expressed by Ellen G. White, whose writings are considered authoritative for the Seventh-day Adventist Church.

Chapter 3, "Research Design and Procedures," presents the procedures employed to obtain the information necessary to this needs assessment. Because curricular theory demands information on the learner, on his society, and on present learning situations, in order to formulate appropriate curriculum decisions, there are three basic types of information examined and organized in this dissertation. The first section of this chapter restates the questions to be examined and describes how information from existing sources was organized and reported. The last section describes the instrument used to collect data about the work and educational needs of Seventh-day Adventist ministers in the South American Division and the method of data collection and analysis.

The organized information from existing sources is reported

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in chapters 4 and 5. The results of the survey of Seventh-day Adventist ministers in the South American Division are reported in chapter 6.

Chapter 4, "Societal Factors Affecting Theological Curriculum," presents the types of information concerning social, cultural, economic, educational, and governmental factors which are indicated as important to a needs assessment by the review of literature. As information related to a subpopulation of South American society, the Seventh-day Adventist growth trends and patterns in the eight countries of the South American Division are also described.

Chapter 5, "Theological Education in Latin America," deals with a second type of existing information suggested as important to a needs assessment by the review of literature, the nature of the discipline. It is divided into two sections: the first describes the adaptation of Protestant and Catholic theological education to the Latin American context. The second describes in detail the five tertiary-level Seventh-day Adventist ministerial training programs of the South American Division.

Chapter 6, "Survey Results," describes and analyzes the responses of ministers of the Seventh-day Adventist Church in the South American Division. This chapter is divided into six parts: (1) demographic information concerning ministers, (2) the pastors' perception of the socio-economic and educational levels of their congregations, (3) the work and roles of the ministers, (4) an evaluation of the ministers' past theological education, (5) the ministers' attitude towards advanced graduate theological education,

and (6) the ministers' perception of the most valuable contents of
advanced theological education.

       Chapter 7, "Summary, Conclusions, and Recommendations," is
divided in two sections. The first summarizes the information
gathered in response to the fifteen questions investigated. The
second presents six recommendations drawn from the supporting conclu-
sions.

CHAPTER II

REVIEW OF LITERATURE

This chapter is divided into three major sections: the first
provides the theoretical basis for the study; the second describes
studies of the minister and his work, especially those related to
theological education; and the third presents the Seventh-day Advent-
ist philosophy of theological education as expressed in the writings
of Ellen G. White.

Theoretical Literature

The theoretical literature involved in this study may be
divided into two types: (1) that related to needs assessment and
(2) that related to curriculum sources and determinants.

Needs Assessment

English and Kaufman (1975) describe needs assessment as
(1) "an empirical process for defining the outcomes of education, and
as such it is then a set of criteria by which curricula may be
developed and compared"; (2) "a process of determing the validity of
behavioral objectives"; (3) a "logical problem solving tool"; (4) "a
tool which formally harvests the gaps between current results . . .
and required or desired results, places these gaps in priority order,
and selects those gaps (needs) of the highest priority for action"

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(p. 3). It is a process for assisting in the discrimination between means and ends (p. 11).

Some of the basic assumptions of the needs assessment are that reality can be known and measured (p. 6), that the aims or outcomes of education can be made specific (p. 8), and that "recipients and supporters of schools should be involved in determining goals and effectiveness" (p. 9).

The basic steps in a needs assessment are described by English and Kaufman as follows:

1. Plan to plan. A careful study of time and resources, both monetary and human must first be made. At this point it must be determined who will be involved. English and Kaufman suggest that students, teachers, parents, board members, and local citizens must participate (pp. 14-15).

2. List goals. Goal derivation requires "thinking about desired learner growth . . . and the setting down of a list of outcomes or skills, knowledges and attitudes that students should acquire" (p. 19). At this point a statement of philosophy could be helpful as a basis for setting goals, but the philosophy is not a statement of goals.

3. Validate goals. For the purpose of needs assessment, validity is established by consensus of those involved, who will determine whether or not the goals listed are those of the whole system (pp. 23-24).

4. Rank goals. The list of goals must be prioretized to determine which are considered most important and more worthy of time and money (pp. 23-25).

5. Translate goals. The goals must be translated into measurable performance objectives. For each goal there will probably be many performance indicators, but this will be the only possible way to measure progress and determine achievement (pp. 26-31).

6. Validate performance objectives. This is done in a manner similar to the validation of goals (see previous page).

To this point, the future, ideal outcomes of education have been studied. The second part attempts to measure the current situation.

7. Select and develop ways of determining the present situation. No one instrument can be sufficient to measure all the aspects that should be measured. The curriculum developer is responsible for establishing reliable and valid procedures to gather required data (pp. 37-38).

8. Collect and organize data. The information gathered should be summarized into graphs, charts, and other summative materials which will give a clear picture of the present situation (p. 39).

9. Develop gap statements. These are simple statements of the needs as ascertained by the whole process which preceded. They tell of the distance between the "is" and the "ought" (pp. 39-41).

10. Rank gap statements. As the goals were ranked, so the gap statements must be ranked. This procedure gives greatest priority to the needs related to the most important goal (pp. 41-42).

The process of needs assessment must not be static; it should be repeated. "Inasmuch as the needs assessment cycle is a continuous process, curriculum as a means to an end is also a

continuous process and must be constantly shaped and reshaped to maintain its relevancy, reliability, validity, and overarching purposes" (p. 48).

Curricular Determinants and Sources

The ideas about curricular sources and determinants expressed by Oliver (1977), Saylor and Alexander (1974), Taba (1945, 1962), Tanner and Tanner (1975), Tyler (1947), and Zais (1976) are representative of those of other authors reviewed but not reported. Considerable consensus is found among authors, both those reported and those not reported.

In 1945, Taba indicates that the three fundamental sources from which to derive valid educational objectives were the following:

1. Studies of society. Areas such as population movements, technological developments, social stratification, family structure, and economic trends should be explored. The values held by society should be studied. Not only the general tendencies should be observed, but also the local manifestation of these trends (pp. 85-87).

2. Studies of learners. It is necessary to understand how learning takes place and to be aware of the basic needs, concerns, motivations and ambitions of the individual learners (pp. 87-89).

3. Studies of subject-matter content. Research conducted by content specialists should be consulted. Content includes basic concepts, generalizations, and principles as well as unique intellectual techniques and tools (pp. 89-90).

Taba's later work (1962) gives four factors that constitute

the basis for good curriculum: (1) analyses of society and culture, (2) studies of the learner, (3) study of the learning process, and (4) analysis of the nature of knowledge (p. 10).

Tyler (1949) suggests three sources for educational objectives which should then be screened by the philosophy of the school. The sources are:

1. Studies of the learners which "would seek to identify needed changes in behavior patterns of the students which the educational institution should seek to produce" (pp. 4-5). These needs may be in the area of health, social relations, socio-civic relations, consumer aspects of life, occupational and recreational life (pp. 6-7). The interests of the learner must also be considered.

2. Studies of life outside the school should help curriculum planners realize the contemporary significance of particular items of knowledge or particular skills and abilities (p. 11). The concepts, practices, values, and ideas of the community are important (p. 14). Also important is information concerning population, migration, natural resources, et cetera (p. 14).

3. Suggestions from subject specialists regarding the objectives of curriculum must be taken into consideration (pp. 17-21).

Tanner and Tanner (1975) list three curricular sources and influences similar to those given by Taba (1945): society, knowledge, and the learner (pp. 100-144), but insinuate that philosophy should probably be considered as a fourth source of curriculum because it acts as a sieve through which all objectives are screened (p. 66).

The four sources of curriculum, according to Tanner and Tanner (1975) are:

1. Philosophy. The theory of what a school seeks to achieve guides the school in the selection of its ends and means and governs educational practices and behavioral objectives. The philosophy "serves as a source for developing aims and values" (pp. 64-66).

2. Society. A school must do what the community wants it to do. The curriculum will depend, to a great extent, on the aims and objectives, desires and wishes of the society. Cultural patterns and values are reflected in the school curriculum, for students are prepared to live within a specific society (pp. 100-106).

3. World of knowledge. The proliferation of knowledge available today demands a sorting and ranking of priorities. Tanner and Tanner suggest interdisciplinary studies as a way to look at the mass of information that may be relevant to the student (pp. 115-18).

4. Nature of the learner. Curriculum should be developed with the needs and nature of the learner in mind. Tanner and Tanner would take into consideration the cognitive, affective, and psycho-motor processes of the learner, his developmental stages, and his moral education (pp. 118-41).

Saylor and Alexander (1974) identify four major sources of data needed for curriculum planning: "(1) the students to be edu-cated; (2) the society which provides and operates the schools; (3) the nature and character of the learning process; and (4) the accumulated knowledge available and feasible for educating students." Subsidiary to these are (a) legal structures within which schools

must operate, (b) resources and facilities for carrying on a school

program, and (c) research reports and professional advice (p. 103).

For Saylor and Alexander, the data gathered must include the

following:

1. Data about students. This should include information

on pupil population; growth and developmental characteristics and

status; home, family, and community conditions; and career planning

(pp. 104-15).

2. Data about society. Information should be obtained con-

cerning the values, mores. expectations, and traditions of the

society; the political power structure; the trends of social,

political, and economic life; and the prospects for the future of the

community (pp. 124-26).

3. Data about the learning process. Curriculum should take

into consideration the nature of learning, the theories of learning,

motivation, self-concepts, readiness, and transfer of learning

(p. 128).

4. Information concerning the availability and organization

of knowledge. This should include: appropriate knowledge of the

subject field; criteria and guidelines for selecting appropriate

kinds of content; ways in which knowledge may be organized, with

advantages and disadvantages of each; criteria for analysis and

selection of textbooks and other materials; and criteria for

determining relevance of content (pp. 130-31).

Other factors to be considered in curriculum design, with the

kinds of information necessary, are:

1. Legal structure and control. Information in this area

should include knowledge of the role of federal and state governments in relation to schools, the role of the school board, the rights of citizens with respect to schools and schooling (pp. 136-37).

2. Resources and facilities. Data concerning resources and facilities should include a description of the school staff; policies regarding teaching load, assignments, and professional activities; availability of consultants and special teachers; buildings, equipment, and facilities; policies on their use; policies for planning, altering, or building; instructional materials available; professional literature available and possibilities of addition to it (pp. 138-39).

3. Research reports and professional advice. Curriculum developers should obtain all available research and professional help in order to build a good curriculum (pp. 139, 140-42).

Zais (1976) dedicates all of part 2 of his book Curriculum to a discussion of the foundations of curriculum, which he considers to be four:

1. Philosophy and the nature of knowledge. Philosophy and basic philosophical assumptions undergird all the foundational areas and govern objectives and curriculum content (pp. 103-55).

2. Society and culture. The cultural heritage, the assumptions, values, and ideas of the society are translated into curriculum objectives, content, and learning activities (pp. 156-99).

3. The individual. The biopsychological nature of man places limits on content and organization of curriculum, and man's philosophical conceptions of his own nature exert significant influence on curriculum (pp. 200-243).

4. Learning theory. Different theories regarding the nature of the learning process—associationist and field theories, for example—affect the way the curriculum is structured (pp. 244-92).

Zais also suggests that the sources of aims, goals, and objectives are to be found in three groups:

1. Empirical sources—which include studies of the society, its activities, demands, and problems—and studies of the learner and his needs.

2. Philosophical sources, which deal with values.

3. Subject-matter sources, which tend to generate special-ized, narrow, and technical objectives. Possibly the subject-matter specialists determine objectives more than the subject matter itself (pp. 301-5).

Oliver (1977) states that the sources of a needs-based cur-riculum are the "needs of the learner, the social needs of the com-munity and society, and the nature of the learning process." Of these, the needs of the individual learner are the most important (pp. 138-39).

Although Oliver considers these three to be the sources of curriculum, he recognizes that curriculum decisions are very much affected by (a) legal and regulatory factors, such as local, state, and federal laws and regulation; (b) by "quasi-legal factors," such as accreditation and college entrance requirements; (c) by extra-school factors, such as mental health, technology, metrication, career education, social structure, population changes, sexism, psychology, changes in economy and family life, impact of values, and special-interest groups; and (3) by educational factors, such as

philosophy and objectives, nature of the student body, influence of prestige educators, reports of education commissions and committees, professional organizations, interdisciplinary groups, teachers and teaching, programmed instruction, textbook writers, precedents and traditions, foundation grants, and local factors (pp. 146-82).

Summary

Needs assessment, a procedure for showing the gap between the desired objectives and the present situation, requires gathering information regarding goals, objectives, and accurate measurements of all aspects of the present situation.

All the authors reviewed agree that an effective curriculum must be based on the needs of the learner and of the society in which he will function. Although they use different names for it, or possibly consider it from different angles, they agree that the nature of the subject matter to be studied and the nature of the learning process must be taken into consideration for the formulation of curriculum.

Two of the sources, Tanner and Tanner (1975) and Zais (1976), add philosophy as a fourth determinant because of the influence it exerts on goals and objectives. Saylor and Alexander (1974) and Oliver (1977) suggest that, in addition to these factors, curriculum planning should take into account legal structure and control, accreditation, and the advice and suggestions of experts.

<u>Studies about Ministerial Preparation,</u>
<u>Work, and Roles</u>

This section reports studies made regarding the work and
preparation of ministers. Because no empirical studies dealing with
Latin America ministers were available, American studies and one
African needs assessment are reported. However, opinions supported
by the experience of several authors regarding Protestant ministers
and theological education in Latin America are given. This section
is divided into three parts: studies of the work, role, and educa-
tion of the minister; an African needs assessment; and opinions
regarding theological education in Latin America.

The Pastor: His Work, Roles, and Preparation

Blizzard (1956) studied the work and role of 690 Protestant
ministers in the United States. He reported finding that the minis-
ters performed six major roles: administrator, organizer, pastor,
preacher, priest, and teacher. The pastors were asked to evalute
these six roles from three perspectives: (1) their importance,
(2) the effectiveness with which they were carried out, (3) and the
enjoyment derived from them. The ministers considered their role
as preachers to be the most important of the six; they felt they were
effective as preachers but derived most enjoyment out of the pastoral
role. The role they felt was least important and enjoyable was that
of the administrator (pp. 508-9).

In spite of the ministers' preference for the preaching and
pastoral roles, they reported spending only one-fourth of their time
working in the role of a pastor, but two-fifths of their time in the
administrative role. One-fifth of their time was reportedly spent in

the work of the preacher and priest, one-tenth as an organizer, and one-twentieth as a teacher. The ministers felt most comfortable in the roles of preacher, teacher, and priest, and considered that the roles of pastor, organizer and administrator were the most troublesome (p. 509).

Those ministers reporting had an average working day of 10 hours and 32 minutes, of which 38 minutes were spent in sermon preparation and 27 minutes in other intellectual activities. They reported an average of 1 hour and 40 minutes a day with their families, of which 5 minutes were spent in spiritual life, 59 in fellowship, and 42 in the care and maintenance of their families (p. 509).

Blizzard found the average age of urban ministers to be 46.8 years. Each had served an average of 20 years, of which 7.9 years had been in the parish where he was at the time of the survey. The average church size was 960 members. Urban ministers reported spending 33 minutes less per day with their families than did the rural ministers (Blizzard, 1958b, p. 13).

Hagelberg (1971) studied the needs of 791 Michigan clergy to discover what continuing education they felt was necessary to their work. Of the ministers surveyed, 9.4 percent were in their twenties, 33.6 percent were in their thirties, 23.4 were in their forties, 24.4 percent were in their fifties, and 9.2 percent were over sixty. The older clergymen were serving in smaller towns than the younger men (p. 3). One-third of the respondents felt that a minister was expected to assume roles which were inappropriate: those of administration, fund-raising, publicity, and involvement in political and economic affairs (p. 4). The roles for which ministers

felt the need of further preparation were: counseling, education, and ministry to the poor (p. 5).

More than two-thirds of the respondents felt that the areas in which they most needed to continue their education were: marriage and family life, theology, philosophy and religion, and social problems (p. 6). Hagelberg concluded that the surveyed clergymen felt inadequate primarily in the area of helping people relate to others (p. 6).

A chapter written by Reuel Howe in the book The Making of Ministers (Bridston and Culver, 1964) suggests that, as far as the public is concerned, the minister has several roles which he must be prepared to fill: communicator, preacher, teacher, pastor, administrator, and priest (pp. 210-19).

J. I. Packer, in his chapter "Training for the Ministry" in Ministry in the Seventies (Porthouse, 1970), states that theological education today must take into consideration what tomorrow's clergyman should be. According to Packer, tomorrow's pastor (1) will not be the central figure; (2) must not maintain traditional approaches to problems; (3) must be willing to take the Gospel into the homes; (4) must share his ministry with the laymen, whom he will lead and train; (5) must be able to criticize conventional ideas of his own role; and (6) needs training:

> (a) to apply God's truth to contemporary people, in and outside the organized church; (b) to lead a local church into God-honouring self-fulfillment, in worship and service; (c) to teach individual Christians to witness and behave in a way that effectively communicates Christ; (d) to keep updating his thought and practice regarding (a), (b), and (c) in the light of swiftly changing mass culture and social conditions. (pp. 157-59)

Fukuyama (1972) studied nearly 2,500 ministers and

seminarians of the United Church of Christ in an effort to obtain data regarding the ministers' work, their theological education, and (to some extent) the expectations of the congregations regarding their pastors.

Ministers reported spending "a lot of time" studying and preparing sermons, doing office and administrative work; "too much time" doing office and administrative work, organizing church programs, and raising money for the church; and "too little time" working for social justice, studying and preparing sermons, and calling on nonmembers. Laymen agreed that ministers were spending too much time in office and administrative work and raising money for the church, and that they were spending too little time calling on non-members; however, they felt ministers spent too much time working for social justice and too little calling on the members (p. 13).

Only 11 percent of the pastors and 6 percent of the seminarians felt that "on the whole, theological education . . . is doing a good job of taining ministers" (p. 43). They were concerned that seminary training was not preparing the minister to face the issues in society. The three educational emphases to which pastors attached great importance were: (1) "extensive knowledge of practical fields such as preaching, Christian education, et cetera"; (2) "providing opportunities for active involvement in contemporary social movements"; and (3) "learning how to engage effectively in political action groups and to influence legislation." The three least important were: "developing professional or academic expertise in some nonreligious field," "becoming knowledgeable about the program and structure of one's denomination," and "reading knowledge of

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Biblical languages (Greek, Hebrew)" (p. 55). Seminarians felt the most important part of their training was "working with a professional minister who is a trained supervisor in field intern programs" (p. 56).

A study of the attitudes of pastors and laymen toward current issues showed that approximately twice as many pastors as laymen favored federal aid to private education, nondiscriminatory employment, and housing legislation (p. 86). The laymen surveyed tended to be more racially prejudiced than were their pastors (p. 88) and felt that the church should not be as directly involved in race relations as their pastors suggested (p. 89).

Fukuyama (1972) concludes that a new style of theological education, which will make a minister not only a Biblical theologian, but also a social reformer, is needed. He suggests that the minister must be "trained for dual competencies or as a multi-specialist" (pp. 142-43).

> The emerging new style of theological education, in short must train men capable of inventing new forms of the church for the personal and social needs of parishioners who are not yet born, and for a society whose social and cultural characteristics we have yet to perceive. (p. 145)

In his Doctor of Ministry dissertation, Jacobsen (1974) studied recent graduates of the Seventh-day Adventist Theological Seminary (Berrien Springs, Michigan) to determine what their pastoral duties were, how competent they felt in certain areas of theological and Biblical knowledge, how they viewed their practical skills, and how they evaluated their seminary training.

Jacobsen's respondents said that the functions they most often performed were: visitation (93 percent), working with youth

(86.5 percent), preaching (81.9 percent), conducting mid-week services (77.3 percent), pastoral counseling (60.6 percent), teaching an adult Sabbath School class (53.7 percent), and conducting church board meetings (48.3 percent) (pp. 40-43).

The responses indicated that the areas best understood were: the role of E. G. White[1] (96.0 percent), the great central themes of the Bible (89.3 percent), the background and development of Seventh-day Adventist doctrine, and the history and development of the Christian church. At the same time, only 50.7 percent of the respondents felt comfortable with their knowledge of traditional and contemporary forms of ministry, and only 30.4 percent felt they had a sufficient knowledge of various social and community resources to which a person in need might be referred (p. 47).

In descending order, the ten skills in which the young pastors felt most competent were: (1) leading in the worship services (91.1 percent), (2) thinking logically and critically (84.8 percent), (3) using scholarly tools to analyze a passage of Scripture (84.2 percent), (4) listening to and being sensitive to the needs of others (80.4 percent), (5) understanding and accepting persons of different theological backgrounds (78.3 percent), (6) managing their own personal finances (75.0 percent), (7) collaborating with Adventist colleagues in the ministry (70.3 percent), (8) maintaining a personal devotional life (64.4 percent), (9) preaching the central teachings of Scripture in ways to meet people's needs

[1]"Cofounder of the SDA Church, writer, lecturer, and counselor to the church, who possessed what SDA's have accepted as the prophetic gift described in the Bible." (Neufeld, 1976, p. 1584)

(63.3 percent), and (1) perceiving their own needs and weaknesses and taking steps to correct them (62.2 percent) (p. 53).

The five areas in which the respondents felt least competent were: (1) identifying and mediating conflicts in counseling situations (43.4 percent), (2) inspiring laymen to meet the church's financial commitments (41.9 percent), (3) leading young people in meaningful Christian growth experiences (40.6 percent), (4) defining and evaluating church growth (40.2 percent), (5) ..aspiring and training laymen for Christian service (33.7 percent) (p. 54).

Over half the respondents suggested added emphasis in the following areas of seminary curriculum: personal evangelism, health, counseling, preaching, church administration, practicum (p. 55). The written-in comments indicated a felt need for more work in applied theology during the Master of Divinity course (pp. 61-76).

Jacobsen concluded that the theological education program of the Seventh-day Adventist Seminary should be restudied so that each student might receive a more individualized treatment (p. 88).

Another study of the educational needs of eight hundred Seventh-day Adventist ministers graduated from the Theological Seminary, Berrien Springs, Michigan, between the years 1970 and 1977 is currently being made. Initial returns indicate that respondents felt most keenly the lack of preparation in the practical areas of ministry (Moon, 1978).

An African Needs Assessment

In his study of East African ministers, Miller (1969) followed the pattern outlined in the literature for doing a needs assessment in that he sought information from the church members, church administrators, and civic and government leaders regarding their expectations of the ministers and the way the ministers were meeting those expectations. From the ministers themselves he found out about their patterns of ministry and use of time.

Miller spent one year in East Africa studying patterns of ministry and evaluating them, studying the practical steps to be taken by the church in introducing new patterns, and studying "the theological college curriculum in the light of the suggested new patterns of ministry" (p. 12).

He investigated patterns of ministry in different churches, especially the "tent-making" pattern (pp. 59-72). His book includes a review of literature on the role of the ordained leader and sug-gestions regarding the training of ministers (pp. 95-108). Miller studied the curriculum of the twelve colleges involved (chapter 6). Then, he asked denominational leaders to evaluate their own patterns of ministry (chapter 7).

The East African ministers surveyed reported working an aver-age of 54 hours a week. Of these, 16 hours were spent in visiting and counseling; 11 hours were spent in administration, correspondence and keeping records; 8 hours were spent in sermon preparation; 5 hours were spent in teaching activities; 5 hours were spent in devotional reading and meditation; 4 hours were spent leading wor-ship; and 5 hours were spent in other activities (reading,

gardening, fellowship, family activities, choir practice, walking from one place to another). Miller found that there were noticeable differences in time utilization among the graduates of different schools--some devoted more time to meditation, others to sermon preparation (pp. 131-32).

Miller talked with a total of eight hundred lay leaders to discover their problems, their aspirations for the church, and what avenues of service that they saw open to the church. The problems demanding most attention were those of the church fellowship rather than those of the world around (pp. 140-41).

Also taken into consideration were the opinions of civic and government leaders concerning the role of the church in the East African society (pp. 163-91).

Miller came to the conclusion that it was necessary (1) to redefine the meaning of ministry, (2) to prepare more self-supporting workers, (3) to rethink the training program for salaried ministers, and (4) to train ministers to be equippers of congregational leaders (pp. 205-9). The remodeled training program should encourage experimentation with broader objectives, new educational methods, and administrative procedures (pp. 210-12).

Opinions Regarding Theological
Education in Latin America

Although no empirical studies regarding the minister in Latin America were found, many authors have expressed opinions concerning preparation for ministry on the basis of their own experience and observation. A select few have been chosen to represent the general consensus.

Writing on the training of Pentecostal ministers in Chile, Christian Lalive D'Epinay (1967) concludes that Protestant ministers of traditional denominations are seminary trained, but that Pentecostal ministers are street trained (p. 188). He suggests that this is due to the fact that Protestant ministers came from Protestant homes and had the financial and moral support necessary to go to secondary school, and from there to seminary, whereas Pentecostal ministers are older, come from non-Protestant backgrounds, and have not had the advantage of an education. Lalive D'Epinay suggests that much of the success of Pentecostal churches in Chile be due to the fact that any Pentecostal may become a pastor, regardless of his academic preparation, if he is willing to step out and preach (pp. 188-90).

In view of the great number of uneducated members, Lalive D'Epinay urges the development of pastoral training for adults with little formal education (p. 191). He states that in this training pattern lectures should be minimized, audio-visual material should be used widely, and training should be taken to the local churches (p. 192).

Read, Monterroso, and Johnson (1971) describe the problems of Protestant theological education in Latin America. Most urgently in need of solution are: (1) the foreign nature of existing training programs, (2) the lack of sufficient leaders, (3) a static preparation in an evolving situation, (4) deficient library facilities, and (5) ineffectual seminaries (pp. 302-3). They suggest that to prepare leaders for the Protestant churches in Latin America, theological

education must be offered at different levels and with different sub-cultures in view (pp. 304-6).

The contents of ministerial preparation, according to Read, Monterroso, and Johnson, should concentrate on training ministers for evangelism and for nurture of the new converts (p. 307). Only such theology as is relevant to the Latin American situation should be studied (p. 307).

Among the approaches to theological education suggested by these authors are: (1) the Pentecostal system of letting a new convert work his way up the hierarchy to become a full-time pastor, learning by doing; (2) theological education by extension; and (3) night school (pp. 310-13).

Victor Nazario, professor at the Univeristy of Puerto Rico (in TEF, 1973), discusses what he considers to be the fundamental issues of theological education in the Third World: (1) "the widespread crisis of faith," (2) "the issues of social justice and human development," and (3) "the dialectic between local cultural and religious situations and a universal technological civilization" (pp. 19-26).

James H. Emery (in Winter, 1969) suggests that a seminary should serve the church by preparing and helping members to carry out the work of the Gospel. In order to do this, it should take into consideration the patterns of leadership and ministry in the area served, and the biblical patterns for ministry (pp. 515-19). The seminary should train all those who have been called by God, regardless of their previous educational background (pp. 520-21). The curriculum should emphasize biblical studies, mostly by the

inductive method, and the ability to communicate the knowledge obtained. The essential studies are Bible, history, and theology (pp. 522-23).

Because of these considerations, Emery has chosen theological education by extension as the preferred pattern of ministerial training. The subject matter that he recommends includes Biblical studies (Old and New Testament); biblical, historical and systematic theology; and applied theology, which covers psychology, preaching, Christian education, counseling, church growth and administration, and music (pp. 536-42).

Weld (1973) suggests that Third World seminaries need to remember that there is a greater need for pastors than for theologians (p. 9). He outlines the main problems of formal seminary training as: (1) inability to supply the churches with pastors, (2) inordinate expense of pastoral training, (3) cultural dislocation of students, (3) improper selection of candidates for training, and (4) inferior quality of instruction (pp. 9-20). Weld holds that theological education by extension was conceived "to correct some of the deficiencies of traditional theological education" (p. 23).

In an introduction to his promotion of theological education by extension, Mullholland (1976) presents what he calls "factors converging on theological education in Latin America today." He notes that the traditional patterns of theological education were those introduced by the missionaries as a duplication of their own training (pp. 3-4) and suggests that these patterns are no longer biblically, theologically, nor educationally sound (pp. 11-19). The traditional pattern of preparation for ministry is inadequate to

train academically and culturally diverse students; it uses anti-
quated educational methodology and is much too expensive (pp. 19-33).

Mulholland understands that cultural factors, such as the
variety of subcultures in Latin American and the traditional leader-
ship patterns, must be taken into consideration in the planning of
theological education (pp. 34-39). Economic factors, such as low
wages and high prices, must also be considered (pp. 40-44). Latin
American educational patterns must be taken into account (pp. 44-45).
Mulholland ends his section on the factors which affect theological
education by making a plea for taking note of modern learning theory
in the designing of theological curriculum (pp. 46-54).

Summary

The consensus of studies reviewed is that ministers are
spending more time in administrative work than they want to or are
prepared for. Although ministers generally reported a great deal of
time spent in pastoral work, such as visitation and counseling, they
indicated that their preparation for this role had not been suffi-
cient. The preferred role was that of the preacher. The ministers
did not report much participation in educational ministry or lay
training activities. Ministers surveyed tended to feel that their
seminary training had not prepared them well enough, especially for
the practical duties of the ministry.

In apparent agreement, those who write from a Latin American
perspective suggest that traditional theological education needs to
be adapted to the needs of today's church and society. To achieve
this end, cultural and socio-economic factors in each of the regions

must be taken into consideration for the designing of curriculum.
Theological education by extension and ministerial training for lay-
men are viewed as systems which may provide solutions to the dilemma
of theological education in Latin America.

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A Seventh-day Adventist Philosophy
of Ministerial Education

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Seventh-day Adventists look to the writings of Ellen G. White
as the basis for their distinctive educational practices. Her
instructions regarding the preparation of ministers are synthesized
in this section.

White wrote in 1881 that the education of young men for the
ministry in no case should "be ignored or regarded as a matter of
secondary importance" (1948a, 3:22). In 1883 she wrote that ministers

> should first receive a suitable degree of mental training, as
> well as special preparation for their calling. Those who are
> uneducated, untrained, or unrefined are not prepared to enter
> a field in which powerful influences of talent and education
> combat the truths of God's word. (p. 449)

In 1900 White stated that

> One great object of our [Seventh-day Adventist] schools is the
> training of youth to engage in service in our institutions and
> in different lines of gospel work. . . . Novices cannot accept-
> ably do the work of unfolding the hidden treasure to enrich
> souls in spiritual things. (1948a, 6:113, 114)

White sensed that the ministerial training available to
Seventh-day Adventist institutions in her day was not sufficient to
prepare ministers to labor with the educated classes and suggested
that some should be sent to "higher colleges of our land" where they
would associate with "different classes of minds," become acquainted
with "the workings and results of popular methods of education," and
gain a "knowledge of theology as taught in the leading institutions

of learning." However, this additional training should be had by only those who were "rooted and grounded in the faith" (1948a, 5:583-84).

Although White considered academic ministerial training to be of great importance, she repeatedly stressed the vital necessity for ministers to have "divine enlightenment daily," without which "the education gained is only a stumbling-block to sinners" (1948a, 5:529).

Components of Theological Education

According to White, two basic areas were to be covered:

With the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. (Emphasis supplied.) (1923, p. 202)

Bible study. White indicated that "the words of the living God are the highest of all education. Those who minister to the people need to eat the bread of life. This will give them spiritual strength; then they will be prepared to minister to all classes of people" (1943, p. 381).

The objective of the Bible study that White recommended for ministerial students was a deep understanding of Bible truth (1948b, p. 93) which would require "close application and hard study" (1899b). The study of the Bible is contrasted with the study of theology, which White called "a record of human speculation" (1943, p. 380). The "laborious study of the opinions of men tends to the enfeebling of their ministry rather than to its strengthening," she wrote of those who suppose that this knowledge would help their ministry (p. 379).

Common branches. Ministers should be thoroughly trained in "the common branches of education," defined by White as arithmetic and language arts (1903a, p. 234), lest they "fail to do the amount of good they could if they had the advantages of a good school" (1923, p. 45). Foremost among the basics was the mastery of the native language (1903c).

History. Although White spoke of money wasted on volumes of "historical and theological lore," she affirmed that

> There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence. . . . Such study will give broad, comprehensive views of life. (1943, pp. 379-80)

Speech and voice culture. In Gospel Workers (1948b) White devoted six pages (pp. 86-91) to this topic. She wrote that "students who expect to become workers" should be trained to speak "clearly, in full, round tones," and giving the voice abdominal support.

Physiology. White worte: "Those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory" (1948a, 6:302).

Good manners. In her counsel to Healdsburg College in 1886 White indicated that the school was responsible for training the minister to be refined and courteous (1886).

Psychology. Although White did not use this word, it is to

be assumed that she was referring to practical psychology when she stated that

> In leading souls to Jesus there must be a knowledge of human nature and a study of the human mind.
> . . . We all need to study character and manner, that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the word of God, and to a true Christian life. (1882)

Practical labor. From Australia White wrote the following counsel to E. A. Sutherland of Battle Creek College in 1897b:

> We are not to do brainwork, and stop there, or make physical exertions and stop there; but we are to make the very best use of the various parts composing the human machinery, brain, bone, and muscle, body, head, and heart. No man is fit for the ministry who does not understand how to do this. . . . It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life.

Among the skills White recommended that future ministers should learn were the following: bookkeeping (1898e), agriculture (1908), printing (1901b), masonry, carpentry, bookbinding, (1896) and even tent-making (1897a).

The reasons for the necessity of the work-study program may be summarized as follows:

1. Practical labor is necessary to exercise the body and relax the mind (1903a, p. 219).

2. Useful employment is to take the place of selfish pleasure (1943, p. 354).

3. A student may, by working, finish school without debts (1897b).

4. Practical training prepares missionaries to cope with difficult situations and to teach the people where they go "the best way to build houses, till soil, cook and sew" (1898d, p. 645).

5. Work training permits many workers to be self-supporting and thus saves the church money (1896).

Practical church work. Ministerial training, White wrote in 1898d, had been "established to teach men and women how to minister to others" (p. 645). The students at Avondale College in 1900 were urged to "make this missionary work a part of their education." Even medical students at Loma Linda were encouraged in 1909b to "greater activity in missionary labor while taking their course of study."

White felt that medical missionary work was especially important in the training of a minister. In 1903b she urged the teachers at Emmanuel Missionary College (now Andrews University) that those who had learned to preach should also "learn how to give simple treatments, and then labor intelligently as medical missionary evangelists." She had already expressed this conviction in 1898f: "As religious teachers we are under obligation to God to teach the students how to engage in medical missionary work."

Another aspect of church work that White recommended as part of the ministerial training program was the colporteur or canvassing work. She wrote: "The experience gained will be of more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry" (1899b, p. 2). She suggested that "the handling of the book placed in your hands by the Lord is to be your educator" (1901a, p. 214).

White's Methodological Suggestions

White suggested that ministerial training courses for Seventh-day Adventist ministers should not be overly long. The

reasons she gave for preferring the shorter courses appear to be the following: (1) students would be kept from putting into practice what they were learning (1923, p. 351); (2) they might become infatuated with learning per se and dedicate time to studies which were not important for ministry (1943, p. 405); (3) they might deplete physical and mental forces by long exertion (1898c, p. 505); (4) long courses would be unnecessarily expensive for the student and for the church (1923, p. 337); (5) only a few students could benefit from long courses (Ibid.); and (6) students should be made to feel that "time is short, and that they must make speedy preparation for doing the work that is essential for this time" (1923, p. 413).

White urged the decentralization of Seventh-day Adventist ministerial education (1948a, 6:137, 138). She indicated that "persons in various parts of the world should be trained to work for their own countrymen and their own neighbors," as far as possible "in the field where they are to labor" (1948a, 6:137).

White wrote that "the best ministerial talent should be employed in teaching the Bible in our schools" (1948a, 6:134). These teachers should be careful to weed out from their talks "all that is not of the highest and best quality" (1943, p. 403). They should place before the students "only such studies" as would be of real value to them" (1923, p. 447).

According to White's teaching methodology, students were to put into immediate use the knowledge they were obtaining. As they "endeavored to impart to others the light given them, they would receive more to impart" (1901b, p. 33). Said White, "The practice of telling others about Christ, of reading and explaining his word,

will stamp that word on the mind and will make the truth their own"
(1898f).

Once the young minister had finished his formal schooling, he
was to be apprenticed to an older and experienced minister (1883,
p. 449). These older men should patiently train the inexperienced
minister, gradually encouraging him to take on more and more
responsibility (1904, p. 7).

A minister's study, wrote White in 1889, "must never cease;
it must be continued all through the period of his labor, no matter
how well qualified for the labor he may think himself to be" (1948a,
5:528). She also stated that

> A minister should never think that he has learned enough,
> and now relax his efforts. His education should continue
> throughout his lifetime; every day he should be learning, and
> putting to use the knowledge gained. (1948b, p. 94)

Summary

White urged that the ministerial education for Seventh-day
Adventist ministers should be thorough, Bible-based, and should
include the practical manual and missionary skills necessary for
ministry. She suggested that students should put into practice at
once what they had learned and that teachers should teach essentials
only. After finishing his formal education, a young minister should
be apprenticed to an experienced minister. White recommended con-
tinuing education for all ministers.

CHAPTER III

RESEARCH PROCEDURES

Based on the review of literature, three types of information
were judged important to making sound curriculum decisions for gradu-
ate Seventh-day Adventist theological education in the South American
Division: (1) information concerning the society in which the school
and the learner will function, (2) information regarding existing
theological education programs, and (3) information concerning the
work, roles, and educational needs of the ministers. The information
obtained has been organized by these three categories and is
reported in chapters 4, 5, and 6, respectively.

Questions to be Examined

Questions related to selected societal factors considered to
be important to curricular decisions regarding Seventh-day Adventist
graduate theological education in the South American Division are:

1. What are the important philosophic and religious influ-
ences in South American society?

2. What are the educational patterns prevalent in the
countries of the South American Division?

3. What are the demographic descriptions of the countries of
the South American Division in terms of population growth, urbaniza-
tion, and age and race distributions?

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4. What is the political milieu in the territory of the South American Division?

5. What are the socio-economic descriptions of the countries of the South American Division in terms of social classes, standard of living, and inflation?

6. What is the description of the health of the population of the South American Division as indicated by calorie availability, life expectancy at birth, infant mortality rates, and availability of health-care facilities and personnel?

7. What are the growth patterns of the Seventh-day Adventist Church in the South American Division and on what tithe income is the financial support of the church based?

Questions related to theological education in the territory of the South American Division are:

8. What are the philosophy, objectives, and curricula of selected Roman Catholic and Protestant theological education programs in Latin America; and in what ways is it stated that these relate to the Latin American context?

9. What are the philosophy, objectives, and curricula of the five postsecondary Seventh-day Adventist theological education programs in the South American Division?

10. What are the characteristics of ministers surveyed as described by age, length of service, place of service, and position?

11. How do the pastors surveyed describe their congregations in terms of size, location, education, and socio-economic level?

12. How do the ministers surveyed report the amount of time used for study and devotional activities, administrative tasks,

pastoral activities, evangelism and outreach, and other activities?

13. How do the ministers surveyed perceive their past theo-
logical education in terms of usefulness of courses taken, courses
which should be added, and courses which should be deleted?

14. What is the attitude of the ministers surveyed towards
advanced theological education as indicated by formal postgraduate
education already undertaken, contact with people whose education
makes them feel the need for further study, and willingness to pay
for additional theological education?

15. How do ministers surveyed perceive proposed subjects of
a graduate program in theological education in terms of importance?

Data to answer questions 1 through 9, related to the nature
of the society and to existing theological education programs, were
available in scattered sources and were organized to provide a basis
for sound curricular decisions. The information related to these
questions is reported in chapters 4 and 5, respectively.

Questions 10 through 15 are related to information concerning
the learner--in this case, the Seventh-day Adventist minister in the
South American Division. This information was not available. The
next portion of this chapter describes the procedures employed to
gather and organize the information concerning South American
ministers. The results of the survey of ministers are reported in
chapter 6.

Procedures Used to Obtain Data Concerning
Seventh-day Adventist Ministers of the
South American Division

This section of the chapter describes the procedures used to obtain information about Seventh-day Adventist ministers in the South American Division who have completed the four-year, post-secondary theological program and are prepared for graduate theological studies.

Population for the Study

The population for this study is divided into four groups:

Group 1. Ministers of the Seventh-day Adventist Church in the South American Division who at the time the questionnaire was sent held positions as conference departmental directors, district workers, pastors, or evangelists; had completed the four-year post-secondary theological education program; and had served the church for at least four years.

Group 2. Presidents of the twenty-eight conferences and missions of the six unions of the South American Division, regardless of academic preparation or years of service.

Group 3. Presidents and departmental directors for education, ministerial association, and lay activities of the six unions of the South American Division, regardless of academic preparation or years of service.

Group 4. President and departmental directors for education, ministerial association, and lay activities of the South American Division, regardless of academic preparation or years of service.

The ministers in group 1 were selected because they

constitute the majority of possible students for a graduate theological program, have the necessary academic preparation, and have had sufficient experience to make objective responses to the survey questions. Those in groups 2, 3, and 4 were selected, not only because they might take advanced theological studies, but also because of the significant influence they exert on administrative policy which will affect the curriculum and financial support of the future South American Adventist seminary.

The names and addresses of the ministers were obtained from local conference presidents. The total number of ministers in group 1 was 448. In addition to these, there were 28 conference administrators, 20 union workers, and 4 division workers, which gave a total of 500 ministers.

The survey instrument was sent to the entire population. A predetermined response level of 65 percent was judged to be adequate. The reasons for establishing this level were: (1) There are severe problems with mail service in some of the areas of the South American Division; (2) this percentage of response was felt to be adequate as a basis for building curriculum, regardless of what the responses of the remaining population might be; (3) those responding would more likely be interested in obtaining graduate theological education, and hence, their response would be of greater significance than that of those who did not respond.

The Instrument

The instrument used in this study was a questionnaire developed by the researcher. Because of their position and/or past

experience, several Andrews University faculty members were asked to review the instrument and give suggestions. These persons were:

George H. Akers, professor of education, coordinator of the area of religious education, and member of the researcher's doctoral committee.

Wilfred G. A. Futcher, professor of education, coordinator of the area of educational foundations and measurement.

Robert D. Moon, Jr., professor of education, director of institutional research, coordinator of the area of curriculum, instruction, and supervision, and chairman of the researcher's doctoral committee.

Gottfried Oosterwal, professor of mission, director of the Institute of World Mission and specialist in church growth.

Kenneth A. Strand, professor of church history, for several years director of the M.A. in religion program at Andrews University and teacher of the research methodology class in that program.

Steven P. Vitrano, professor of preaching and field education, chairman of the department of church and ministry and member of the researcher's doctoral committee.

Werner K. Vyhmeister, associate professor of mission, formerly dean of the Instituto Superior Adventista de Teologia in Argentina and director of the department of education of the South American Division.

John B. Youngberg, associate professor of religious education, formerly religion teacher and departmental director in Chile, Argentina, Uruguay, and Bolivia, and member of the researcher's doctoral committee.

The questionnaire contained 125 questions which sought to obtain information regarding the following six areas:

1. Characteristics of responding ministers: age, length of service, place of service, and position

2. Description of size, location, education, and socio-economic level of congregations, as perceived by responding ministers

3. Amount of time used by ministers for: study and devotional activities, pastoral and administrative work, evangelism and outreach activities

4. Evaluation of ministers' past theological education

5. Attitude of ministers towards graduate theological education

6. Perception by ministers of relative importance of proposed subjects of graduate theological program.

The questionnaire was designed in part on the basis of the researcher's personal acquaintance with the ministry of the South American Division and more than ten years of teaching and curriculum development in the ministerial training programs at Colegio Adventista de Chile and Instituto Superior Adventista de Teología, in Argentina.

The original text of the questionnaire was written in Spanish and then translated into Portuguese and English. The reason for originally writing the questionnaire in Spanish was to adapt the instrument more nearly to the mode of expression of those surveyed. For this reason the rather literal translation into English may at times seem different from the manner in which the question might have been stated had it been written originally in English.

Pilot Study

After the instrument had been through three revisions, a pilot study was done. The researcher used a group of fifteen students in the Graduate School and the Theological Seminary of Andrews University, most of them from the South American Division, and all of them included in the first three categories of those listed under "Population for the Study."

Those who participated in the pilot study were proficient in Spanish and Portuguese and acquainted with the manner of thinking of those who would respond to the questionnaire. The responses of the pilot study were examined to note frequency of responses, to see if and how the categories of answers were being used so that any necessary modification of categories could be made.

Validation Procedure

After making minor editorial changes required by the pilot study, the questionnaire was submitted to a panel composed of the researcher's doctoral committee, Theological Seminary faculty, and teachers of religion in Seventh-day Adventist postsecondary institutions in the South American Division for a study of content validity.

A criterion of 80 percent agreement was established for the inclusion of any question. As a result of the final reviews, minor editorial changes and one major change, the addition of an open-ended question, were made.

The three forms of the questionnaire--English, Spanish, and Portuguese--are in appendix A.

Mailing the Questionnaire

The final forms of the Spanish and Portuguese questionnaires were reduced and printed on one sheet, in order to conform to the 5-gram limit of the minimum airmail rate in South American countries.

A questionnaire was mailed to each minister in the four categories studied, accompanied by a covering letter from the Department of World Mission of the Seventh-day Adventist Seminary. This letter was written in the language of the respondent, and in a personal way, explained the project, gave the instructions, and thanked the participant for his cooperation. Copies of these letters appear in appendix A.

Each questionnaire was number coded to permit the researcher to ascertain which persons had responded. Respondents were encouraged to add to the questionnaire any comments they wished.

Analysis of Data

The purpose of the questionnaire used in this study was to obtain information from the ministers of the South American Division who would most likely participate in advanced theological education concerning their perception of what would be the most valuable additional preparation they could obtain. Their responses to various sections of the questionnaire are reported by the use of tables which include both the number of specific responses and the percentage of persons responding in a particular manner. The specific tables were developed by a categorization of responses: (1) by language group (Portuguese and Spanish); (2) by unions; (3) by categories of respondents (administrators, departmental directors, pastors); and (4) by

schools from which the respondents had graduated.

Cross tabulation frequency tables. The major part of the data is reported using cross tabulation frequency tables. The tables are constructed as two-dimensional matrices using computer programs designed to do cross tabulations. The frequencies are arranged so that the rows represent one category of data, and the columns represent a second category of data. For example, rows may represent the type of respondent or the category of church the respondent pastors, and the columns may represent the specific responses received.

Special treatment for some of the parts of the questionnaire. Questions 43 to 77 are intended to rate individually the usefulness of specific subjects included in the ministerial training courses offered on the postsecondary level by the Seventh-day Adventist Church in the South American Division. For each subject the mean rating was obtained, first in an over-all response, then by union, by school where ministerial training was taken, and by different types of ministry.

Questions 83 to 119 were designed to determine the individual rating assigned by the ministers to subjects which might be offered in a graduate program in theology or religion. These data are treated in the same manner as are the data related to evaluation of ministerial training already obtained.

The open-ended questions were coded by similar categories and computer tabulated. Some of the responses judged to be of special significance are included verbatim in chapter 6.

The last question asked the respondents to choose from a list given the seven courses they would take if they could take no others

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and list them in order of importance. These responses were treated in two ways. First, the number of times which a given subject was mentioned, regardless of ranking, was tallied, then a percentage of the total response was obtained. Secondly, the responses were tallied and the number of mentions was weighted according to the positions in which they had appeared. Seven points were given for each one appearing in the first space, six for the second space, and so on; to the last space, worth one point. Thus the weighted value for each course was obtained and the courses were ranked, taking into account the order of importance in which the respondents considered them. When the percentage of the total response or weighted value for two courses were equal, the rank was determined by considering the corresponding weighted value or percentage of the total response.

CHAPTER IV

SOCIETAL FACTORS WHICH AFFECT

THEOLOGICAL CURRICULUM

The literature reviewed stressed the importance of studying

the society as a determinant of curriculum because the environment

where a person is to function must be taken into consideration in

planning any curriculum which is to prepare a learner for particular

duties within that society. This chapter is divided into two major

sections; the first provides an overview of selected cultural, educa-

tional, socio-economic, and governmental aspects of the societies of

the South American Division; and the second examines the growth

trends and tithe support of the Seventh-day Adventist Church in the

same countries.

Two general types of societal factors are studied in this

chapter: those which are common to most countries of the South

American Division, and those which are specific to different regions

or countries.

Common Societal Factors

Although allowance must be made for differences from country

to country, and even from one region to another within the same

country, countries of the South American Division share many cultural

and socio-economic characteristics. Those examined in this study

have been grouped under five headings: philosophy and religion,

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education, population, political situation, and economic factors.

Philosophy and Religion

Data reported in this section are related to question:
What are the important philosophic and religious influences in
South American society?

Religion. The countries of the South American Division are
predominantly Roman Catholic. Latin America is considered to be about
90 percent Catholic, although only a small percentage, estimated at
3.5 percent of the men and 9.5 percent of the women, attend mass
weekly (Read, Monterroso & Johnson, 1971, p. 233).

Of the Protestants who make up part of the remaining 10 per-
cent, the largest group is that of the Pentecostals, which accounts
for 63.3 percent of all Protestants in Latin America. The tradi-
tional churches claim 25.5 percent of the Protestant membership; the
Seventh-day adventist Church has 6.3 percent of all Protestants in
Latin America (p. 37).

In spite of the small percentage of practicing Catholics, and
growing secularization, especially among the intellectual élite
(p. 224), Latin American philosophy still shows a concern for the
"ideal, the theoretical, and the 'spiritual'" (Nida, 1974, p. 42).
The presence of the Roman Catholic Church since the Spanish conquest,
the rapid growth of Protestant churches, together with indigenous
supernaturalism, have contributed to the important role religious
belief plays in the South American society.

There is a marked interest in and respect for religious
holidays and observances (Rivera, 1971, pp. 99-104). The author

has observed instances which seem to illustrate this: (1) In Uruguay and Argentina even nonpracticing Catholics seem to feel the obligation of attending Holy Week services, in any church, or even in a private home; (2) Parents who do not wish their children to be baptized as Catholics often take their babies to Seventh-day Adventist churches and request that the children be dedicated in a public ceremony; (3) In Argentina, Uruguay, and Chile few couples are happy to have only a civil wedding ceremony, although in these countries a civil wedding is sufficient to meet the legal requirements and must, precede all church weddings.

The preoccupation with death shows in the proliferation of crucifixes; the importance given to Good Friday over Easter Sunday (Nida, 1974, p. 40); the cult to the dead, with its special day when tombs must be visited and decorated; and the concern for the after-life of the soul (Rivera, 1971, p. 103).

Resignation and the acceptance of the inevitable is often expressed in the phrase si Dios quiere (if God wills), a biblical phrase (James 4:15), but attributed by some (Reindorp, 1968, p. 80) to Moorish custom adopted by the Spanish, used commonly when making commitments for the future. In general, Latin Americans believe in Destiny, "an all-penetrating force," with roots in Amerindian and Christian cosmologies (Rivera, 1971, p. 103).

Values. Latin Americans place a high premium on inter-personal values and relationships (Nida, 1974, p. 52). It is more important to be friendly than punctual. The emphasis is on "being" rather than on "doing" (Rivera, 1971, p. 1).

Used to authoritarian families, authoritarian government, and

an authoritarian church, the Latin American is usually disposed to follow (Cleary, [1970], pp. 47-49). This "docility" is probably better described as a "tendency to accept circumstances rather than rebel against them, to adjust by conforming rather than by resisting, the centuries-long tradition of _being_ rather than _doing_" (Reindorp, 1968, p. 191).

Latin Americans tend to be concerned with beauty: in literature, especially poetry, art, architecture and ornamentation (Nida, 1974, p. 49). At the same time, they are haunted by the ghosts of "sorrow, suffering and uncertainty" and even more, by the fear of being forgotten (Rivera, 1974, pp. 2, 3).

Table 1 shows the total number of books published in five countries of the South American Division in 1973 and the number of books published in each of nine selected categories. The emphasis on philosophy, social sciences, and literature as compared to the small number of books on pure or even applied sciences seems to reflect the Latin American inclination towards matters of the spirit. Art and literature above account for nearly one-third (30.4 percent) of books published in 1973.

Reindorp (1968) summarizes the philosophical tendencies of the Latin American thus:

> Like medieval man he is more intent on the spiritual than on the material things of life. Things which seem very important to the Anglo or the modern European do not always have the same value in the eyes of the Latin American. More fully than many modern men, he has preserved the fundamental Christian measure of all things: man's end is attained in the life to come, and everything in this life is but a means to that end and must be treated as such. The Latin American is not insensible to the importance of secular education or material standards of living, but by his system of norms there are other things of greater importance because they are of eternal value. (pp. 93-94)

TABLE 1

SUBJECT MATTER OF BOOKS PUBLISHED IN FIVE COUNTRIES OF THE
SOUTH AMERICAN DIVISION--1973

Subject	Argentina		Brazil		Chile		Peru		Uruguay		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Generalities	59	1.4	1,191	12.0	25	3.8	13	1.4	3	.5	1,291	7.8
Philosophy	438	10.2	252	2.5	17	2.6	15	1.6	18	2.9	740	4.5
Religion	0*	0.0	715	7.2	42	6.4	24	2.6	27	4.4	808	4.9
Social Sciences	843	19.6	2,970	29.9	220	33.7	330	35.0	156	25.2	4,519	27.4
Pure Sciences	325	7.5	1,027	10.3	24	3.7	22	2.3	48	7.7	1,446	8.8
Applied Sciences	515	11.9	727	7.3	67	10.3	175	18.6	140	22.6	1,624	9.9
Art	808	18.2	575	5.8	33	5.1	50	5.3	27	4.4	1,493	9.1
Literature	1,156	26.8	1,923	19.3	158	24.2	172	18.2	100	16.1	3,509	21.3
History and Geography	168	3.9	568	5.7	54	8.3	120	12.7	68	11.0	978	5.9
Other	0	0.0	0	0.0	12	1.9	22	2 3	33	5.2	67	.4
Totals	4,312	100.0	9,948	100.0	652	100.0	943	100.0	620	100.0	16,475	100.0

SOURCE: UN, 1977, pp. 872-74.

*This is the number given; considering that several religious publishers were functioning in Argentina in 1973, it is possible to question the reporting.

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Family structures. In spite of industrialization and urban-
ization, the Latin American family structure retains much of the
"kinship complex" (Willems, 1975, pp. 337-38). There is a growing
autonomy of the nuclear family, but the ties to the relatives are not
broken easily and many families find themselves supporting poorer
relatives (pp. 339, 344). These kinship ties are often further
enhanced by the ritual parenthood of the godfather who becomes a
second parent to his godchild. The padrino is expected to assist his
godchild whenever he can, and the child grows up with special affec-
tion towards the godfather (pp. 62, 63).

The father is distinctly the head of the household, and this
status is normally supported by the wife and children (Rivera, p. 52).
The father is expected to project a paternal image, to be "a protec-
tor of the weak, a sponsor for the needy, and, in all, a wise man"
(Cleary, [1970], p. 45). He does not need to give strict account to
his wife for his whereabouts and may have a circle of friends com-
pletely unknown to his family (Nida, 1974, p. 65). This arrangement
does not make for close ties with the children (Rivera, 1971, p. 56)
and permits extramarital affairs (Willems, 1975, p. 59; Nida, 1974,
p. 6).

In spite of the woman's apparent submission to her husband,
Latin American women are "often quite strong-willed and in many situa-
tions aggressive." The mother is the emotional center of the family,
which she "dominates, though not overtly." She finds power in her
role within the family (Nida, 1974, p. 62). Latin American mothers
tend to give themselves for their children, who even when grown,
reciprocate this devotion (Rivera, 1971, pp. 51, 55).

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Rivera (1971) states that the primary role of women in South

America is that of wife and mother (pp. 51-55). Social laws, such

as the Peruvian law cited by Chaplin (1971) which gives the working

mother sixty days for maternity and time off from work to nurse her

baby (p. 226), appear to confirm that understanding of a woman's role.

Literature reviewed said little about the working woman, and nothing

about the professional woman. However, it is well known that many

poor families survive because of the woman's work as a maid. There

is also a large number of professional women, for this author has

associated with women physicians, university professors, and lawyers

in Argentina, Chile, Uruguay, and Brazil.

Although the wife is expected to be completely faithful to

her husband, Latin American custom does not demand as much from the

husband. This, together with the virility complex, may lead a

married man to amorous adventures away from home (Nida, 1974,

pp. 59, 65; Willems, 1975, p. 60). At times he may even set up a

second home and support his mistress and their children (Willems,

p. 59). Because divorce is not permitted by the Catholic Church and

is legally unobtainable in most of the South American countries

(Reindorp, 1968, p. 213; Ruddle & Burrows, 1974, p. 101) there are

many consensual unions which complicate and weaken family structures

and patterns (Sánchez-Albornoz, 1974, pp. 214-15) and create pastoral

problems for the minister.

Education

Data reported in this section are related to question 2:

What are the educational patterns prevalent in the countries of the South American Division?

The educational heritage of South America is "dominated by the intellectual traditions of Europe," from those of medieval times to those of Positivism and Marxism (Cummings & Lemke, 1973, p. 9). The curriculum, encyclopedic in nature, is based on the European spiral system and is designed to impart learning more than to prepare for the practical duties of life (pp. 31-36).

The Economic Commission for Latin America (1968) found that Latin American schools followed a "patriotic-type of fundamentalist model" (p. 82). Centered on the national heroes, the teaching seeks to hand down a tradition of patriotism. This school propagates the aristocratic idea of education as an end in itself, together with the contempt of manual labor (UN, ECLA, p. 86).

In all eight countries of the South American Division, public education is free through the university and is compulsory for at least six years (Europa, 1977, pp. 48, 164, 188, 373, 496, 1304, 1776). However, compulsory education laws may be nullified by the inability of the country to supply the necessary facilities (Reindorp, 1968, p. 233). Because of the chronic insufficiency of school facilities, there is generally room for private or parochial schools, which work under the jurisdiction of the national ministry of education to supplement public education (Reindorp, 1968, p. 232; see also Europa, 1976, pp. 496, 1304; and Willems, 1975, p. 353). The unavailability of secondary schools is much more critical than that of primary schools, especially in rural areas (UN, ECLA, 1968, p. 70).

Education beyond the primary level is not considered to be

the right of all people. Only those who are intellectually capable
or financially able stay in school; these constitute the elite
(Willems, 1975, p. 351). The dropout rate is high (Willems, p. 353;
Cleary, [1970], p. 127; Rivera, 1971, p. 71). Lourier (1973) indi-
cated that around 1960 the retention rate after six years of elemen-
tary school was only about 12.5 percent (in Cummings & Lemke, p. 259).

The politicization of schools, both at the secondary and the
tertiary levels, has been a cause of turmoil and poor scholarship
(Rivera, 1971, p. 71; Cleary, [1970], pp. 133, 134; Willems, 1975,
p. 357). Under military government, control over politics in the
universities has become more strict, and academic reforms have been
instituted. In Uruguay and Argentina state universities were closed
temporarily in an effort to eradicate politics from the classroom
("Uruguay Orders University Shut," 1973; "Argentina Purges Major
University," 1976).

Education is generally viewed in the countries of the South
American Division as a means of acquiring social status (Willems,
1975, p. 353). It is one way of joining the elite (p. 361). There-
fore, most parents are eager to have their children educated (UN,
ECLA, 1968, p. 63). Education is important for its symbolic value
and for the social prestige it affords (p. 87); all social groups
seem to agree on this function of education (p. 90).

The great importance attached to education probably accounts
for the 10 percent growth rate in middle and higher schools, a rate
which surpasses the growth of population and economy (UN, ECLA, 1968,
p. 65). Cummings (1973) indicates that school enrollment has grown
at twice the rate of the population increase, but suggests that

"quantitative advances . . . are not commonly accompanied by equal improvements in the qualitative aspects of education" (Cummings & Lemke, p. 47). This inconsistency is mainly due to the need for structural modification of the system and for financial resources, especially limited in rural areas (Sloan, in Cummings & Lemke, 1973, pp. 32, 33).

Educational growth has been most noticeable on the tertiary level. In 1960 only 1.8 percent of the South American population was enrolled in postsecondary programs, whereas in 1973 the percentage had risen to 4.0 (UNESCO, 1975, p. 61). In 1960 women constituted 30 percent of the tertiary level enrollment, whereas in 1973 they made up 38 percent of the student population. From 1965 to 1973 the female enrollment on the tertiary level grew 16.5 percent (p. 65).

Willem (1975) argues that literacy rates given in statistics may be somewhat inflated and that functional illiteracy could be higher (p. 351). Given the phonetic nature of the Portuguese and Spanish languages, the success of experiments such as that of Paolo Freire (as reported in Holt, 1972, p. 208), Willem's opinion seems questionable. In any case, a comparison of literacy rates for the years 1961 and 1973, as shown in table 2, indicates the growing trend towards full literacy. The case of Uruguay constitutes the exception.

Population

Data presented in this section relate to question 3: What are the demographic descriptions of the countries of the South

TABLE 2

A COMPARISON OF LITERACY RATES IN THE COUNTRIES
OF THE SOUTH AMERICAN DIVISION 1961-1973

Country	% in 1961	% in 1973
Argentina	89	93
Bolivia	33.2	45
Brazil	60	66
Chile	81	90
Ecuador	56 (1950)	68
Paraguay	69	79
Peru	50	72
Uruguay	95	91

SOURCE: 1961 data obtained from Worldmark Encyclopedia, 1963; 1973 data obtained from World Alamac, 1978.

American Division in terms of population growth, urbanization, and age and race distribution?

The population of the countries of the South American Division can best be described as a mixed multitude. Europeans of every nationality, Amerindians, Blacks, people from the Near East, and the more recently arrived Orientals, together with all the possible combinations of these racial groups, live together--or near each other--in varying degrees of harmony. Because the population of each of the countries has a different ethnic composition, racial distribution is discussed along with the other varying societal factors.

Although there never has been racial segregation in any of the countries of the South American Division, prejudice, though subtle, has been effective (Rivera, 1971, p. 33). There is a

"relationship between the color of one's skin and the prestige lad-
der in the stratification system" (p. 19). Both Blacks and Amerindi-
ans have suffered to some extent from discrimination. However, social
ascent of the dark-skinned person, and his acceptance by the fair-
skinned population, has usually taken place on an individual basis.
This has prevented the dark-skinned sector of Latin American society
from developing into a caste (Willems, 1975, p. 50).

From the earliest times of the Iberian conquest miscegenation
has taken place, both through marital and casual unions, until "the
mixing of the races . . . reached a state that made it difficult to
ascertain, at least by external characteristics, who was white and
who was 'mestizo' (Willems, 1975, pp. 38-49). There is, Sánchez-
Albornoz (1974) says, a "blurring of color distinction" which makes
it impossible "to distinguish between various shades of color"
(p. 130).

Table 3 shows the size of the population of the eight
countries of the South American Division for 1970 and 1975, the
growth rate for that period, and the density (number of inhabitants
per square kilometer) of the population.

Population growth. Regarding population growth in Latin
America Chaplin (1971) writes:

> The absolute size of the population of the Latin American
> countries today is "excessive" only in relation to the enormous
> inefficiency with which they develop and distribute the benefits
> of their resources. Viewing the future optimistically, one may
> expect that Latin America can some day support a larger popula-
> tion at a higher level of living than at present--but only if,
> (1) radical changes in their political, economic, social, and
> cultural institutions occur, and (2) the rate of population
> growth decreases significantly in the near future. (p. 1)

The reasons for this "excessive" population are to be found

TABLE 3

POPULATION IN THE SOUTH AMERICAN DIVISION

Country	1970	1975	Annual Increase	Density
Argentina	23,748,000	25,383,000	1.3%	9
Bolivia	4,931,000	5,634,000	2.7%	5
Brazil	92,520,000	107,145,000	3.0%	13
Chile	9,369,000	10,253,000	1.8%	14
Ecuador	6,093,000	6,733,000	2.1%	24
Paraguay	2,301,000	2,647,000	2.8%	7
Peru	13,447,000	15,615,000	3.0%	12
Uruguay	2,886,000	3,064,000	1.2%	17

SOURCE: UN, 1977, pp. 69-70.

in the lowering of the death rate, accompanied with a rise in fer-terility and a higher percentage of rejuvenation (Sánchez-Albornoz, 1974, p. 203). The reduced mortality is explained by improvements in medical facilities and diet (Cole, 1975, p. 139), which keep people alive longer and give women a longer fertile period (Sánchez-Albornoz, 1974, pp. 207-13).

More than one-half the population of Latin America is under twenty years of age, and about two-fifths are under fifteen years of age; this phenomenon, called rejuvenation, presents special problems. The physical, social and educational needs of an increased youthful population are a heavy burden to society because a small percentage of adult population must support a large percentage of youth (Sánchez-Albornoz, 1974, pp. 204-7).

Table 4 shows a simplified picture of the age distribution

TABLE 4

AGE DISTRIBUTION IN THE COUNTRIES
OF THE SOUTH AMERICAN DIVISION

Countries	Percentage of Population in Each Age Group		
	0-14	15-59	60+
Argentina	28.6	59.6	11.7
Boliva	41.9	52.7	5.4
Brazil	41.7	53.2	5.1
Chile	39.6	53.2	7.2
Ecuador	47.2	48.3	4.5
Paraguay	46.5	58.6	4.9
Peru	44.5	50.6	4.9
Uruguay	28.0	59.3	12.7

SOURCE: World Alamanc, 1978.

in the countries of the South American Division. It is to be noticed that, with the exception of Uruguay and Argentina, all countries have a high percentage of young, dependent population.

The traditional large-family pattern is also responsible for the population growth (Sánchez-Albornoz, 1974, pp. 256, 257). In times past, in a rural society, many children were profitable (Cole, 1975, p. 139). In spite of attempts at family planning, not much progress has been made in the matter of limiting family size. According to Chaplin (1971) the resistance is due to the fact that the Catholics consider family planning to be sin, the Communists want to "outbreed the United States," and the nationalists insist they must "colonize vast unsettled expanses" (p. 177). Chaplin also states that

> The greatest obstacle to a recognition of the "population problem" is not primarily the Church, but nationalist and Marxist ideology and a diffuse concern with masculinity (machismo), which, together with Catholicism, covers the spectrum of Latin American orientations on this issue. (p. 5)

Sánchez-Albornoz (1974) feels that the factors which tend to diminish family size are: (1) degree of economic security and (2) higher standard of education. The control of population growth must depend on reaching these goals (p. 257).

Urbanization. The industrialization of larger cities and massive processes of internal migration from rural to urban areas during the last four decades have "resulted in the emergence of shantytown belts around the larger cities" (Portes & Walton, 1976, p. 27).

Agriculture has developed more slowly in the last forty years than any other economic sector. "One may even say it has stagnated." In rural areas, social, economic, and health conditions were and may still be less than ideal; communications have brought to these areas an awareness of other possibilities in the cities; people left the land to seek a better life in the city. This movement accounts for the partial depopulation of some areas of Northeast Brazil, Argentina, and Uruguay (Sánchez-Albornoz, 1974, pp. 228-29).

Latin American urbanization is characterized by a few very large agglomerations dominated by capital cities. In 1970 the ten largest cities of Latin America had 42 million inhabitants, or one-seventh of the total population of the area, and a "considerably bigger share of manufacturing, services, purchasing power, and welath in general" (Cole, 1975, p. 131).

Table 5 shows urban growth since 1950 in the countries of

TABLE 5

RURAL AND URBAN POPULATION IN THE COUNTRIES
OF THE SOUTH AMERICAN DIVISION 1950-1974

Countries	1950		1960		1974	
	Rural	Urban	Rural	Urban	Rural	Urban
Argentina	35.8	64.2	32.4	67.6	19.2	80.8
Bolivia	74.2	25.8	70.1	29.9	69.5	30.5
Brazil	69.2	30.8	60.6	39.4	41.6	59.4
Chile	42.2	57.8	37.1	62.9	21.0	79.0
Ecuador	72.3	27.7	65.3	34.7	58.7	41.3
Paraguay	72.2	27.8	66.2	33.8	62.0	38.0
Peru	72.0	28.0	64.2	35.8	38.2	61.8
Uruguay	33.3	66.7	29.2	70.8	19.2	80.8

SOURCE: Willems, 1975, p. 230; IDB, 1974.

the South American Division. Although the trend is similar in all the countries, differences are to be noticed.

The new arrivals from rural areas erect shanties on the "less desirable portions of the urban periphery." At times, whole groups will participate in "clandestine subdivisions and land invasions" of private or public property. It is practically impossible for city authorities to dismantle their hastily erected neighborhood (Portes & Walton, 1976, pp. 66-68).

Sánchez-Albornoz (1974) describes the results of urbanization as follows:

> The changing city has a disorderly, almost chaotic look about it. An old family mansion stands beside a towering block, while the modern suburbs are surrounded by barren lands. In the pockets left by urban expansion, a nameless huddle of makeshift homes springs up overnight, sometimes managing to turn itself into a permanent, immovable slum. The new arrivals in the cities

can find nowhere to live--neither in the working-class areas of the old, half-demolished city, nor anywhere else--so they turn to squatting in order to provide a roof over their heads. They usually have to be content with waste land on the banks of a river, along a railway line, on a refuse tip, or else they climb precariously up the steep slopes of the surrounding hills. Thus in every growing city there have sprung up shantytowns, which the fertile popular imagination has baptized with a variety of names, depending on the country in question--<u>favelas</u> (Brazil), <u>villas miseria</u> (Argentina), <u>callampas</u> (Chile), <u>cantegriles</u> (Uruguay), . . . or <u>cerros</u> (Peru)--but all implying poverty and squalor. (pp. 252-53)

Life in these "misery belts," as they are sometimes called, is hard. "Although the residents live only minutes away from ultra-modern suburbia, they are light years away in matters of available services and conveniences. The shantytowns represent the imbalance of economic and demographic growth" (p. 253).

The marginal population who lives in the misery belts is growing at an estimated 14 percent yearly, which is much more than the growth of the city as a whole (Chaplin, 1971, p. 248). Basic services, such as water and sanitation, transportation, police services, and schools are seriously lacking. Public funds are being used to create housing for these displaced persons, "but the backlog is such that it may well never be able to catch up" (Sánchez-Albornoz, 1974, p. 253).

Figures on shantytown populations vary, but the percentages of inhabitants living in marginal settlements that are presented in table 6 suggests the magnitude of the problem.

<u>Population projections for the year 2000</u>. Sánchez-Albornoz predicted in 1974 that by the year 2000 the population of Latin America (1) will be more homogeneous, (2) will not be so disproportionately made up of young people, (3) will be less fertile, (4) will

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TABLE 6

PERCENTAGE OF POPULATION LIVING IN MARGINAL
SETTLEMENTS OF SELECTED CITIES

City	Year	Percentage of Total City Population
Buenos Aires, Argentina	1965	10
Guayaquil, Ecuador	1957	24
Lima, Peru	1966	24
Montevideo, Uruguay	1963	10
Recife, Brazil	1961	50
Rio de Janeiro, Brazil	1961	27
Santiago de, Chile	1966	10
Sao Paulo, Brazil	1960	2

SOURCE: Willems, 1975, p. 267.

have a life expectancy similar to that of industrialized countries,

and (5) will be made up of 54 percent urban and 46 percent rural

population (p. 260).

Latin America will have 642 million inhabitants at that time.

The demographic projections for the countries of the South American

Division are given in table 7.

Political Situation

Data reported in this section relate to question 4: What is

the political milieu in the territory of the South American Division?

The eight countries of the South American Division are cur-

rently under military rule: Argentina, again, since 1976, Bolivia

since 1969; Brazil since 1964; Chile since 1973; Ecuador since 1972;

Paraguay, nominally democratic but governed by a military president

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TABLE 7

DEMOGRAPHIC PROJECTIONS FOR THE SOUTH AMERICAN
DIVISION: YEAR 2000

Country	Pop. (In Millions)	Birth Rate/ 1,000	Death Rate/ 1,000	Life Expec- tancy	Fertility Rate/ 1,000	% Under Age 15
Argentina	35.5	18.2	9.4	70.7	2.4	25.7
Bolivia	10.1	36.7	10.4	57.6	5.2	41.1
Brazil	215.5	31.8	5.1	72.0	4.3	39.2
Chile	16.3	24.8	5.7	72.9	3.1	32.5
Ecuador	16.1	36.7	5.2	69.4	5.0	43.5
Paraguay	6.6	34.9	4.3	71.5	4.6	42.0
Peru	33.5	32.9	4.9	70.9	4.4	40.3
Uruguay	4.0	17.6	8.8	74.4	2.4	25.6

SOURCE: Sánchez-Albornoz, 1974, p. 258.

with extensive powers; Peru, since 1968; Uruguay, since 1973 (Europa, pp. 47, 163, 187, 372, 495, 1303, 1314, 1775).

The military has claimed to take over the government in the best interest of the nation, or to preserve the integrity of the constitution. Cleary also suggests that military coups in Latin America have occurred to further special interests, either of a person or of a group, or are fostered with the avowed aim of producing social reform ([1970], pp. 240-41).

Calvert (1974) has suggested that the army's solidarity and its esprit de corps has put it before the political program (in Blakemore, 1974, p. 99), and that whether they are in aboslute power, or working through their agents "they are in politics to stay, and it is through them that the essential processes of political change are

regulated" (p. 110). Willems (1975) considers that for Latin America
the political role of the military is to be considered as a normal
cultural pattern (p. 304).

In spite of the authoritarian, conservative bent of military
regimes in South America, there is dissent, most of which seems to
come from: (1) the radical leftist guerrillas, (2) the discontented
intellectuals, and (3) the churches.

The radical leftist guerrillas, though prohibited by law,
and somewhat controlled by the different governments, surface here
and there, especially in Argentina, where clashes between guerrillas
and government forces have accounted for hundreds of deaths in the
last few years (Facts on File, 1977, p. 921).

Revolutionary violence--from Tupamaros in Uruguay, Monto-
neros in Argentina, or Miristas in Chile--seldom has its base in the
lower class. According to Portes and Walton (1976) "such challenges
to the capitalist order are the acts of middle-class intellectuals,
white-collar employees, and certain proletarian elites, not of the
marginal poor" (p. 109).

Some intellectuals, especially university teachers, who decry
the antiquated and overcrowded university facilities and the low
salaries, have led students in dissent (Calvert, in Blakemore, 1974,
p. 105; Rivera, 1971, p. 126). Some dissenting intellectuals, whose
opinions have been considered to be too far to the left, have been
exiled. Of such is Paulo Freire, acclaimed for his Pedagogy of the
Oppressed (1970).

The Catholic church has awakened to a new political life.
Father Camilo Torres, who joined the guerillas in Colombia and was

killed in action, and Archbishop Helder Camara, an opposer of the military government in Brazil, are examples of this trend[1] (Calvert, in Blakemore, 1974, p. 109; Willems, 1974, p. 366). In the 1960s "Christian radicalism became rampant among lay youth organizations and a small sector of the clergy" (Willems, 1975, p. 365). Radical priests led workers to organize cooperatives and labor unions. The process of conscientization "came close to promoting subversion of the power structure" (Willems, 1975, p. 365).

Liberation Theology, based on the biblical account of the Exodus (Gutiérrez, 1971, pp. 193-96), advocated by Gustavo Gutiérrez and several other theologians, demanded more than spiritual liberation. Gutiérrez (1970) wrote:

> The liberation of man throughout history implies not only better living conditions, a radical change of structures, a social revolution, but much more: the continuous creation of a new way of being human, a permanent cultural revolution. (p. 17)

Assmann (1973) suggests "active non-violence" as a means to reach these goals, although he accepts that violence may be necessary to achieve the desired results (pp. 203-9).

Protestant churches have also become involved in liberation theology, with outstanding figures such as Rubem Alves of Brazil, Emilio Castro of Uruguay, and José Miguez Bonino of Argentina, who proclaim what Wagner (1969) designates as "theology of the radical left" (pp. 28-91). Ministerial training centers such as the

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[1]See "Manifesto of the Bishops of the Third World," signed by eighteen bishops from Asia, Africa and Latin America in 1967 in Respuesta al Clamor de los Pobres, 1968, pp. 9-25. In this Manifesto, socialism is hailed as a way of life more in harmony with the Gospel than capitalism and imperialism (p. 17) and workers are encouraged to defend their rights because social justice is the preparation for eternal life (p. 25).

Evangelical Institute of Buenos Aires (ISEDET) state (1976) that

> The Latin America to which we belong is the continent of depen-
> dency, neo-colonialism, exploitation and misery. . . . And it is
> the continent where a growing longing for liberation is being
> born, and where men fight against oppression and for the creation
> of a new society and the manifestation of a new form of existence.
> (p. 25)

The Biblical Seminary of San José de Costa Rica offers a class on the

"Social Message of the Prophets," and another in "Ethnics and Revolu-

tion" (SBL, 1974, p. 18).

Socio-economic Factors

Data reported in this section are related to question 5:

What are the socio-economic descriptions of the countries of the

South American Division in terms of social classes, standard of

living, and inflation?

Social classes. The "social pyramid is much flatter for

Latin America than it is for the United Kingdom; there are fewer at

the top of the class scale and more at the bottom." The traditional

upper class derives its position mostly from ownership of lands and

family background (Redclift, in Blakemore, 1974, p. 71). However,

Nida (1974) feels that

> Class membership is not simply a matter of wealth or of
> family lineage or of special talents. It includes all of these
> plus political influence, leadership ability, and the favor of
> influential friends. (p. 89)

The middle class is more numerous than the upper class but

smaller than the lower class (Nida, pp. 86-87). It is made up of

managers in industry, professional people, and other white collar

workers. Some sociologists suggest that the Latin American middle

class is probably "not conscious of having a separate identity"

(Redclift, in Blakemore, 1974, p. 74) and "is too weak to exert a stabilizing influence or to preserve vestiges of democracy" (Reindorp, 1968, p. 167), but Willems (1975) affirms that the Latin American middle class is not insignificant. The problem is that United States sociologists look for a North American model middle class and fail to recognize the Latin American middle class for what it is. Willems suggests that approximately 30 percent of the Latin American population should be considered middle class--by Latin American standards (pp. 254-57).

The lower class is the largest, estimated variously to constitute between 72 percent (Reindorp, 1968, p. 160) and 59 percent of the population (Willems, 1975, p. 256), depending on criteria, time, and place. The lower classes are mostly from peasant extraction, whether they be living in rural areas or as "marginal settlers in the cities" (Redclift, in Blakemore, 1974, p. 80). One can hardly consider the word "peasant" to represent a homogeneous or static group (Willems, 1975, p. 321), and it must be noted that the industrial working class is a small but growing sector of the lower class (Redclift, in Blakemore, 1974, p. 80).

Class distinctions in Latin America are not always totally clear. Social classes are really prestige groups and distinctions are not made on a moral basis (Willems, 1974, p. 90). On the other hand, Latin American social classes are not castes but "fluid groupings of people who associate together in various ways and who recognize in some measure the equality of their status" (p. 91). There is much upward mobility; the "appearance of new opportunities rather than elimination of barriers opens avenues of social ascent"

(pp. 249, 251). Nida (1974) sees an upward drive of the lower classes, by education, acquisition of wealth, politics, or marriage (pp. 91-92).

Economy. Although Latin America no longer qualifies as an underdeveloped continent, but as a continent of developing nations, there are basic economic problems and a chronic shortage of finances.

The economies of the countries of the South American Division are largely dependent on foreign buyers for their raw agricultural or mineral exports (Huelin, in Blakemore, 1974, pp. 111-14). Latin Americans tend to resent the "Prebisch gap," by which poor nations get poorer while supplying cheap food and raw materials to rich nations, which get richer by the exchange. To some extent, industrialization is improving the economies, but the cost of doing it so rapidly has obliged the nations to borrow heavily (Huelin, Blakemore, 1974, pp. 116, 120).

Portes and Walton (1976) suggest that urban poverty in Latin America is due to a chain of circumstances: capitalism perpetuates chronic material scarcity when superimposed on a social structure centered around cities, in countries where industrial capital is largely controlled by foreign capital, and where economic growth remains tied to foreign trade and is affected by the conditions of external markets. "This situation, plus the internal scarcity of governmental resources and agricultural-supply bottlenecks, leads to persistent inflationary pressures" (pp. 28, 29).

This section has dealt with societal factors affecting curriculum for theological education which are common, in greater or lesser degree, to all the countries of the South American Division.

The next section will deal with factors that are different from one country to another.

Societal Factors Which Vary in Different Countries

In the previous section, similar socio-economic, cultural and political trends were described. This section deals with elements which are distinct for different areas of South America.

It is important to distinguish among three basic regions of the South American Division. These are:

1. The Andean Region, the territory of the Inca Union: Bolivia, Ecuador, and Peru. This area has in itself three distinct geographical regions: the coastal plains, where the majority of the inhabitants live; the Andean highlands, where the population is mostly indigenous; and the sparsely populated rich Amazon lowlands.

2. The Conosur or southern cone of the continent, which includes the territories of the Austral Union, with Uruguay, Argen-- tina, and Paraguay, and the Chile Union. Conosur countries are (except Paraguay) highly urbanized--despite vast expanses of fertile pampas--and are more industrially developed than the Andean Region.

3. Brazil, which comprises the territories of three unions: North Brazil, East Brazil, and South Brazil. Definitely not one homogeneous geographical area, Brazil is made up of Amazonia--the new frontier of South America, the coastal region--densely populated and rich with a centuries-old tradition of leisure and class, and the fast-growing South with its industries and rich farmlands.

Aside from geographical and climatic distinctions, the princi- pal differences among areas and countries may be grouped under the

following headings: (1) religion, (2) population, (3) education, (4) economy, and (5) health.

Religion

Although the majority of Latin Americans are professedly Roman Catholics, the religious preferences of the population are not the same in all countries. Table 8 shows religious affiliation in countries of the South American Division.

TABLE 8

RELIGIOUS AFFILIATION OF INHABITANTS OF
SOUTH AMERICAN DIVISION COUNTRIES

Country	Catholic %	Protestant %	Jewish %
Argentina	94	2	2
Bolivia	95	. . .	. . .
Brazil	89	10	. . .
Chile	90	6	. . .
Ecuador	94	. . .	. . .
Paraguay	95	. . .	. . .
Peru	90+	. . .	. . .
Uruguay	66	2	2

SOURCE: _World Almanac 1978_.

Statistics prepared by MARC (1974) for four of the countries show a somewhat different picture. Argentina was said to have 88 percent Roman Catholics, 4 percent Protestants, 8 percent "secular and others." Bolivia was considered to have 85 percent Catholics, 13.4 percent animists, and 1.6 percent Protestants. In Brazil there

were 85 percent Catholics, 11 percent Protestants, and 4 percent classified as spiritist, Jewish, Buddhist, Muslim, Greek Orthodox, and other. At the same time, the number of practicing Catholics in Brazil is probably much lower than 85 percent, and the number of practicing spiritists may be "as much as 15 percent of the population" (p. 7). In Ecuador, 90 to 95 percent of the inhabitants are Catholic, 0.6 percent are Protestants, and the rest are uncommitted.

In table 8, the low percentage of Catholics in Uruguay is inconsistent with the percentage of Catholics in other South American countries. The countries with the highest percentage of Protestants are Chile, where other estimates of the Protestant population go from 6.9 percent to 20 percent (Read, Monterroso & Johnson, 1971, p. 78), and Brazil, with approximately 11 percent Protestants (MARC, 1974, p. 7). In both cases the largest single group is that of Pentecostals--68.5 percent of all Protestants in Brazil (Read, Monterroso & Johnson, 1971, p. 45) and 81.3 percent of all Protestants in Chile (p. 79).

The figures above do not describe the Christo-paganism that figures prominently in the Andean countries and in Brazil. In the Andean highlands a syncretistic mixture of Catholicism and primitive indigenous religions is practiced by the Quechuas and Aymaras. In Brazil, Afro-Brazilian syncretism "has entered a phase of unprecedented growth" (Willems, 1975, p. 372).

Nida's (1974) discussion of Christo-paganism deals mostly with the syncretism of Inter-American Indians (pp. 106-24), but the strengths and weaknesses of the system, as he sees them, appear to be the same in the Andean countries.

The strengths of Christo-paganism are: (1) the religious system is integrated with the daily life of the people, (2) lay leadership is used fully, (3) religion is a symbol of ethnic unity, and (4) the emphasis is on social maladjustment rather than on personal sins (pp. 120-21). Its weaknesses are: (1) people are in an unfriendly universe of overwhelming spirit powers, (2) the demands of the religion are out of proportion to the benefits derived, (3) the central theme is death rather than life, and (4) the ethics of Christo-paganism do not meet the elemental standards of equity (pp. 121-22).

The Christo-paganism of Brazil takes on various Afro-Brazilian forms. In some of these—Macumba and Candomble, for example—the African deities have been identified with Catholic saints. These popular cults were originally the patrimony of the Blacks and their small-town associates; now they are the heritage of a much larger segment of the population, which includes members of the middle class (Willems, 1975, pp. 370-75).

Of the Afro-Brazilian cults, Umbanda—a three-way mixture of African, Catholic, and Spiritualistic elements which permits unlimited local variations—is probably the largest and most popular (Read, Monterroso & Johnson, 1971, p. 250) and was reported to have some 30,000 centers in and around Rio de Janeiro alone in the late 1950s (p. 373). Umbanda has crossed the Brazilian border into Uruguay, where there is at least one Umbanda meeting place in downtown Montevideo.

Kardecism, a more cultured variety of Spiritualism, is also practiced extensively in Brazil. This high spiritism, with "its

emphasis on science, philosophy, and religion," appeals to the middle and upper classes (Read & Ineson, 1973, pp. 15-16). The Brazilian government reported 644,000 Kardecistas and 257,000 Umbandistas in 1968 (p. 16). Argentina has also become a secondary center of publication and dissemination of Kardecist literature (Willems, 1975, p. 375).

Population

There is no easy way to determine the exact ethnic composition of the population of the countries of the South American Division, for miscegenation has been going on for centuries. Table 9 endeavors to show approximately the ethnic composition of the countries of the South American Division. Argentina and Uruguay have a great majority of whites--whether pure or not might be debatable. Chile and Brazil have about half whites and half nonwhites. Peru, Bolivia, and Ecuador have fewer whites and more Indians. Brazil has a good-sized Black population and a small sector of Asiatics, mostly Japanese.

Table 10 shows data on Amerindian population of South American countries from the Statistical Abstract of Latin America (1974), which differs somewhat from that indicated in table 9.

Population growth. Although the rapid population growth of Latin America is considered to be a general problem, not all countries of the South American Division have equally high growth rates. Table 11 shows the population growth rates for the eight countries over the last half century. It is to be noticed that the growth rate of Argentina and Uruguay has been cut in half, while that of Bolivia,

TABLE 9

ETHNIC GROUPS IN THE COUNTRIES OF THE
SOUTH AMERICAN DIVISION

Country	Indians %	Blacks %	Mestizos %	Mulattoes %	Asiatics %	Whites %
Argentina	. . .	. . .	7	. . .	. . .	93
Bolivia	53	. . .	32	. . .	. . .	15
Brazil	. . .	7	6	9	5	73
Chile	5	. . .	41	. . .	. . .	54
Ecuador	48	. . .	23	8	. . .	21
Paraguay	. . .	. . .	68	. . .	. . .	32
Peru	37	. . .	29	6	. . .	28
Uruguay	. . .	. . .	. . .	5	. . .	95

SOURCE: Read, Monterroso, and Johnson, 1971, p. 184.
NOTE: Figures in table 9 were taken from a bargraph and are approximate.

TABLE 10

AMERINDIAN POPULATION OF COUNTRIES
OF THE SOUTH AMERICAN DIVISION

Country	Year	Percentage of Population
Argentina	1960	0.6
Bolivia	1960	63.0
Brazil	1960	1.5
Chile	1960	3.2
Ecuador	1961	30.4
Paraguay	1960	3.8
Peru	1961	46.7
Uruguay	1960	0.0

SOURCE: Ruddle and Barrows, 1974, pp. 101, 102.

TABLE 11

POPULATION GROWTH RATES IN THE COUNTRIES
OF THE SOUTH AMERICAN DIVISION

Country	1920-1925 %	1930-1935 %	1940-1945 %	1950-1955 %	1960-1965 %
Argentina	16.9	9.6	8.6	10.6	7.8
Bolivia	5.9	5.9	5.9	7.1	11.0
Brazil	10.7	10.6	12.4	16.6	14.9
Chile	7.6	7.7	9.4	11.3	12.7
Ecuador	11.8	12.9	12.8	16.1	16.5
Paraguay	12.3	12.3	12.2	12.0	11.9
Peru	7.0	8.0	9.8	10.3	15.1
Uruguay	12.2	8.1	4.7	7.8	6.3

SOURCE: Ruddle and Barrows, 1974, pp. 98, 99.

Chile and Peru have practically doubled.

Although all of the countries have a high percentage of young

people, table 4 shows a very high percentage of rejuvenation in

Ecuador, Paraguay, and Peru. On the other hand, Argentina and

Uruguay have fewer young people (only 28 percent of the population

is under 14 years of age) and a greater number of people over sixty

(11.7 percent in Argentina and 12.7 percent in Uruguay).

Urbanization. Table 5 showed the trend towards greater

urbanization in all the countries of the South American Division.

However, not all countries have reached the same degree of urban-

ization. In 1974 about four-fifths of all Uruguayans and Argentines

lived in cities, whereas the urban population of Bolivia and Paraguay

was smaller (30.5 and 38.0 percent, respectively).

Education

Literacy rates given in table 2 show great diversity: Argentina, Chile, and Uruguay are high (93, 90, and 91 percent) whereas Brazil is lower (66 percent) and Bolivia is the lowest (45 percent).

Table 12 shows the percentage of children and young people from each age group who are attending school in a given year. It is possible to have 109 percent school attendance for the 6-to-12-year-old group, because the population in school includes children who are under six and over twelve. For the sake of comparison, data from two years are given. There is no information on tertiary-level students from Chile and Ecuador for 1974 and 1973, respectively.

The differences in primary school attendance were not as large as those in secondary school attendance. However, Bolivia only had 72 percent of its school-age children in school in 1973, whereas the other countries had a larger percentage of children in school. Regarding secondary school attendance, Argentina, Chile, and Uruguay reported more than one-half the population between ages 13 and 17 in school. Other countries reported lower figures. On the tertiary level, all countries except Uruguay approximately doubled their previous rates, but Brazil's gains were the largest. Argentina has the highest percentage (20.66) of young people in postsecondary education.

United States statistics indicate that in 1973, 104 percent of elementary-age children, 91 percent of secondary-age youth, and 51.53 percent of young people 20 to 24 years old were attending school (UNESCO, 1975, p. 101).

TABLE 12

PERCENTAGE OF CHILDREN FROM EACH
AGE GROUP ATTENDING SCHOOL

Country	Year	6-12 (Primary school)	13-17 (Secondary school)	20-24 (Tertiary school)
Argentina	1960	98	32	10.88
	1973	107	50	20.66
Bolivia	1960	64	11	3.61
	1973	72	23 (1971)	8.64
Brazil	1960	95	11	1.57
	1972	87	35	7.80
Chile	1960	109	24	4.16
	1974	119	53	. . .
Ecuador	1960	83	12	2.56
	1973	100	37	. . .
Paraguay	1960	98	11	2.40
	1973	108	19	5.48
Peru	1960	86	18	4.10
	1973	110	49	12.49
Uruguay	1960	112	37	7.90
	1973	103	61	11.43

SOURCE: UNESCO, 1975, pp. 101-3.

Economy

Although none of the countries of the South American Division

maintains a standard of living as high as that of the United States,

there are distinct variations from one country to another. Table 13

shows the per capita income in each country. These figures mean

TABLE 13

PER CAPITA INCOME IN THE COUNTRIES
OF THE SOUTH AMERICAN DIVISION

Country	Year	Per Capita Income (in U.S. dollars)
Argentina	1975	1,885
Bolivia	1975	329
Brazil	1974	905
Chile	1975	661
Ecudaor	1975	577
Paraguay	1975	536
Peru	1975	518
Uruguay	1975	1,091

SOURCE: World Almanac 1978.

little in terms of buying power in the United States, but they do give a limited idea of economic status in each country.

However, no one nation has a uniform standard of living in its whole territory. There is generally a marked difference between rural and urban areas. In the case of Brazil, the differences are even greater due to the vast extension of the territory. Table 14 shows the internal product per inhabitant in 1968 (gross product of the state divided by the number of inhabitants, expressed in U.S. dollars) for selected Brazilian states. The internal product per inhabitant in the state of Guanabara, where Rio de Janeiro is located, is more than seven times that of the state of Maranhão, in the poverty-stricken northeast region.

But even statistics such as those shown in table 14 fail

TABLE 14

INTERNAL PRODUCT IN DOLLARS PER INHABITANT IN 1968
IN SELECTED BRAZILIAN STATES

State	Internal Product Per Inhabitant (U.S. $)
Minas Gerais	178
Guanabara	550
São Paulo	405
Maranhão	72
Bahia	115
Goias	134
Amazonas	104

SOURCE: Cole, 1975, p. 231.

to show the variations between the very rich and the very poor.
These variations are illustrated by the situation reported in São
Paulo, Brazil, in 1967. At that time, 63.1 percent of the family
units were earning a total of less than 500 cruzeiros a month
($US125), 33.4 percent earned between 500 and 1,000 cruzeiros, and
only 3.5 percent were earning more than 1,500 cruzeiros a month
(Willems, 1974, p. 256).

Table 15, which shows the number of radio and television
sets per 1,000 inhabitants, may give another perspective of the
comparative buying power in the different countries. Possibly the
greater increase of number of radio sets may be due to the fact that
they are much cheaper than television sets. Argentina has many more
radio and television sets per 1,000 inhabitants than does any other
country.

TABLE 15

RADIO AND TV RECEIVERS/1,000 INHABITANTS
IN COUNTRIES OF SOUTH AMERICAN DIVISION

Country	Radios		Television Sets	
	1970	1974	1970	1974
Argentina	370	838	144	180
Bolivia			. . .	. . .
Brazil			66	83
Chile			51	72
Ecuador				36
Paraguay				21
Peru				28
Uruguay				80

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Uruguay--were ass   n massive

devaluation of local c&r.   ade by the govern-

ments to increase salaries according to the rise of the cost of

living, but undoubtedly both population and economy suffered from the

soaring rates of inflation.

It is probable that the most inflationary period of South

American history occurred between 1970 and 1975; however, inflation

rates during 1976 were: Argentina, 486.6 percent; Bolivia, 4.6

TABLE 16

CONSUMER PRICE INDEX NUMBERS FOR COUNTRIES
OF THE SOUTH AMERICAN DIVISION
100=1970

Country	1965	1967	1969	1971	1973	1975
Argentina	41	70	88	135	342	1,202
Bolivia	75	89	96	104	145	255
Brazil	29	55	84	121	116	188
Chile	31	46	75	120	967	27,752
Ecuador	79	86	95	108	132	188
Paraguay	94	98	101	105	129	173
Peru	63	75	95	107	125	181
Uruguay	10	32	86	124	431	1,384

SOURCE: UN, 1977, pp. 631-37.

percent; Brazil, 41.7 percent; Chile, 229.5 percent; Ecuador, 10.6
percent; Paraguay, 4.6 percent; Peru, 33.1 percent (World Almanac
1978).

Health

The countries of the South American Division have different
health problems because of different climates, geographical areas,
and endemic diseases. Within each country there is a difference
between rural and urban areas. To present all the differing factors
related to health would be beyond the scope of this research. How-
ever, data concerning (1) per capita calorie intake, (2) life expec
tancy, (3) infant mortality, and (4) number of inhabitants per
physician and per hospital bed may be considered as indicators of
health needs. The figures presented are averages and, as such, do

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	1970	1974	1970	1974
Argentina	370	838	144	180
Bolivia	. . .	78	. . .	. . .
Brazil	60	60	66	83
Chile	143	298	51	72
Ecuador	279	. . .	25	36
Paraguay	71	68	. . .	21
Peru	134	131	29	28
Uruguay	346	495	71	80

SOURCE: UN, 1977, pp. 893-95.

All the countries of the South American Division have
suffered from inflation and devaluation of the national currency.
Table 16 shows how consumer price index numbers have varied in ten
years, thus giving an idea of the inflation.

The highest inflation rates--in Argentina, Chile, and
Uruguay--were associated with political factors and with massive
devaluation of local currencies. Efforts were made by the govern-
ments to increase salaries according to the rise of the cost of
living, but undoubtedly both population and economy suffered from the
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Bolivia	75	89	96	104	145	255
Brazil	29	55	84	121	116	188
Chile	31	46	75	120	967	27,752
Ecuador	79	86	95	108	132	188
Paraguay	94	98	101	105	129	173
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The countries of the South American Division have different
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between rural and urban areas. To present all the differing factors
related to health would be beyond the scope of this research. However, data concerning (1) per capita calorie intake, (2) life expectancy, (3) infant mortality, and (4) number of inhabitants per
physician and per hospital bed may be considered as indicators of
health needs. The figures presented are averages and, as such, do

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not accurately depict the differences between rich and poor, nor between urban or rural dwellers.

Caloric availability. Table 17 shows the availability of calories and protein in each of the countries of the South American Division, as well as an indication of the percentage of required calories that is available for each inhabitant. The energy requirements are those figured by the Food and Agriculture Organization of the United Nations according to the specific needs in each area. It should be remembered that because distribution of available supplies is far from equitable, there should be a surplus so that a greater percentage of, or ideally all, the population may reach the 100 percent of the required energy needs (FAO, 1974, in Willet, 1976, p. 161).

According to FAO criteria, Bolivia, Ecuador, and Peru were lacking sufficient food for the population. The other countries could easily have been suffering from poor distribution of available resources.

The availability of food is usually determined by the financial situation of the household. A Brazilian study (Getulio Vargas Foundation, 1970) indicated that in East Brazil a family with an income of less than 100 cruzeiros a year could afford only 1,180 calories per capita per day, whereas families with income of 350 to 499 cruzeiros a year had a 2,220-calorie diet, and a family with an income of 800 to 1,199 cruzeiros yearly could consume 2,820 calories a day (cited in Willet, p. 164).

Life expectancy. According to the United Nations Statistical Yearbook for 1976, the latest available data on life expectancy at

TABLE 17

AVAILABILITY OF CALORIES AND PROTEIN IN COUNTRIES OF THE SOUTH AMERICAN DIVISION

Country	Calories Available	Percentage of Requirement	Grams of Protein
Argentina	3,060	115	100
Bolivia	1,900	79	46
Brazil	2,620	110	65
Chile	2,670	109	77
Ecuador	2,010	88	47
Paraguay	2,740	119	73
Peru	2,320	99	60
Uruguay	2,880	108	100

SOURCE: FAO, 1974, in Willet, 1976, pp. 156-67.

birth indicated that there were some twenty years' difference between the life expectancy of a male in Uruguay and a male in Bolivia (1977. p. 81). In the United States, the life expectancy at birth in 1973, the same year for the figures in table 18, was 67.6 years for the male, and 75.3 for the female (US Bureau of the Census, 1976, p. 955).

Infant mortality. Higher rates of infant mortality seem to occur where mother-infant care is unavailable; hence the number of infant deaths per 1,000 live births may be used as an indicator of health-care facilities. Table 19 shows the differences among the infant mortality rates in the countries of the South American Division.

The infant mortality rate in Bolivia is very high. The United Nations Statistical Yearbook gives a 1966 figure: 77.3, but

TABLE 18

LIFE EXPECTANCY AT BIRTH IN COUNTRIES OF THE
SOUTH AMERICAN DIVISION

Country	Male	Female
Argentina	65.16	71.38
Bolivia	45.70	47.90
Brazil	57.61	61.00
Chile	60.48	66.01
Ecuador	51.04	53.67
Paraguay	60.30	63.60
Peru	52.59	55.48
Uruguay	65.51	71.56

SOURCE: UN, 1977, p. 79.

TABLE 19

INFANT MORTALITY IN COUNTRIES OF THE
SOUTH AMERICAN DIVISION

Country	Deaths Per 1,000 Live Births
Argentina	63.1
Bolivia	154.0
Brazil	90.0
Chile	65.2
Ecuador	81.9
Paraguay	64.2
Peru	65.1
Uruguay	40.4

SOURCE: IDB, 1974.

notes that these data are not precise (1977, p. 81). For comparison, the infant mortality rate in the United States in 1972 was 18.5 per 1,000 live births (US Bureau of the Census, 1976, p. 51), whereas the lowest rate in the South American Division was 40.4 (see table 19).

Health-care facilities. Each of the countries of the South American Division has a national health service. However, table 20 shows noticeable differences among countries. In this table the number of inhabitants per hospital bed, and the number of inhabitants per physician, are combined to give an idea of available medical service. This table says nothing about the distribution of facilities, and it can easily be assumed that urban dwellers have more ready access to medical help than do rural inhabitants.

TABLE 20

HEALTH-CARE FACILITIES IN COUNTRIES OF THE
SOUTH AMERICAN DIVISION

Country	Inhabitants Per Hospital Bed	Inhabitants Per Physician
Argentina	181	467
Bolivia	561	2,487
Brazil	282	1,811
Chile	276	1,836
Ecuador	479	3,059
Paraguay	703	1,907
Peru	511	1,818
Uruguay	193	879

SOURCE: World Almanac 1978, data for 1973.

The difference between the availability of hospital beds in Argentina and Paraguay or Bolivia is striking. The high ratio of population to physicians in Ecuador contrasts with the abundance of doctors in Argentina, or even in Uruguay.

As a basis for comparison, in the United States in 1973 there were 137 inhabitants per hospital bed and 555 inhabitants per physician (US Bureau of the Census, 1976, pp. 77, 81).

Seventh-day Adventist Statistics

Because the minister will operate within the framework of the Seventh-day Adventist Church, it is necessary to look at the church in its South American Division. This section examines the growth patterns and trends within the six unions of the South American Division, as reflected in the yearly Statistical Report issued by the General Conference of Seventh-day Adventists.

Church Growth

Table 21 shows the over-all growth of the Seventh-day Adventist Church in the South American Division by five-year periods since 1945. The high rate of growth achieved from 1960 to 1970 has not been maintained.

Table 22 shows the growth of the Seventh-day Adventist Church in the territory of the South American Division from 1972 to 1977. The growth has been uneven, and, at 29.2 percent for the five-year period, is lower than any other previous five-year period since 1945.

As may be seen from table 22, the second largest number of baptisms occurred in 1974, when there was only 2.5 percent growth.

TABLE 21

MEMBERSHIP GROWTH OF THE SOUTH AMERICAN DIVISION

Year	Number of Churches	Number of Members	Growth Rate
1945	292	41,284	. . .
1950	335	56,545	37.0
1955	430	80,128	41.7
1960	551	110,351	37.7
1965	763	165,319	49.8
1970	1,042	273,855	65.7
1975	1,240	359,688	31.3

TABLE 22

SEVENTH-DAY ADVENTIST CHURCH GROWTH:
SOUTH AMERICAN DIVISION, 1973-1977

Year	Number of Churches	Number of Members	Yearly Growth Rate	Baptisms
1972	1,125	302,001	0.0	30,002
1973	1,156	326,858	5.8	32,776
1974	1,203	335,027	2.5	37,499
1975	1,240	359,688	9.0	35,729
1976	1,295	377,390	4.9	34,279
1977	1,333	400,876	6.2	40,223

This may seem paradoxical; however, the same year there were reported
30,094 apostasies and missing members, of which 10,586 were from the
Inca Union. The reason given for this by Inca Union administrators
was that for some time the statistics and records of the union had

not been kept correctly, and not that there had been mass apostasies.

The number of apostasies and missing members in 1975 was

11,196 and 13,799 in 1976. The apostasy rate (number of apostasies

and missing members divided by the number of baptisms in a given

year) for 1974 was 80.3; in 1975 it was 31.3; and in 1976 it was

40.3. Data on apostasies and missing members for 1977 are not yet

available.

Table 23 shows the growth by union from 1972 to 1977. The

largest rate of growth (56.4 percent) occurred in Chile; North

Brazil and Austral unions had growth rates above 40 percent. The

low growth rate in the Inca Union is undoubtedly due to the updating

of the books in 1974. The over-all Brazilian growth rate for this

period was 32.1 percent, only slightly lower than the 1970-75 growth

(33.7 percent), but much lower than the 1960-65 rate (65.1 percent)

or the 1965-70 rate (66.1 percent).

Ratio of Population to Seventh-day Adventist Members

Table 24 shows the ratio of inhabitants to Seventh-day Advent-

ist church members in the different countries of the South American

Division. The population figures were obtained from the Seventh-day

Adventist Yearbook (1951, 1956, 1961, 1966, 1971, 1976).

These data indicate that the Seventh-day Adventist presence

is greatest in Bolivia and Peru. Ecuador and Paraguay have a small

Adventist membership in comparison with the population of the coun-

tries.

TABLE 23

GROWTH OF SEVENTH-DAY ADVENTIST MEMBERSHIP IN THE
SIX UNIONS OF THE SOUTH AMERICAN DIVISION

Union	Church Membership 1972	Church Membership 1977	Percentage of Growth
Austral	26,156	37,060	41.7
Chile	19,214	30,043	56.4
East Brazil	57,402	74,247	39.3
Inca	78,968	89,759	13.7
North Brazil	25,312	36,398	43.8
South Brazil	101,949	133,369	30.8
Total	309,001	400,876	

TABLE 24

INHABITANTS PER SEVENTH-DAY ADVENTIST IN THE
SOUTH AMERICAN DIVISION

Country	1950	1955	1960	1965	1970	1975
Argentina	2,531	1,887	1,567	1,389	1,079	872
Bolivia	1,083	659	468	302	153	255
Brazil	1,694	1,326	1,025	827	621	535
Chile	1,179	905	983	755	529	407
Ecuador	7,810	4,691	2,665	2,144	1,638	1,600
Paraguay	4,017	2,989	2,958	3,070	2,506	1,443
Peru	637	487	425	419	341	247
Uruguay	1,482	1,361	1,321	976	802	643

Ratio of Ministers to Church
Members

Table 25 shows the ratio of Seventh-day Adventist licensed and ordained ministers to church members in the South American Division. Because administrators, pastors, Bible teachers, and departmental directors are included in this number, the actual number of members per pastor is considerably larger. The last column in table 25 shows the number of inhabitants in the South American Division per licensed or ordained Seventh-day Adventist minister.

TABLE 25

RATIO OF MINISTERS TO MEMBERS AND GENERAL POPULATION
IN THE SOUTH AMERICAN DIVISION

Year	Number of Members	Number of Ministers	Number of Members Per Minister	Number of Inhabitants Per Minister
1945	41,284	230	179	329,326
1950	56,545	314	180	276,815
1955	80,128	392	204	239,640
1960	110,351	529	209	200,236
1965	165,319	631	262	211,043
1970	273,855	782	350	206,055
1975	359,688	863	417	209,782

For comparison, in the United States (North American Division), in 1975 there were 134 church members for every licensed or ordained minister, if the General Conference ministers are included, and 138 members per minister if the leaders in Washington, D.C. are not included.

Table 25 shows that the number of members per minister has more than doubled in thirty years. In 1975 there were 417 members for each minister. Projections made on the basis of present growth patterns show that in 1980 there will be 498 members per minister, in 1990 there will be 769 members per minister, and in 2000 there will be 1,186 members per minister. Undoubtedly, this trend would lead to an acute shortage of ministers within the Seventh-day Adventist Church.

From 1945 to 1960 the number of people living in the territory of the South American division for each Seventh-day Adventist minister decreased. This trend has not continued and in spite of the growing number of ministers, the increase has not kept up with population growth. In 1975 there were 209,782 inhabitants for each minister and projections suggest that in 2000 the ration will be one minister for 208,416 inhabitants.

Tithes in the South American Division

Because Seventh-day Adventist ministers are paid from tithe, the amount of tithe received in each union, as shown in table 26, is helpful in understanding the financial support of the ministry.

Two factors—aside from the possibility of unfaithful tithe paying—contribute to the low tithe: (1) the economies of these contries are poor (see table 13); and (2) a large number of dependents, most of them young and in school (see table 4), are baptized church members. In the North American Division the per capita tithe for 1976 was $US335.99. Thus, many church activities, common to

TABLE 26

TITHES IN THE SOUTH AMERICAN DIVISION IN 1976

Unions	Total Tithe (U.S. Dollars)	Per Capta Tithe (U.S. Dollars)
Austral	890,417	29.45
Chile	452,214	19.08
East Brazil	2,768,328	43.37
Inca	1,176,389	14.62
North Brazil	619,174	21.69
South Brazil	6,744,318	58.45
Division	49,759	-
Total	12,700,599	37.17

North America, are limited by lack of funds.

Summary

Mostly nominal Roman Catholics, Latin Americans have great interest in the things of the spirit. They place value on being, rather than doing. They are concerned with beauty, art, and philosophy more than with science and finances.

A Spanish saying aptly states that "the man is the head of the house, but the woman is its soul." Although she may be the breadwinner, she is first a woman and a mother.

Education in Latin America is based on the European model and, after elementary school, is often available only to the elite. As a means of acquiring status, education is coveted.

The mixed population of Latin America is moving towards the cities and is characterized by a high percentage of rejuvenation.

These problems, compounded by poverty, affect life in all its spheres, especially in the shantytowns and the poor rural areas.

All of the countries of the South American Division are currently under military government, but there is covert opposition from radical guerrillas, the intellectual elite, and the liberation theology movement in the churches.

Factors which change from country to country within the South American Division are religion, population mixture, education, economy and health.

Syncretistic religions are important in the Andean countries and in Brazil, where Afro-Brazilian religion claims great popular adherence. Protestants, especially Pentecostals, have made significant gains in Chile and in Brazil.

The mostly white population of Argentina and Uruguay is growing slowly. In Brazil, Whites, Blacks, and Indians, and mixtures of these races have a fairly high growth rate. The Andean republics, with a large percentage of Indians, are also growing rapidly.

Inflation and low income conspire against the financial solvency, education, and health of most of South America. The wealth that does exist is often unevenly distributed.

South American countries with lowest life expectancy and highest infant mortality rates are Ecuador and Boliva. Uruguay and Argentina are at the opposite end of the scale. Other countries are at varying intermediate stages of medical development. Argentina has more doctors for its population than does the United States.

The Seventh-day Adventist Church has been growing at an average rate of 5.7 percent over the last five years. There are more

members per inhabitants in Bolivia and Peru than in any of the other countries. The lowest ratio of Adventists to population is to be found in Ecuador.

The number of church members per minister is increasing. Should present trends continue, by the year 2000 there will be only one minister for 1,186 members. This trend is probably due to scarcity of financial resources. Per capita tithe amounts to a little more than 10 percent of what it is in the United States.

Theological education in the South American Division must take place within the context just described. The following chapter presents the philosophy, objectives, and curricula of selected Roman Catholic and Protestant theological education programs and of the five postsecondary Seventh-day Adventist programs now in operation in the division. In a special manner, contextualization of ministerial education will be noted.

CHAPTER V

THEOLOGICAL EDUCATION IN LATIN AMERICA

Chapter 4 presented societal factors within the countries of
the South American Division which might affect theological education.
This chapter deals with postsecondary theological education as cur-
rently sponsored by different churches in those countries.

The first section of this chapter deals with contextualization
of theological education in the framework of South American education,
both secondary and tertiary. The second section studies four South
American Protestant and Roman Catholic theological training programs
and two programs in the territory of the Inter-American Division,
included because of their outstanding evaluation by the Theological
Education Fund. The third section describes in detail the stated
philosophy, objectives, and curricula of the five postsecondary
Seventh-day Adventist programs in the South American Division.

Contextualization

The Theological Education Fund (TEF), set up in 1958 by the
Division of World Mission and Evangelism of the World Council of
Churches, was designed to encourage contextualization of theological
education, a preparation for ministry "which leads to a real encoun-
ter between the student and the Gospel in terms of his own forms of
thought and culture, and to a living dialogue between the church and
its environment" (TEF, 1966, p. 2). From its inception until 1977,

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when its organization was changed, Theological Education Fund worked closely with third world churches, supplying funds and ideas for improving theological education.

As early as 1966, Theological Education Fund leaders sensed that leaders and teachers should be trained locally, where they would obtain a more relevant preparation than that which could be obtained in Europe or the United States (pp. 17-18). It was time to end the "rigid dependence upon forms created in the west" (p. 32).

Contextualization was heralded as the panacea for theological education in the third world. It was described thus:

> 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. (TEF, 1972, pp. 19-20)

In spite of the Theological Education Fund emphasis on indigenization of curriculum and forms of learning, there was concern regarding how this could be done. Theological Education Fund leaders admitted: "There is no easy answer; one can say that no one really has yet found the solution: (TEF, 1973, p. 141).

James Bergquist (1974), writing from an Asian perspective, said that to be authentic, theological education must come to grips with four kinds of contextuality: (1) structural contextuality--the "form of theological education locally appropriate to the needs of that culture in its social, economic, and political dimensions in response to the Good News," (2) theological contextuality--appropri-

ate and authentic to the local situation, (3) pedagogical contextual-
ity--"to overcome dangers of elitism and authoritarianism to
release potential of the Christ-centered servant stance," and (4) mis-
siological contextuality--to overcome the gap between the academic
and the practical, in short, to promote mission (in Krishan, 1974,
p. 56).

In searching for the solution to the problem of contextualiza-
tion, educators and theologians have tried new programs and new
approaches, even new philosophies and objectives. These new ideas,
worked into the framework of traditional theological education,
underlie some of the theological education programs discussed in this
chapter.

However, before these postsecondary theological courses can
be discussed, it is imperative to study the educational context into
which they must fit: the secondary school and the university of the
South American Division territory.

Educational Context for Theological Education

The Secondary schools of the countries of the South American
Division have generally been patterned after the European system.
This means that, although they may be free to everyone, the academic
load is such that only the most capable students remain in school.

During the last four years of the primary-secondary cycle,
which in most countries is twelve years long, South American students
have intensive programs. The number of clock-hours of classroom
instruction is 3,552 in Argentina (TESAD, p. 41); 3,720 in Chile
(Becerra, 1976); and 3,915 in Peru (CEPAU, 1976, p. 17). By way of

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comparison, the last four years of the French system have 3,840 hours of classroom instruction (SAS, 1977), and what may be considered a typical United States high school program requires 2,400 hours of classroom instruction (Andrews University, 1977, p. 25).

Table 27 shows that in the last four years of the Argentine Bachillerato en ciencias biologicas, one of several university preparatory secondary curricula, 85 percent of the hours of classroom instruction are spent studying humanities (53.3 percent) and sciences (31.7 percent). The solidity of this program and the fact that in most instances the intellectual elite are competing with each other because the poor or mediocre students have dropped out (see under "Education" in chapter 3) provides on the secondary level what is considered an adequate liberal arts education. In general, secondary school graduates from countries within the territory of the South American Division have received more exposure to the sciences and humanities than have their United States counterparts (TESAD, 1977, p. 41).

Brazilian secondary education, recently modified by the government in an attempt to make it more useful than the old university preparatory courses, now has thirty-two to thirty-five percent of the class hours in subjects related to the student's specialization area. The curricula analyzed were those of the government-approved secondary courses offered at Instituto Adventista de Ensino, São Paulo State, and Educandario Nordestino Adventista, Pernambuco State: medical laboratory techniques, chemical laboratory techniques, music, business, secretarial sciences, and elementary teacher training (IAE, 1976b; ENA, 1976).

All programs do not require the same number of hours:

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TABLE 27

CLOCK HOURS OF INSTRUCTION IN DIFFERENT SUBJECT AREAS IN LAST FOUR
YEARS OF ARGENTINE SECONDARY CURRICULUM WITH EMPHASIS ON
NATURAL SCIENCES (1976)

	Clock Hours of Instruction	Percentage of Total Program
Humanities		
Spanish language	216	6.1
Spanish literature	96	2.7
Foreign languages	288	8.1
History	288	8.1
Geography	240	6.8
Philosophy	96	2.7
Civics	192	5.4
Bible	480	13.4
Total humanities	1,896	53.3
Sciences		
Mathematics	384	10.8
Biology	384	10.8
Chemistry	360	10.1
Physics		
Total sciences	1,128	31.7
Others		
Music	144	4.1
Physical education	192	5.4
Art	96	2.7
Applied arts	48	1.4
Accounting	48	1.4
Total others	528	15.0
Grand Total	3,552	100.0

SOURCE: TESAD, 1977, p. 41.

chemical laboratory technicians must complete 4,281 hours of class-room instruction, whereas secretaries only have 3,024 hours.

The difference in number of hours is not only observed from one program to another, but in the same program in different places. For example, São Paulo requires 3,924 clock hours of instruction for secondary students specializing in elementary education, whereas Pernambuco State, only requires 2,610 hours. São Paulo requires 3,024 hours in the accounting course; Pernambuco requires 2,550 (IAE, 1976b; ENA, 1976). Pernambuco is a poor state, with a high illiteracy rate, whereas São Paulo is rich and cultured (see chapter 3, under "Economy").

These differences in standards, from one field to another, and from one state to another, are undoubtedly an important factor in the Brazilian decision to have vestibular examinations after secondary school, before entering tertiary level education.

At the end of secondary school, a student is ready to go to the university, often via an entrance examination. These examinations are competitive, but if the student has done well in his secondary courses, do not presuppose additional classroom preparation, unless, for example, a Brazilian student who has taken a business-oriented secondary should wish to enter a philosophy course at the university. A student who receives a passing grade on his university entrance examination is considered ready to start law, medicine, engineering, or any other professional or academic career. The general education obtained on the secondary level is accepted as adequate in South America.

A student who enters the university begins at once to work in the area of his specialization. There are hardly any general

education courses and there is no liberal arts degree. Most university courses last four or five years. Engineering, medicine and a few other careers may require six years after finishing secondary school (TESAD, 1977, p. 39).

The School of Medicine at Montemorelos University, Montemorelos, Mexico, illustrates this aspect of the Latin American educational process. A student who has completed secondary school in Mexico or in any other recognized Latin American secondary school may sit for the entrance examination, after which he may be accepted directly into the medical course, which lasts four years, followed by one year of internship and one year of required social service. A student coming from the United States must complete the United States college premedical requirements or submit his high school transcript for evaluation, and clear, on the secondary level, the deficiencies he may have before he can take the entrance examination and be accepted into medicine (TESAD, 1977, p. 41).

The South American Division document on theological education states that "no clear need is felt, in Latin America, for a liberal arts college program after secondary school and before seminary training."

> It would be totally redundant to include in the first years of postsecondary education courses in sciences, humanities and modern languages that the students have just finished studying in order to graduate from secondary school. (TESAD, 1977, p. 7)

In consonance with the educational patterns described above, the postsecondary theological education programs described in the following section begin after secondary school, without any previous liberal arts courses. Five of the programs analyzed are Protestant, one is Catholic.

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Catholic and Protestant Theological Education
in Latin America

This section describes in detail the philosophy, objectives, and curricula of four postsecondary theological courses in the territory of the South American Division and two, used for comparison, from the Inter-American Division. Special attention is given to the ways in which the theological schools endeavor to adapt to the Latin American context. Information presented in this section relates to question 8: What are the philosophy, objectives and curricula of selected Roman Catholic and Protestant theological education programs in Latin America and in what ways is it stated that these relate to the Latin American context?

In Latin America there were in 1974 more than 400 Protestant theological institutions with a student population of about 14,000 (Sapsezian, 1974, p. 220). By and large these schools are "engaged in a vigorous effort to nationalize their teaching staff." Not only is there a desire to place theological training in national hands, but also to contextualize it, to reorient theological education to "relate the Gospel of Jesus Christ more closely to the Latin American historical context" (p. 226).

Protestant theological education in the territory of the South American Division is supervised to a great extent by two accrediting associations of theological schools. These are: Asociación de Seminarios e Institutos Teológicos (ASIT) in the Spanish-speaking southern part of South America (Conosur); and Associação de Seminários Teológicos Evangélicos (ASTE) in Brazil. These associations work to improve theological training in their areas by setting

up standards for curriculum, degrees, libraries, and faculty, prepa-
tation of theological textbooks, and improvement of communications
among members.

The three Protestant South American schools analyzed in this
section are members of their local associations. Instituto Superior
Evangélico de Estudios Teológicos (ISEDET), in Argentina, and
Seminario Bíblico Latinamericano (SBL), in Costa Rica, are considered
by Sapsezian (1974) to be examples of contextualization and ecumen-
ical innovation (p. 226). The Baptist and Methodist programs have
been chosen to represent denominational approaches to theological
education. Seminario Teológico Centroamericano was chosen to repre-
sent the conservative evangelical position.

The Pontifical University of Rio de Janeiro (PUC/RJ) repre-
sents the new trend in Roman Catholic theological education--away
from the major seminary to the theology department of a Catholic
university (Sapsezian, 1974, p. 224). Sapsezian feels, however, that
there is

> . . . clear evidence that only a small proportion of the students
> contemplate ordination. There is good justification for saying
> that studies in Roman Catholic Seminaries or University Depart-
> ments of Theology have become prolonged novitiates, in which the
> decision to take ordination is postponed to the end of the educa-
> tional process. (p. 225)

Each theological program will be analyzed individually. The
tabular condensation of the findings on curriculum appears in
table 28.

Pontifical University of
Rio de Janerio (PUC/RJ)

The department of theology is one of twenty departments in
the university (PUC/RJ, 1977, p. iii).

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TABLE 28

A COMPARISON OF SELECTED LATIN AMERICAN THEOLOGICAL CURRICULA
ONE PONTIFICAL UNIVERSITY AND FIVE PROTESTANT SEMINARIES

DEPARTMENTS Courses of Study	Pontific. Brazil	Methodist Brazil	Baptist Chile	ISEDET Argen.	Biblico C. Rica	Guate- mala
GENERAL						
National Language					9	
English	*	6	9	0	4.5	0
Research Methods		6	1.5		4.5	3
Thesis	0	15	3		4.5	3
TOTAL GENERAL		27	13.5		22.5	6
BIBLICAL STUDIES						
Intro. to the Bible			6	x		7.5
Hermeneutics, Exegesis	6		3	x	9	
Archeology						4.5
Total General	6		9		9	12
Greek	3	7.5	15	x	9	16.5
Hebrew		3	9	x	4.5	
Total Languages	3	10.5	24		13.5	16.5
Intro. to the OT	3	6	13.5	x	4.5	7.5
OT Exegesis		3		x	4.5	
OT Theology		6		x		
Pentateuch	6			x		
Psalms and Wisdom	6		4.5	x		
Prophets	6		9	x		7.5
Apocalyptic						6
Total OT	21	15	27		9	21
Intro. to the NT	3	6	13.5	x	9	7.5
NT Exegesis	3	6		x		4.5
NT Theology	3	9		x		
Syn. Gospels & Acts	6		4.5	x		6
Joannine Writings	6		9	x		
Epistles	6		4.5	x	4.5	12
Total NT	27	21	31.5		13.5	30
TOTAL BIB. STUDIES	57	46.5	91.5		45	79.5
THEOLOGY						
Biblical			15			4.5
Systematic	45	12	16.5	x	13.5	31.5
Own Denomination	36	3	4.5			
Roman Catholic				x		
Science and Religion	12					
Ethics	18	3	3	x		
Philosophy	36	18	4.5	x	9	
Latin American Theo.				x	4.5	
Contemporary Trends		6	4.5	x	9	
TOTAL THEOLOGY	147	42	48		36	36
HISTORY						
Secular			3	x	9	
Church	6	18	9	x	9	6
Church--Lat. America	3			x		3
Own Denomination			3			
TOTAL HISTORY	9	18	15		18	9

TABLE 28--Continued

A COMPARISON OF SELECTED LATIN AMERICAN THEOLOGICAL CURRICULA
ONE PONTIFICAL UNIVERSITY AND FIVE PROTESTANT SEMINARIES

DEPARTMENTS Courses of Study	Pontific. Brazil	Methodist Brazil	Baptist Chile	ISEDET Argen.	Biblico C. Rica	Guatemala
PASTORAL THEOLOGY						
Worship and Liturgy	6	10.5	4.5	x	4.5	
Preaching			15	x	9	10.5
Total Pr. & Worship	6	10.5	19.5		13.5	10.5
Leadership				x		
Youth Ministries				x		4.5
Church Ad. & Org.		6	18	x		4.5
Pastoral Ministry	3	4.5	3	x	4.5	10.5
Pastoral Practicum		3		x	4.5	4.5
Church Growth			3	x		4.5
Mission			15			
Total Leadership	3	13.5	39		9	28.5
Church and Society	3	6	3	x	4.5	
Other Religions	6		7.5	x		
Sociology	6	12	4.5	x		
Psychology		12	9	x	4.5	
Counseling		9		x		4.5
Christian Education		12	4.5	x	4.5	10.5
Total Past. Care	15	51	28.5		13.5	15
Evangelism		3	6			6
Communication	6	7.5	6	x	4.5	4.5
Total Evangelism	6	10.5	12		4.5	10.5
Music		6	9			3
TOTAL PAST. THEO.	30	91.5	108		40.5	67.5
TOTAL SEMINARY PROGRAM	243	225	276		162	198
Length in quarters	12-15	12	12	15	15	12
Degree granted	B.D.	B.D.	B.Th.	B.D.	M.Th.	Prof.

NOTE: All figures represent quarter hours.
*French, German or Italian are required. No credit given.
#Required, but no credit given.
xSubject required, no number of hours indicated.
The names of the courses are not necessarily those that appear in the bulletins. All hours are quarter hours. The order of courses follows that of the Bulletin of the Seventh-day Adventist Seminary, Andrews University, Berrien Springs, Michigan.

SOURCES: Pontificia Universidade do Rio de Janerio, Rio de Janerio, Brazil. Information taken from 1977 Catálogo Geral; Instituto Metodista de Ensino Superior, São Paulo, Brazil. Information taken from a letter from Duncan Alexander Reily, dean of that school, 21 December 1976: Seminario Teológico Bautista, Santiago, Chile. Information taken from Prospecto 1974, from Seminario Teológico Bautista; Instituto Superior Evangélico de Estudios Teológicos, Buenos Aires, Argentina. Information taken from Prospecto y Plan de Estudio, 1976; Seminario Biblico Latinoamericano, San José, Costa Rica. Information taken from Prospecto 1972 and "Curricula Reform," 1974, from Seminario Biblico Latinoamericano; Seminario Teológico Centroamericano, Guatemala City, Guatemala. Information taken from Prospecto 1976, Seminario Teológico Centroamericano.

Philosophy. The department of theology considers itself to be the "center of reflection on what we can know of God, of his revelation, and also the center of dialogue between his knowledge and the other sciences" (p. 145).

Objectives. This program is dedicated to the "deep and systematic study of all the areas of theological investigation (dogmatic, biblical, moral, and pastoral)" (p. 145). There is no mention of ordination nor of priestly vows in relation to the degree offered at PUC/RJ.

Curriculum. The degrees granted are recognized by the Holy See. A close study of the Catálogo Geral of the PUC/RJ shows a very great similarity with the programs offered by the Pontifical University of Liège (Leuwen, 1975, pp. 68-73). The major difference is that Liege requires Latin and Rio de Janerio does not, at least not in the bacharelado program.

Admission to a university program in Brazil presupposes the completion of secondary school and the passing of the vestibular examination. In addition, PUC/RJ requires a knowledge of German, French or Italian, but no academic credit is included for this language requirement. The student must begin by taking a basic course in philosophy (these credits are included). Then he may continue with the theology course. A thesis and a final examination are required. An average load of 20 semester hours is suggested.

In the area of biblical studies, the Greek requirement is lower than in any of the other programs analyzed (3 hours). Compared to the evangelical programs (Baptist, Chile, and Guatemala Seminary), PUC/RJ has few hours of biblical studies (57).

In contrast, the theology area more than compensates the hours that may have been lacking in Bible. The Catholic concern for philosophy, ethics and theology shows clearly in a total of 144 hours. It is interesting to note the concern with science and religion, absent from the Protestant courses. Latin American theology and contemporary ideologies are absent in name, but probably covered in philosophy courses and in the courses offered in the pastoral theology department.

The low number of hours in church history (only 9) seems to reveal a tendency for Latin American programs to move away from the past. Also, it is probable that in the historical theology courses much that is considered church history may be included.

The pastoral theology program confirms the fact that this is a course in "theological investigation" (p. 145). The total of only 30 hours is the lowest of any theological program studied. One may wonder at what point the priest will learn the skills of pastoral ministry. Evidently, this is not the concern of the bacharelado em teologia program at PUC/RJ.

The degree granted after 243 quarter hours is a bacharelado em teologia, equated by ASTE (1976, p. 26) with a Baccalaureus Divinitatis (Bachelor of Divinity).

After completing the bacharelado em teologia program described above, a student may take the mestrado em teologia (M.Th.) also offered at PUC/RJ. This program requires 24 semester credits and a master's thesis. Following the mestrado, PUC/RJ offers a doctorate in theology which, according to the Catálogo Geral requires an

additional 12 semester hours and a doctoral dissertation (PUC/RJ, 1977, p. 151).

Instituto Metodista de Ensino Superior

This institution, located near São Paulo, Brazil, is a charter member of ASTE and has recently modified its curriculum (Reily, 1976) in an effort to offer better training for Methodist ministers in Brazil. The degree conferred is the Bacharelado em Teologia, equivalent, according to the Brazilian accrediting association, to the Bachelor of Divinity (ASTE, 1976, p. 26). In 1976 there were 46 students (p. 21).

Philosophy. None was available in the material sent by Reily (1976) to this writer.

Objectives. No statement of objectives was available. It would appear that this course is designed to be the obligatory academic sequence for the training of professional Methodist ministers in Southern Brazil.

Curriculum. In the general area, the language requirement stands out: English is the theological language of Protestants (except Lutheran program in São Leopolo, Brazil, which requires German [Volkmann, 1977]). A thesis is required, for which 15 quarter hours of credit are given. It would appear that the total program is fairly research oriented.

In the area of biblical studies, both Greek and Hebrew are required, but in spite of the 10.5 hours of biblical languages, this program still has a very low total number of hours in biblical studies (46.5). The courses, both in the Old and New Testament areas

are arranged in general groups, and it is supposed that they cover
the major issues.

In the area of theology, there is a greater emphasis on phi-
losophy (18 hours) than in other Protestant programs analyzed. There
is no biblical theology. The lack of emphasis on biblical studies and
the philosophical emphasis make the program similar to that of PUC/RJ.

In the area of history, it is assumed that the 18 hours
include church history in Latin America and Methodist history.

In the subarea of worship and preaching, the emphasis on wor-
ship and liturgy, to the apparent exclusion of preaching, is rather
different from the thrust of the other Protestant programs examined
in this study.

The requirements in leadership are somewhat low (13.5 hours)
in comparison with other programs, but are perhaps compensated by the
high number of hours (51) in pastoral care. In any case, the total
number of hours of pastoral theology (91.5) seems adequate.

A total of 225 quarter hours is required to complete the
bacharelado or Bachelor of Divinity degree. This program normally
takes 12 quarters. In 1977 the Instituto Metodista was to begin
offering a mestrado or master's degree in theology (Reily, 1976).
Although material received from Instituto Metodista Superior de
Ensino gave no specific description of the master's program, it is
to be assumed that such a program meets the requirements of the
Associacão de Seminários Teológicos Evangélicos (ASTE), the Brazilian
accrediting association of which Instituto Metodista is a member.
ASTE states (1976): "The candidate for the master's degree will com-
plete 1,450 hours of supervised activity that include class atten-

dance, seminars, research, study . . . and preparation of a thesis"
(p. 27). At 40 hours per week, this would mean slightly over 36
weeks of work.

Seminario Teológico Bautista (STB)

Located in the capital city of Santiago, this seminary is
a member of Asociación de Seminarios e Instituciones Teológicas
(ASIT). Seminario Bautista serves the Baptist community of Chile,
both on the degree level and by extension, for lay preachers. The
program discussed here is the tertiary level program, for which a
Bachiller en Teología degree is given.

Philosophy. Seminario Bautista de Chile considers itself to
be a "school of the prophets" (STB, 1974, p. 3). It exists "for the
theological and practical preparation of those whom God has called
in a special way to His work" (p. 2). The matter of conversion and
calling appears again in the application blank (pp. 18, 19), where
the prospective student is asked to write the story of his conversion
and calling. He is also asked to subscribe to a statement affirming
that "the Holy Spirit gives out 'ministerial gifts' and that you are
responsible for the manner, type, and place of ministry He performs
through you." The student must also affirm his acceptance of the
Bible as "only rule of faith" and promise to maintain a "fervent
spiritual life and to observe a highly moral life" while at the
seminary (p. 19).

The cover of the Prospecto (STB, 1974) has a line drawing of
a lighted torch, a world, and an open Bible on which are printed the
words "Go and preach the gospel"--the philosophy expressed in symbols.

Objectives. The purpose of the Seminario Bautista is to train those who have been called (see above) "in the knowledge of the Holy Scriptures, in organization and operation of the churches, in methods of evangelization, and in psychological and educational principles" (p. 2).

Curriculum. The curriculum studied at Seminario Bautista is based on the completed secondary cycle, which in Chile is a four-year course after eight years of elementary school. In Chile, all high school seniors must take a battery of achievement tests. Nothing is said about scores entering students should have on this Prueba de aptitud académica.

In the area of general courses, the higher number of hours of English (9) may reflect a close contact with expatriate workers and the mother church in the United States. A thesis or project is required.

The area of biblical studies is well covered, including the biblical languages (15 hours Greek and 9 hours Hebrew), and has the highest total of any of the programs analyzed (91.5 hours). This emphasis appears to harmonize with the school's stated objectives.

The area of theology also has a good number of hours (total-- 48), but shows a definite biblical slant, with 15 hours of biblical theology. Ethics and philosophy have only 3 hours each, which is in sharp contrast with the Catholic and Methodist programs studied previously.

In the history area, there are 9 hours of church history, 3 hours of secular history, and 3 hours of Baptist history. One might question the absence of Latin American theology or Latin

American church history, but this probably should be considered in the light of the school's objectives and the fact that the Baptists of Chile appear not to have entered the mainstream of current socio-political ferment.

In the area of pastoral theology, the number of hours is the highest of all programs studied (108), probably reflecting the evangelistic ministry of the church. The number of hours of preaching (15) and evangelism (6) appears to correlate with the observed out-reach activities of Baptists. The 9 hours of music, highest number in any program, is in keeping with their musical witnessing activities.

The total number of hours (276) seems high; however, no information concerning the length of the class periods and/or the amount of studying done for each period was available. McConnell, dean of the seminary (1976), suggested that these hours probably could not be equated with quarter hours. However, he stated that the quality of students now being admitted to the program was "permitting a higher level of teaching than ten years ago."

Instituto Superior Evangélico de Estudios Teológicos (ISEDET)

ISEDET, located in Buenos Aires, Argentina, serves Anglicans, Disciples of Christ, Evangelical Church of the River Plate, United Lutheran Church, Argentine Evangelical Methodist Church, Scottish Presbyterian Church of Saint Andrew in Argentina, Reformed Church of Argentina, and Evangelical Waldensian Church of the River Plate (ISEDET, 1976, p. 14).

The faculty listed in the 1977 Prospecto (ISEDET, 1967,

pp. 9-10) shows an equally interesting variety. Of the nineteen faculty members listed, six studied in the United States, six in different universities of Latin America, and seven in Europe. There are six Methodists, four Lutherans, two Waldensians, two Presbyterians, two Reformed, one Baptist, one Disciple, one Evangelical. By national origin, there are nine Argentines, four Germans, three Americans, one Dutch, one Italian, and one Spaniard.

Sapsezian, of the Theological Education Fund, considers ISEDET to be the best example of interdenominational theological education in Latin America (1974, p. 221). ISEDET calls itself a "house of studies with continental, ecumenical character"; there are students from ten countries (ISEDET, 1976, pp. 13-15).

Besides the five-year Bachelor of Divinity program, ISEDET offers a Master of Theology and a Doctor of Theology. It takes approximately eight years to finish the three degrees. The library contains some 60,000 volumes (pp. 57-58).

The ISEDET licenciatura en teología, considered to be equivalent of a Master of Theology degree, requires two semesters plus a master's thesis (ISEDET, pp. 57-58). This is in harmony with the requirements of Asociación de Seminarios e Instituciones Teológicas (ASIT), which accredits ISEDET and has its headquarters on the ISEDET campus. ASIT requires four or five years for a Bachelor of Divinity degree, and five or six for the Master of Theology degree (ASIT, 1976). The second degree, then, is one year longer than the first.

Philosophy. In spite of their different church affiliations, the faculty of ISEDET recognize the Gospel as being above church ties. They also recognize the Lordship of Jesus and accept the Bible "as

the faithful witness designated by God Himself for guidance. They confess the "Holy Spirit as the sovereign presence of the Lord with us" (p. 23).

ISEDET affirms that contextualization is one of its main aims. It proposes to listen to the churches to hear the "changes experienced by the traditional ministry and detect the new forms of ministry that its present mission demands." ISEDET wishes to insure the "ecclesiastical contextualization necessary for an institution which was basically founded to prepare ministers" (p. 17).

The faculty of ISEDET feel they are part of a worldwide Christian community, but they recognize "Latin America as the immediate context of our work, not simply as a neutral frame, but as history where God operates and in which He invites us to participate" (p. 24).

> The Latin America to which we belong is the continent of dependency, neo-colonialism, exploitation and misery. . . . And it is the continent where a growing longing for liberation is being born, and where men fight against oppression and for the creation of a new society and the manifestation of a new form of existence. (p. 25)

The faculty of ISEDET believe it is "necessary to dialogue with contemporary ideologies; this presupposes a deep knowledge of those ideologies, a relation with the environment around us" (p. 26). They feel they can no longer accept the "universality and intemporality assigned to certain ways of thinking or theological methods" (p. 27). Although they appreciate the "theological and academic work accomplished in the past and in the present by our colleagues and predecessors from Europe, North America, and other places," they affirm "the responsibility and the right to search for theology,

methodology and criteria to appropriate or make those instruments which best fit our situation" (p. 27).

The final statement of the faculty reads:

We understand that many of the things we have said are open to questioning and discussion. We do not pretend to be owners nor privileged custodians of the truth. . . . We wish to invite the students, and the churches to which we belong and whoever may be interested to continue the dialogue, that we may all obey more faithfully the will of the Lord in this place and at this time. (p. 27)

Objectives. The central objective of the theological program of ISEDET is the "preparation of workers for the multiple ministry of the mission of the church" (p. 43).

Each of the five departments gives its own philosophy and objectives which may be summarized as follows:

1. The objective of the Bible Department is to "study of the canonical writings of the Old and New Testament." The tools of scholarship are to be used and the interpretation is to be made in the "present context of Latin America" and must be in "constant correlation with the other areas of theological study" (p. 33).

2. The objective of the History Department is to study the history of the Christian Church, beginning from the "present ecclesiastical reality of Latin America" and moving back in time. This study will emphasize "continuity and change" in the Christian tradition (p. 36).

3. The objective of the Department of Systematic Theology is to "reflect on the message and the practice of the Church in the Latin American context" because the message of Christ must be articulated in different historical settings (p. 38).

4. The Department of Correlational Theology "looks for an

interrelation between theological thinking on the one hand, and the knowledge coming from the social sciences and the interpretation of the present Latin American situation on the other." The courses include: culture, philosophy, modern world, economy, sociology and psychology, contemporary ideologies, introduction to Latin American Society, and theology of culture (pp. 40-41).

5. The Department of Practical Theology "strives to unite practice and reflection." The final objective is to prepare the student for his practical ministry (p. 43).

Curriculum. On table 28 there are no numbers to represent the hour requirements of ISEDET classes. The reason for this is that the system of computing hours defies translation into the conventional quarter credit system. ISEDET has five departments, of which one is interdisciplinary. In the catalogue there is no specific number of weekly classes for many of the subjects. On the table, the subjects required in the Prospecto are marked with an x.

In a report to the Evangelical Churches of Germany (ISEDET, 1974), the following breakdown of hours is given (p. 15):

Biblical languages	20
Biblical studies	82
Church history	32
Systematic Theology	55
Practical Theology	65
Correlational Theology	104
Seminars and special disciplines	42
Total	400

These hours are called "semester-week hours" (p. 15). The normal load per semester is 40 "hours" which means that the student must spend 40 hours a week in study and class attendance. Thus the 400 hour program requires ten semesters to complete (ISEDET, 1976, p. 30).

ISEDET is unique among South American seminaries in that it plans for the student to work 4 hours daily to support himself (ISEDET, 1974, p. 15), and in addition to these approximately 20 hours a week he is to spend 40 hours in class and study. In 1970, personal observation led to the surprise of finding that a full semester load was only 12 to 14 hours of classes per week.

It would be impossible to analyze the curriculum in terms of hours using the scheme set up to study the other curricula. It is obvious that the area of correlational theology accounts for a large number of hours. This would agree with the philosophy and objectives of the school.

For the completion of the Bachelor of Divinity program, a student must write a thesis or project, and take either five departmental examinations or one comprehensive examination covering all five departments.

Seminario Bíblico Latino-americano (SBL)

Although the Seminario Bíblico Latinoamericano, located in San José de Costa Rica, is not in the territory of the South American Division, it has been included in this study because "under its new vigorous Latin American leadership, [it] has become the outstanding school in Central America" (Sapsezian, 1974, p. 221). Originally

the Seminario Bíblico Latinamericano belonged to the Latin American Mission, but since 1972 has become interdenominational, both in faculty and student body (SBL, 1973, p. 7).

Philosophy. One of the first items in the Prospecto is a declaration of faith (p. 6). Moderate in tone, it could easily be accepted by many groups of Protestants.

SBL offers its students a "concern for reaching today's man with the gospel in the concrete situation of his daily living." It is a "community that is interested in understanding the gospel for contemporary Latin America"; offers a "pluralistic curriculum oriented towards the needs of the evangelical church of Latin America"; and affirms that it is a "seminary sensitive to the sovereign action of the Holy Spirit" (p. 3).

> In face of the rise of great cities, industrialization, the increase in population, the "explosion of knowledge," the regrettable increase of poverty, social injustices, materialism, and the political unrest of Latin America, the Church of Christ must prepare a leadership for these revolutionary times. (p. 5)

Objectives. A 1974 insert in the Prospecto presents the curriculum and the new objectives for SBL. These are:

> 1. To offer programs leading to a bachelor's degree and a licentiate in theology that will meet the urgent needs of the Christian churches of Latin America, the unbreakable basis of which are personal devotion and faithfulness to Jesus Christ, the responsibility of studying the Scriptures as the Word of God, and the proclamation and evangelistic fervor within the historical process of our peoples.

> 2. To develop, throughout the school experience, leadership committed to Jesus Christ and His message that will satisfy the needs of the Christian communities of Latin America.

> 3. To provide the student with the necessary foundations and tools so that he may enter creatively into theological and biblical studies; and that he may also be fitted to continue his studies and be able to contribute personally in the area of his ministry.

4. To place the programs within the reality of the Latin American peoples, giving occasion to the ability of discerning the times through which our people are passing, and thus develop a theologizing that will conscientize the churches of their mission today.

5. To saturate all the programs and the life of the seminary with a sense of commitment to Jesus Christ, His Word, and our times, insisting all the time on the evangelization and the prophetic mission of the Latin American churches.

6. To provide ministerial experiences that will educate, in the churches and in local secular situation, in which teachers as well as students may give testimony of their faith and their vocation to Christ.

7. To help the denominations and churches in Costa Rica to prepare and develop their leaders at different levels.

8. To establish ties of cooperation with institutions and seminaries of Latin America, exchanging professors, syllabi, and teaching materials. (p. 1)

Curriculum. The curriculum of SBL is based on a completed secondary course and an entrance examination. The five-year course described in this paper actually has three parts, the first being a two-year general theological course, followed by a year of specialization, after which the student receives the Bachelor of Divinity degree. The third part consists of two more years, after which the student receives the licentiate, or Master of Theology degree (SBL, 1974, pp. 1-5; Lores, 1977, p. 7). The program analyzed in this section is that of the five-year licentiate.

The academic load is calculated in "units" which are equivalent to three classes a week, three semester hours, or 4.5 quarter hours (SBL, 1973, p. 16). The Prospecto admits that at times, "due to the nature of the classes, some courses require a greater number of hours in the classroom" (p. 16). This has made computation of the hours of credit somewhat difficult. For this study, each class

has been given three hours credit, although some may possible meet four hours a week.

This program is the only one of those analyzed to include any study of the national language. "Theological English" is also required (4.5 hours). Credit is given for the thesis (13.5 hours).

In the area of biblical studies, SBL is one of the two seminaries under study that offer a class in biblical archeology. Both Greek (9 hours) and Hebrew (4.5 hours) are required. In each of the New Testament and Old Testament areas, 18 hours are required. The name of one Old Testament class is "Social Message of the Prophets." The total number of hours in the biblical studies (58.5) is lower than some seminaries, but not the lowest.

The area of theology is well covered (54 hours). In this area it is interesting to note the titles of some of the courses: "Man, Religion, and Cultures"; "Latin American Theology"; "Contemporary Ideologies"; "Ethics and Revolution."

In the area of historical studies, one course deals with the history of culture, another with the history of revivalism--thus insinuating two areas of importance to SBL. The total is 22.5 hours.

In the area of pastoral theology, there does not seem to be any class dealing with church organization. Perhaps this is covered in pastoral ministry and/or practicum.

The comparatively high number of hours in evangelism (9) may reflect the school's close affiliation with the In-depth Evangelism movement, also based in Costa Rica. Two course names are interesting: "Theology and Strategy of Evangelism," and "Third World and Evangelism."

The insert of the Prospecto (SBL, 1974) states that students

are expected to spend one summer in active work, either pastoral or evangelistic (p. 2). This activity has a course number, and thus was given the value of one "unit," 4.5 quarter hours.

Seminario Bíblico Latinoamericano operates a course in New York City for Spanish-American evangelical pastors (SBL, 1973, p. 17). Both the Bachelor and the Master of Theology are currently offered also by extension (Lores, 1977, p. 7).

Seminario Teológico Centro-americano (STC)

Seminario Teológico Centroamericano, located in Guatemala, in the territory of the Inter-American Division, has been included in this study because it represents a conservative evangelical stance, quite different from that of SBL in Costa Rica.

Affiliated with the Central American Mission and locally accredited, this seminary program had 150 students according to the 1974 TEF Directory (p. 108). It offers a basic degree, profesorado en teológia, which permits the option of taking a small concentration (five electives) in addition to the core requirements in biblical studies, theology, or ministry. In view of the statements of the Prospecto (STC, 1975) regarding philosophy and objectives, it seemed most logical to consider a concentration in ministry to be typical; therefore, the five electives were chosen from that area.

Philosophy. The motto of the school is 2 Tim 2:2, "What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also." Among the first statements to appear in the Prospecto is the following: "Our vocation is to serve

this generation by communicating to it the Gospel in word and deed"
(p. i).

The Prospecto states that the "curriculum is based on and
oriented by the exact revelation of God: the Holy Scriptures" (p. 1).
"The theology that is taught is biblical. . . . This center special-
izes in biblical-theological sciences" (p. 1).

> As a result of normal, historical-grammatical interpretation of
> the Scriptures, the theological perspective is conservative and
> premillenial. The faculty is united in this position which
> enables the seminarian to interpret correctly the present trends
> and understand the true nature of the church and its ministry.
> (pp. 1-2)

A thirteen-point doctrinal statement (pp. 7-9) confirms the
position of this school among conservatives. Plenary and verbal
inspiration and inerrancy of the Holy Bible are affirmed in the first
item. The gift of tongues is declared to have been a temporal gift.
Eternal security and holiness in life are affirmed. Baptism is by
immersion. However, the most unique statement is the last one:

> 13. CIVIL POWER: We believe that God has established civil
> power to define and enforce the duties of men among themselves.
> Therefore, the Christian must respect and obey the requirements
> of the authorities in all that does not contradict the teaching
> of the Holy Scriptures or coerce the conscience. Acts 4:19;
> Rom 13:7. (p. 7)

For Seminario Teológico Centroamericano, contextualization
only means that the "evangelical leader not only needs to know the
message, but also the listeners. He must live among them and speak
to them in the context of their own culture in words that are rele-
vant to them" (p. 2).

Objectives. Seminario Teológico Centroamericano is "dedi-
cated to the training of leaders for the evangelical community"

(p. 1). In the first place, these must be "true men of God, born again, with unbreakable convictions, of deep compassion, truly Christian character and absolute commitment to Christ" (p. 2).

The graduate of STC must be a "faithful expositor of the message that the Holy Spirit inspired" (p. 2). The purpose of the communication of the Word is double: "the salvation of men and the upbuilding of the church--to make disciples (Matt 28:19-20). In his work, the professional minister must give room to the ministry of all the members of the Body of Christ" (p. 2).

Curriculum. The four-year course leads to the degree of profesor en teología. For those who are interested in the teaching ministry it is possible to take additional courses and obtain the licentiate or master's degree. In order to graduate from the basic course, the student must have an 80 percent average on his class work for the four years (p. 18). He must also present a thesis in the area of his emphasis. In addition, he must have completed the program of Christian service required of the students and have "showed interest in the Lord's work and some ability to do it" (p. 18).

English is an elective which could replace as many as six hours of classwork. If the student can work comfortably in English, he is not required to take this class.

As would be expected of a school with the philosophy and biblical stance of STC, the area of biblical studies has a high number of hours (70.5). The course in apocalyptic literature fits in with the eschatological statement of belief.

In the area of theology, the systematic theology courses cover Christology, the doctrine of God, doctrine of the Holy Spirit,

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angelology, doctrine of man, doctrine of sin, soteriology, ecclesiology, and eschatology. Contemporary theology, Latin American theology and ecumenism are included in the electives for a concentration in theology. But in the required core courses, there is an evident thrust toward biblical and systematic theology, possibly somewhat removed from modern trends.

In the area of history there are comparatively few hours (only 9). These deal exclusively with church history. The only electives are "Church Fathers" and "Calvinism." This lack of emphasis on history would appear to be consistent with the stated objectives of the school.

The Central American Mission appears not to be a liturgical church, if one is to judge by the absence of classes on liturgy. The area of church leadership is well covered (27 hours), but the area of pastoral care (only 15 hours) may reflect the type of ministry of the word suggested in the philosophy. There is a great deal of stress on the educational ministry of the church. Among the electives are: "History and Philosophy of Christian Education," courses in Christian education of children, youth, and adults, and "The Evangelical School." One course in this section is of interest: "The Woman and the Church"; it applies "biblical principles to the ministry of the Christian woman, single as well as married" (p. 31).

It should be remembered that in addition to the academic work in the department of pastoral theology, the student is required to take part in the ministry of the local churches, for which he receives no academic credit.

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Summary

The four- or five-year theological education program offered
at PUC/RJ gives a heavy emphasis to philosophy and theology, evidently
to the detriment of applied theology. No pretense is made of adapt-
ing ministry or theological education to the South American context.

The four-year ministerial preparation given by Instituto
Metodista de Ensino Superior (Brazil) is weak in biblical studies.
In the applied theology area, the emphasis is on liturgy and pastoral
care. Nothing is said about contextualization.

Seminario Bautista de Chile offers four years of ministerial
training with concentration in biblical studies and evangelism.
Nothing is stated about contextualization.

ISEDET (Argentina) offers a five-year program heavily leaning
towards liberation theology and contextualization, not only of methods
but of the message. Students are expected to work part-time at secu-
lar jobs during these five years.

SBL (Costa Rica) offers a three-year bachelor's degree and a
five-year master's degree, both on campus and by extension. Libera-
tion theology and contextualization, both of methods and message, and
a concern for evangelism and outreach appear to be the important
thrusts of the curriculum.

STC (Guatemala) shows fundamental evangelicalism in its
Bible-based four-year program. Contextualization means knowing
the listeners, not changing the message. Biblical theology and prac-
tical church ministry are emphasized.

Seventh-day Adventist Theological Education
in the South American Division

Data presented in this section gives information regarding
question 9: What are the philosophy objectives, and curricula of the
five postsecondary Seventh-day Adventist theological education pro-
grams in the South American Division?

The South American Division has five postsecondary institu-
tions which offer theological education. Of these, Faculdade
Adventista de Teologia (IAE), in São Paulo, Brazil, Instituto Supe-
rior de Teologia (ISAT), in Argentina, and Seminario Adventista Union
(SAU), in Peru, are accredited with the Board of Regents of the
General Conference of Seventh-day Adventists. Colegio Adventista de
Chile (CACH) and Faculdade de Teologia (ENA), Northeast Brazil[1] are
in the process of being accredited. Academic credits from all these
schools are accepted by the Seventh-day Adventist Theological Seminary
at Andrews University, Berrien Springs, Michigan.

In the South American Division, the normal way to enter the
Seventh-day Adventist ministry is to complete the four-year course in
theology. Exceptionally, a young man who has not completed either
the licenciado (in the Spanish-speaking schools) or the bacharelado
(in the Brazilian schools) may be employed as a minister, but this is
unusual.

In this section, the objectives of theological education in

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[1]In this study, the names given locally to the Seventh-day
Adventist postsecondary schools are preferred to the English names
commonly used in the Yearbook. The English word "college" is inac-
curate to describe South American postsecondary schools. The Spanish
word colegio, applied to Seventh-day Adventist postsecondary schools,
is a misnomer, for colegio refers to elementary or secondary schools.

the South American Division will be presented first; then the philosophy, objectives, and curricula of the five schools will be compared and discussed.

Table 29, based on information given by each school regarding its program, summarizes and compares the five ministerial preparation programs.

Objectives for Theological Education in the South American Division

In February 1964 the Council for Theological and Other Higher Education for the South American Division met at River Plate College in Argentina. At that time the following objectives for the theological course were adopted:

1. Prepare gospel ministers who are ethically, professionally, intellectually, and spiritually competent, in harmony with the great model, our Lord Jesus Christ,
   (a) By means of a full understanding of the Holy Scriptures and standards and practices of the church,
   (b) By means of the development of the qualities necessary to become leaders in the different aspects of the program of the church,
   (c) By means of the understanding of Scripture-based Adventist philosophy, purposes and ideals, in order that these may become their standard of conduct.
2. Stimulate the study of the Holy Scriptures and of the disciplines that contribute to their better understanding.
3. Know more fully the will of God for His church and inspire confidence in its leadership.
4. Offer the opportunity of acquiring a spiritual and doctrinal understanding to those who are planning to follow professions other than the ministry.
5. Prepare Bible teachers for the secondary schools.
6. Provide the students with the opportunity of practising evangelism. (South American Division, 1974)

These objectives have evidently been considered to be the basis for the development of curriculum, although they are not generally printed in the bulletins.

TABLE 29

A COMPARISON OF SEVENTH-DAY ADVENTIST THEOLOGICAL CURRICULA
FIVE SOUTH AMERICAN DIVISION PROGRAMS

DEPARTMENT Course of Study	IAE Brazil	ENA Brazil	CACH Chile	SAU Peru	ISAT Argentina
GENERAL					
National Language	9	6	7.5	8	4.5
English	9	9	13.5	9	18
Research Methods	3	3	4.5	3	3
Thesis					
Phil. Christian Education	3	3	3	3	3
Physical Education	6			6	
Non-specified Elective				10	
TOTAL GENERAL	30	24	28.5	39	28.5
BIBLICAL STUDIES					
Introduction to Bible			3	4	3
Hermeneutics				6	
Archeology	4.5	4.5	4.5		3
Total General	4.5	4.5	7.5	10	6
Greek	18	22.5	13.5	18	18
Hebrew			9		
Total Languages	18	22.5	22.5	18	18
Introduction to OT	3	4.5	4.5	3	4.5
Exegesis & Theology OT					
OT History				4	
Prophets	6	9	9	7	9
Daniel	3	4.5	4.5	3	3
Total Old Testament	12	18	18	17	16.5
Introduction to NT	3	4.5		3	
Gospels and Acts	3	9	4.5	4	4.5
Epistles	6	4.5	9	8	9
Revelation	4.5	4.5	4.5	4	4.5
Theology NT					
Total New Testament	16.5	22.5	18	19	18
TOTAL BIBLICAL STUDIES	51	67.5	66	64	58.5
THEOLOGY					
Biblical	28.5	6		6	
Systematic	3	18	9	8	13.5
Philosophy	3		3		9
Science and Religion	9	9	7.5	6	6
Catholic Theology	3			3	3
Protestant Theology				3	3
Ellen G. White	3	3	4.5	3	3
TOTAL THEOLOGY	49.5	36	24	29	37.5
HISTORY					
Secular World	6	9	7.5		9
National	3				
Church	13.5	9	4.5	9	13.5
SDA	4.5	3	3		3
Contemporary Trends	3				
Prophetic Interpretation	4.5	4.5			
Sabbath and Sunday				3	
TOTAL HISTORY	34.5	25.5	15	12	25.5

TABLE 29--Continued

**A COMPARISON OF SEVENTH-DAY ADVENTIST THEOLOGICAL CURRICULA
FIVE SOUTH AMERICAN DIVISION PROGRAMS**

DEPARTMENT Course of Study	IAE Brazil	ENA Brazil	CACH Chile	SAU Peru	ISAT Argentina
PASTORAL THEOLOGY					
Preaching	4.5	7.5	7.5	7	7.5
Worship	3				
Total Pr. & Worship	7.5	7.5	7.5	7	7.5
Leadership	3		1.5		3
Youth Ministry				3	
Church Admin. & Org.	4.5	4.5	7.5	7	3
Pastoral Ministry	4.5			3	3
Pastoral Practicum	15	required, no credit given			3
S.S. & Stewardship				3	
Total Leadership	27	4.5	9	16	12
Church & Society				6	
Health	4.5	3	12	3	3
Psychology	6	4.5	7.5	4	4.5
Counseling		4.5	3	6	
Sociology		3	3		
Other Religions	.	4.5	3		
Total Past. Care	10.5	19.5	28.5	19	7.5
Personal Evangelism	3	3	3	3	1.5
Public Evangelism	9	3	15	9	7.5
Communications	3		3		3
Mission					
Total Evangelism	15	6	21	12	12
Music	9	6	7.5	2	3
TOTAL PAST. THEO.	69	43.5	73.5	56	42
TOTAL CREDITS FOR PROGRAM	234	196.5	207	200	192

NOTE: All figures represent quarter hours. The names of the courses are not
necessarily those that appear in the bulletins. The arrangement here follows that of
the Bulletin of the Seventh-day Adventist Seminary, Andrews University, Berrien
Springs, Michigan.

SOURCES: Faculdade Adventista de Teologia, Instituto Adventista de Ensino, São
Paulo, Brazil. Information taken from mimeographed curriculum guide provided by school
administration, 26 October, 1976; Faculdade Adventista de Teologia, Educandario
Nordestino Adventista, Pernambuco, Brazil. Information taken from 1975 Bulletin of the
Faculdade, sent by school in November 1976; Colegio Adventista de Chile, Chillán, Chile.
Information taken from personal letter of the college president, Enrique Becerra,
5 November, 1976; Seminario Adventista Unión, Lima, Perú. Information obtained from
Prospecto '77-'78, of Seminario Adventista Unión; Instituto Superior Adventista de
Teología, Colegio Adventista de Plata, Entre Ríos, Argentina. Information taken from
personal letter from Dean Raúl Pérez of Colegio Adventista del Plata, 13 December 1976.

Faculdade Adventista de Teologia
do Instituto Adventista de
Ensino (IAE)

Better known in English as Brazil Adventist College, this
theological school was founded in 1915 as the Adventist Seminary
(Neufeld, 1976, p. 587). In 1976 it was the largest Seventh-day
Adventist theological school of the South American Division with 150
students enrolled in the four-year course. The campus, located on
the outskirts of São Paulo, affords ready access to a great number of
churches for applied theology practice, as well as cultural and edu-
cational facilities. The library has some 23,000 volumes (Newsnote,
1977).

Philosophy. No stated philosophy is available.

Objectives. No statement of objectives is available. It is
assumed that this school subscribes to the South American Division
objectives adopted in 1964 (SAD, 1964; see p. 137).

Curriculum. Seventh-day Adventist theological education in
Brazil is based on the completion of secondary school and the passing
of a vestibular examination (see pp. 108, 110).

The number of hours in the theological course (234) is high,
but very much in keeping with Brazilian patterns (see curricula of
Pontifical University of Rio de Janeiro, and Methodist Seminary on
table 28). Very little allowance is made for possible work programs
or even for the typical social life of college-age students, as is
done in North America.

In the area of general studies, the high number (9 hours) of
hours in Portuguese is not in keeping with the Brazilian pattern
which tends to eliminate from the tertiary level curriculum all

general subjects. The requirement seems to stem from a desire to approximate American college requirements for liberal arts colleges (Davis, 1977), or an attempt to upgrade the preparation of some students who may be weak in the area of communications (Menegusso, 1977). The physical education requirement is also noticeable. This may be considered an adoption of an American pattern or the expression of a holistic philosophy. The study of English (9 hours) is related to the fact that many of the important theological reference works are not available in Portuguese.

The number of hours required in the biblical studies area seems to be rather low (51). However this may be due to difficulties in interpreting the bulletin. The mimeographed "Plan of Studies" (IAE, 1976a) states that there are eight semesters of "Doctrines" with a total of 28.5 quarter hours. This series includes biblical, systematic, and historical theology. According to Menegusso (1977), this emphasis on doctrines and theology stems from the concern of new administrators over what they considered to be an undue emphasis on pastoral theology.

Faculdade Adventista de Teologia do IAE offers the possibility of choosing one of three minors: history, biblical literature, or education. Each of these only involves 15 quarter hours. For this analysis, the history minor, which gives a relatively high concentration in the historical studies area, was chosen. There is also the possibility of choosing a double major: theology and music, but this course requires 75 quarter hours more.

For this analysis, the theology major is accompanied by a history minor, which gives a total of 34.5 hours of history. If the

student were not taking a history minor, he would only be required
to take 16.5 hours of history (6 of world history, 6 of church his-
tory, and 4.5 of denominational history).

In general, the pastoral theology department provides for a
varied and complete experience in applied theology. Academic credit
is given for practicums in pastoral ministry and evangelism. These
give a rather high total (69 hours) for this area. The fact that
church music and choral conducting have such a prominent part in the
curriculum reflects the fact that in Brazil the minister is expected
to lead out in this area of church ministry.

The lower number of hours in the area of pastoral care (10.5)
may well reflect the fact that the Latin American Seventh-day Advent-
ist ministry is essentially an evangelistic ministry, with high pri-
orities placed on outreach activities.

Faculdade Adventista de Teologia
do Educandário Nordestino
Adventista (ENA)

This school, known in English as Northeast Brazil College,
and commonly among Adventists in Brazil as ENA, is the newest of the
South American Division postsecondary schools. Founded in 1943, it
has grown, in consonance with the growth of the geographical region
where it is located (Pernambuco State), until in 1976 it had 102
students enrolled in the theological course.

Philosophy. The symbol of Faculdade Adventista do ENA is
a circle, in which are represented in stylized form a cross and a
lamp. The bulletin (ENA, 1975) states that this "symbol of our

school is the symbol of the spirit that animates it" (p. 5). The
cross represents the

> center from which flows our hope and power. . . . The lamp repre-
> sents the glory of God that shines on the face of the Lord Jesus
> in whose light 'shall we see light, until mind and heart and soul
> are transformed into the image of His holiness' (White, 1942,
> p. 465). The circle represents the world, . . . submerged in
> afflictions and needs that only the love of Christ revealed on
> the Cross can succor. . . . It is a world that cries for light
> that must shine through His church. (p. 5)

In speaking of the history and location of the Faculdade,
ENA is characterized as having "open arms to follow the Lord's plans
to receive, prepare and send out to the field valiant young people,
willing to fight the battles of the Lord" (p. 4).

<u>Objectives</u>. Faculdade do ENA is the only South American
Division theological school to have formulated objectives of its own.
They are as follows:

1. The student will exercise all his faculties to acquire knowl-
   edge in order to:
   a. Give glory to God as Supreme Being of the universe, and
      be a witness to Him and His truth.
   b. Find the Prince of Peace and be perfect in Him who is the
      perfect pattern of the whole man.
   c. Know the vital doctrines related to salvation and be wise
      in spiritual things.
2. The teacher must diligently and under divine guidance strive
   to:
   a. Provide an atmosphere conducive to fostering the intel-
      lectual curiosity of the student toward cultural, mental,
      and spiritual development.
   b. Promote in the student correct habits of perception in
      his study and a laudable appreciation in discernment and
      interpretation.
   c. Inspire the student to persevere in, preserve, and trans-
      mit the principles of the Seventh-day Adventist Church,
      as they are expressed in the Sacred Writings.
   d. Provide the student with the opportunity of practising
      evangelism. (pp. 7, 8)

The student is to become a true Christian, to witness to the
glory of God, and to know the doctrines. These objectives seem to

cover the whole of man's life: affective, cognitive and psychomotor domains--believing, knowing, and doing.

In these objectives, a great part of the responsibility is laid upon the teacher. Although this may be understood in other schools, what is expected of the teachers is not stated so clearly. There is no apology for a denominational stance, and the student is expected to practice evangelism. Aside from the mention of "evangelism" it would seem that these objectives deal more with the preparation of the person than with the preparation of a professional.

Curriculum. The theological course at Faculdade do ENA is based on the completed secondary course and the vestibular examination (see pp. 108, 110).

In the general area, the curriculum is practically identical to that of Faculdade do IAE (see pp. 140-42).

Davis (1977), former dean of the Faculdade do ENA, suggests that the number of hours required in biblical Greek (22.5) may well reflect the presence on the faculty of a specialist in biblical languages who considered the subject to be extremely important. The area of biblical studies as a whole (total 67.5 hours) corresponds well to that of other schools.

In the areas of theology, history, and practical theology, Catholic and Protestant theology, as well as the study of contemporary ideologies, and church and society are absent. Perhaps the geographical isolation of Faculdade do ENA may account for the apparent lack of contact with other trends of thought. The course in other religions taught in the department of pastoral theology deals with non-Christian religions. It would appear that this deficiency

would handicap pastors as they deal with the diverse peoples and religious groups of Brazil--Catholics, Evangelicals, Pentecostals, and Spiritualists of different kinds.

The areas of leadership and evangelism appear to be deficient (4.5 in leadership; 6 in evangelism), but this may be because the pastoral skills and evangelism practicums receive no academic credit. The Faculdade do ENA operates an experimental mission in which the students administer a minature conference, with its churches, schools, and activities. This student mission is very active and the students are required to participate in its varied activities--pastoral, evangelistic, administrative, youth leadership--during the four years of the course. According to Davis (1977) the number of academic credits fails to represent adequately the evangelistic thrust of the curriculum.

Colegio Adventista de Chile (CACH)

This institution, known in English as Chile Adventist College (CACH), was founded in 1906 as a Bible school. In 1921 the school moved from its former location to the present Mariposas Farm near Chillán. In 1976 there were eighty-four students enrolled in the theological course (Becerra, 1976).

Philosophy. No statement of philosophy was available.

Objectives. No formal statement of objectives was available. It would appear that CACH adheres to the statement of objectives produced in 1964 for the whole South American Division (see p. 137).

Curriculum. The Chile theological program is based on successful completion of secondary school (four years after eight of elementary school).

In the general area, CACH requires 13.5 hours of English, more than the Brazilian schools and SAU, Peru, and but little less than ISAT, Argentina. This similarity in requirements between CACH and ISAT may reflect the close association of the two schools; in fact, the last two presidents of CACH had previously spent several years on the faculty of ISAT.

The number of hours required in biblical studies is higher (66 hours) than that required by IAE, SAU, or ISAT, and only slightly lower than that required by ENA. In the Old Testament area, the coverage is not clear from the bulletin. Introduction to the New Testament, absent in name, appears to be covered by other New Testament courses. In the 1976 program, Hebrew was a recommended elective. In the 1977 program, it is no longer offered; the expatriate who was teaching the course left without being replaced (Itin, 1977). This points to the problem noted by Menegusso (1977), Davis (1977), and Itin (1977) of building a curriculum around the interests and abilities of existing faculty.

Both in the theological area and in the church and ministry area, there seems to be a lack of awareness of other churches, societies, and denominations. Unless this deficiency is covered in some way not made clear in the published curriculum, these areas would be weaker than they are in the other schools. The theological area has the lowest number (24) of hours of all the South American Division schools.

The church history sequence appears to be weak. This same low number of hours was noted in the program of the Baptist Seminary in Chile.

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Although the number of hours required in the area of church leadership is the lowest of any Seventh-day Adventist program (9 hours); however, the administration-organization requirement is the highest (7.5 hours) of any program. Students are required to participate during a minimum of two years in pastoral and evangelistic endeavors under the auspices of the Student Mission (Itin, 1977).

In the area of pastoral care, CACH carries out a unique plan whereby students not only learn the theory of healthful living (12 hours), but also become involved in community health care and nutrition. The school maintains a small dispensary where a physician directs the students in their health practicums. This program has been much appreciated by people living in the neighborhood of the school who have inadequate medical facilities and substandard living conditions. It has also provided a real-life practicum for students (Itin, 1977).

Chile College has the highest total (73.5 hours) number of credits in pastoral theology of any of the South American ministerial training programs. This emphasis on practical ministry may be closely related to the aggressive evangelism practiced by Seventh-day Adventist ministers in Chile and the fact that the Chile Union had the highest percentage of growth during the last five years (see table 23), in spite of serious political and economic turmoil.

Seminario Adventista Unión (SAU)

Seminario Adventista Unión (SAU), located at Ñaña, near the capital city of Lima, Perú, serves Perú, Bolivia, and Ecaudor. Known in English as Inca Union College, it had 114 theology students in 1976 (Manrique, 1976).

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Philosophy. The Prospecto (SAU, 1977) states that the educa-

tional philosophy of the Seminario Adventista Unión is founded on the

following concept of education (p. 7):

> True education means more than the pursual of a certain course of
> study. It means more than a preparation for the life that now is.
> It has to do with the whole being, and with the whole period of
> existence possible to man. It is the harmonious development of
> the physical, the mental, and the spiritual powers. It prepares
> the student for the joy of service in this world, and for the
> higher joy of wider service in the world to come. (White, 1903,
> p. 13)

Although undoubtedly applicable also to the courses offered

by the secondary school on the same campus, the adoption of this phi-

losophy, which stresses the harmonious development and the objective

of service, is reflected in the fact that physical education is

required of seminary students, and that requirements of church and

ministry include twelve quarters of practicum, for which no academic

credit is given.

The Prospecto also states that Seminario Adventista Unión

"fosters, among other things, coeducation, partial or total self-

financing of educational expenses, vegetarian diet, the combination

of work and study, and respect for authorities and love for God and

neighbor" (p. 7). The heavy stress on colporteuring, both for

financial support and for outreach, and the intense activity of the

Experimental Mission seem to agree with this affirmation.

Objectives. The objectives are basically those of the South

American Division (see p. 137). There are, however, three differ-

ences. Objective 1 adds specifically that these ministers are to be

prepared to serve "principally in the Inca Union of Seventh-day

Adventists" (p. 26). Objective 5, concerning the preparation of Bible

teachers is omitted. Perhaps present conditions make this objective less important than others. Objective 5 has been replaced by the following: "To offer theological orientation to Seventh-day Adventist professionals and university students" (p. 26). To some extent, this objective seems redundant, in view of what Objective 4 says (see p. 137).

Curriculum. The Seminario Adventista Unión course is based on a completed secondary cycle, which in Perú averages thirty-six class periods a week during the last four years (CEPAU, 1976, p. 17).

The ten hours of electives required by SAU have been put under the general heading because the Prospecto does not specify the area or areas from which these courses are to be chosen.

In the biblical studies area there appears to be a fairly good general coverage (64 hours). The langauge requirement is 18 hours of Greek.

The different areas of theology are well balanced (total 29 hours). The absence of philosophy may be due to the fact that it is taught in the last year of secondary school. The historical studies seem to be weaker (12 hours) than in other schools: Seventh-day Adventist history is omitted; church history has only 9 hours. Evidently, the local situation demands more attention be given to the present. Although there is no course on contemporary trends, it is to be noted that there are 6 hours in church and society and church and community; also, both Protestant and Catholic theology are taught.

In the area of pastoral theology the practical appears to supersede the theoretical. This is the only South American Division theological program to offer a 3-hour class in church finance and

also a 3-hour class in stewardship. There would seem to be a pre-occupation with the finances of the church. The only course in radio evangelism in the whole Division is also offered here. Perhaps this is to be understood in relation to the well established radio ministry in the Inca Union and the fact that in Perú, government regulations limit religious broadcasts to national speakers and producers.

Instituto Superior Adventista de Teología del Colegio Adventista del Plata (ISAT)

Located on rolling farmland in Entre Ríos, Argentina, River Plate College is the oldest of the South American Division schools. Besides the licentiate in Theology, Instituto Superior Adventista offers a combined course with the education department which, after six years, leads to a profesorado of philosophy, education, and theology. In 1976 there were 125 students in the licentiate program (Pérez, 1976). The library contains over 25,000 volumes.

Philosophy. No statement of philosophy was obtainable.

Objectives. With a slight change of order and one substitution, the objectives are those proposed by and for the South American Division colleges in 1964 (see p. 137).

Objective 6, in third place, may show an emphasis on the practical aspects of ministerial training. Instead of Objective 5, which deals with the training of Bible teachers, the following objective appears as Objective 4: "Offer the opportunity of acquiring spiritual and doctrinal understanding to those who plan to take further studies in non-Seventh-day Adventist universities" (ISAT, 1965). In view of the large number of Seventh-day Adventist young

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people taking university courses in Argentina, this is a well con-
sidered objective. In 1977 there were thirty-one students enrolled
in a one-year course designed to prepare students, doctrinally and
spiritually for the universities (Gullón, 1977).

The last time the statement of objectives was made public
in the Bulletin was 1965 (ISAT, 1965).

Curriculum. The theological course at ISAT is based on a
completed secondary school program (see table 27).

In the general area, the Spanish course required (4.5 hours)
covers writing and spelling. Eighteen hours of English are required;
this is the highest number of hours of English required by any South
American Seventh-day Adventist program. In part, this is because not
all secondary students have chosen to take English in their programs;
some have taken French. Also, the ISAT library has many books in
English, which the students are asked to use in preparation for
their classes, and when this author was asked to design an English
curriculum for the ministerial students in 1968, it was indicated
that students should learn to speak and write English, as well as to
read it.

It would appear that the 6 hours of biblical theology cover
both Old and New Testament theology. The total number of hours in
biblical studies is somewhat lower (58.5 hours) than in three other
schools, but still higher than the IAE requirements.

The total number of theology hours (37.5) represents almost
20 percent of the total number of hours required. The requirements
in this area are noticeably higher than they are at SAU or CACH.

The historical studies program is stronger (25.5 hours) than

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at SAU or CACH. The course taught in world history also deals with philosophy and theory of history.

The applied theology area appears to be weaker (only 42 hours) than in other schools. However, ISAT policy is that all ministerial students must participate in church leadership during the four years of their program, without academic credit. The first year students work with the young people's clubs; the second year they are involved in Sabbath School leadership and teaching; the third year they participate in public evangelism; and the fourth year, they take on pastoral responsibilities in nearby churches.

A very active experimental mission, in which the students themselves are in charge of several churches, has been functioning for several years. In early 1977 the students themselves held a series of evangelistic meetings during which some eighty persons were baptized (Belvedere, 1977).

Because the students do not receive academic credit for their practical theology activities, the number of hours in pastoral theology is low (42 hours) in comparison with other schools. The comparatively low (7.5 hours) number of credits in pastoral care may also reflect the evangelistic thrust of Seventh-day Adventist ministry in the South American Division.

On the other hand, the emphasis on theology, research, and history may be related to the fact that Argentina has one of the highest literacy rates, 91.6 percent in 1971 (Worldmark, 1976, p. 14) and the highest percentage of young people attending postsecondary schools, 20.66 percent (UNESCO, 1975, p. 101), in all of South America.

ISAT is the only school to require only 192 quarter hours and this limits the student to 16 credits per quarter.

Seventh-day Adventist Ministerial Training in the United States: A Comparison

In order to have a point of reference with which to compare the Seventh-day Adventist theological programs of the South American Division, a study was made of the requirements for graduation from the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

Because this study deals with professional education for ministry, the undergraduate prerequisites for seminary and the 135 quarter credits of the Master of Divinity program were taken as a whole. The total of 207 quarter hours is divided into the following areas: biblical studies, 84 credits; theology, 41 credits; history, 25 credits; and pastoral theology, 57 credits (AU, 1976-77). A student who comes to the seminary without having met the undergraduate religion requirements must take 30 seminary credits before he is admitted to the M.Div. program, and 4 credits of Greek without credit. Thus, his total program is 169 credits of professional ministerial education.

Summary

Seventh-day Adventist theological education in the South American Division is offered in four-year, postsecondary programs leading to a licenciado degree in the Spanish-speaking programs and a bacharelado in the Brazilian schools.

The number of credits required for graduation varies from a

high of 234 quarter credits at IAE, Brazil, to a low of 192 at ISAT, Argentina. Of these hours, all but 24 to 30 are in the areas of biblical studies, theology, history, and church and ministry. There are no general courses in sciences and very few in the humanities offered at the postsecondary levels.

The programs appear to have a similar content in all the schools, except the CACH, Chile, and SAU, Peru, seem to be a little weak in theology and history.

The differences in pastoral theology credits, from a high of 73.5 at CACH, Chile to a low of 42 at ISAT, Argentina do not reflect reality. In those programs that have the lowest number of hours in pastoral theology (ISAT, Argentina; SAU, Peru; ENA, Brazil), no academic credit is given for much of the practical work.

A comparison with the Seventh-day Adventist ministerial training program in the United States indicates that ministerial graduates of the South American Division programs have approximately the same professional preparation for ministry as do their United States counterparts. Only in the area of biblical studies do they have fewer hours of preparation.

CHAPTER VI

SURVEY RESULTS

This chapter presents the data concerning Seventh-day Adventist ministers as collected by means of the questionnaire described in chapter 3. It is divided into the following sections: (1) a discussion of the returns, (2) demographical data concerning the ministers, (3) descriptions of the churches pastored by the respondents, (4) amount of time spent in different activities by responding ministers, (5) past theological education of respondents, (6) present educational needs and aspirations, and (7) an evaluation of courses which might be offered at a future South American Division Seminary. The last six sections correspond to the six sections of the questionnaire.

In addition to numerical data, information obtained from administrators of the Church in South America, or other similar sources, will be included when it is considered important to the results of the study.

Returns

A total of five hundred questionnaires was sent out to ministers of the South American Division of the Seventh-day Adventist Church. These ministers were: (1) ministers working as church or district pastors or conference departmental directors reported to have finished a four-year postsecondary theological education program

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and have completed at least four years of service in the Seventh-day Adventist Church; (2) presidents of the twenty-eight conferences of the South American Division, regardless of academic preparation or years of service; (3) union presidents and departmental directors for education, ministerial association, and lay activities, regardless of academic preparation or years of service; and (4) division president and departmental directors for education, ministerial association, and lay activities.

The names and addresses of the local conference workers were obtained from the conference presidents. Each minister was then sent a questionnaire with a letter explaining the project.

Of these five hundred questionnaires, 346 were returned (69.2 percent). Of the 243 questionnaires sent to Spanish-speaking territories, 174 were completed and returned (71.6 percent). Of the 253 questionnaires sent to Portuguese-speaking fields, 169 were completed and returned (66.8 percent). Three of the four questionnaires sent to Division personnel were returned. The distribution of questionnaires sent and returned is summarized in table 30.

Completed questionnaires were returned by 3 South American Division personnel, 8 union administrators, 28 local conference administrators, 4 union departmental directors, 57 local conference departmental directors, 15 evangelists, 224 church pastors and 5 associate pastors, and 2 who claimed "other" positions. Of these 346 questionnaires, only 341 were available for use in the computer study. Four arrived after the material had been turned in to the Andrews University Computer Center; one was not completed correctly.

Table 31 shows a comparison of the number of respondents with

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TABLE 30

DISTRIBUTION OF QUESTIONNAIRES SENT AND RETURNED

	Sent	Returned	Percentage
Austral Union	89	71	79.8
Chile Union	46	41	89.1
Inca Union	108	62	57.4
Total Spanish-speaking fields	243	174	71.6
East Brazil Union	76	50	64.5
North Brazil Union	36	25	69.4
South Brazil Union	141	94	67.4
Total Portuguese-speaking fields	253	169	66.8
Division offices	4	3	75.0
Total for the Division	500	346	69.2

TABLE 31

NUMBER OF LICENSED OR ORDAINED MINISTERS IN EACH UNION COMPARED WITH NUMBER OF RESPONDENTS

	Ministers	Respondents	Percent
Austral Union	149	71	47.7
Chile Union	78	41	52.6
East Brazil Union	134	50	37.3
Inca Union	193	61	31.6
North Brazil Union	53	23	43.4
South Brazil Union	281	92	32.7
South American Division	901	341	37.8

the total number of licensed and ordained ministers in each union, (those who met the criteria of the population to be studied and those who did not). Information concerning licensed and ordained ministers was obtained from the Statistical Report (General Conference, 1976, p. 19).

Some facts suggest failure to receive a greater response was affected as much by problems with mail as by failure to respond to questionnaires received. For example, it was necessary to write the president of the North Coast Mission (Brazil) three times in order to obtain the addresses of the ministers. When an answer finally came, it stated that the previous letters had not been received.

In general, areas from which a lower percent of returns were received are those where administrators have experienced difficulties in communicating with their workers. In the Inca Union a short-wave set helps to maintain contact with ministers who would otherwise find it very difficult to communicate with headquarters.

In some areas, ministers living far from the larger centers receive mail infrequently, and not by regular mail service. In Bolivia the conference address was the only one given for several ministers. The returns from this mission were very poor, perhaps because they never received the letter and questionnaire.

Letters and notes which accompanied the returned question-naires indicated a high degree of interest in the study and possibility of further theological training. The first questionnaire that was returned came only ten days after having been mailed from Berrien Springs, from Punta Arenas, southernmost city of Chile.

Demographical Data

Data reported in this section, "Demographical Data," gives information regarding question 10: What are the characteristics of ministers surveyed as described by age, length of service, place of service and position?

Ordained and Unordained Ministers

Information summarized in table 32 shows that 256 of the 341 respondents (75.0 percent) indicated they were ordained ministers.

TABLE 32

NUMBER OF ORDAINED AND UNORDAINED MINISTERS IN
SPANISH AND PORTUGUESE-SPEAKING FIELDS

	Spanish		Portuguese		Division	
	No.	%	No.	%	No.	%
Ordained	114	65.9	139	84.2	256	75.1
Unordained	59	34.1	26	15.8	85	24.9
Total	173	100.0	165	100.0	341	100.0

As shown in table 33 the percentage of ordained ministers was highest in the North Brazil Union (95.6 percent) and lowest in the Austral Union (59.2 percent). The percentage of ordained ministers was higher in the Portuguese-speaking unions (84.2 percent) than in the Spanish-speaking unions 65.9 percent).

TABLE 33

NUMBER OF ORDAINED AND UNORDAINED RESPONDENTS
IN THE SIX UNIONS

	Austral Union		Chile Union		E. Brazil Union		Inca Union		N. Brazil Union		S. Brazil Union	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Ordained	42	59.2	29	70.7	43	86.0	43	70.5	22	95.6	74	80.4
Unordained	29	40.8	12	29.3	7	14.0	18	29.5	1	4.4	18	19.6
Totals	71	100.0	41	100.0	50	100.0	61	100.0	23	100.0	132	100.0

Age of Responding Ministers

Table 34 summarizes the information concerning the ages of responding ministers in the different language areas and the total division field. The largest number of responding ministers reported being between 31 and 40 years old (52.5 percent). Responding Brazilian ministers appear to be older (42.5 percent were over 40) than the Spanish-speaking ministers (only 27.8 percent reported being over 40).

Length of Service of Responding Ministers

Table 35 shows that the largest percentage (34.6 percent) reported having been in denominational service for between five and nine years. Another 30.5 percent stated that they had been serving the Seventh-day Adventist Church for ten to fourteen years. The Portuguese-speaking ministers had a noticeably higher percentage (37 percent) in the ten-to-fourteen year range than the Spanish-speaking ministers (24.9 percent). Of the total 7.3 percent reported 0 to 4 years of service.

By combining categories in table 36 it was seen that administrators and conference or union presidents, reported serving longer than any other group (75 percent reported having served more than fifteen years), the departmental directors had fewer years of service to their credit (30 percent had more than fifteen years of service), and the church pastors with tertiary-level degrees had served even less (only 10.8 percent had served more than fifteen years). The church pastors who had not finished a four-year postsecondary course

TABLE 34

AGE OF RESPONDING MINISTERS IN DIFFERENT
LANGUAGE AREAS

Age of respondents	Spanish-speaking		Portuguese-speaking		Division	
	No.	%	No.	%	No.	%
Between 21 and 30	29	16.8	12	7.3	41	12.0
Between 31 and 40	96	55.5	83	50.3	179	52.5
Between 41 and 50	34	19.7	58	35.2	93	27.3
More than 50	14	8.1	12	7.3	28	8.2
Totals	173	100.0	165	100.0	341	100.0

TABLE 35

YEARS OF DENOMINATIONAL SERVICE

Length of service	Spanish-speaking		Portuguese-speaking		Division	
	No.	%	No.	%	No.	%
0 to 4 years	20	11.6	5	3.0	25	7.3
5 to 9 years	62	35.8	56	33.9	118	34.6
10 to 14 years	43	24.9	61	37.0	104	30.5
15 to 19 years	32	18.5	25	15.2	57	16.7
20 years or more	16	9.3	18	10.9	37	10.9
Totals	173	100.0	165	100.0	341	100.0

TABLE 36

YEARS OF DENOMINATIONAL SERVICE AS RELATED
TO POSITIONS HELD

| Length of Service | Office Personnel | | Field Workers | |
	Presidents	Departmentals	College Grads	Nongrads
	No. %	No. %	No. %	No. %
0 to 4 years	. . . .	2 3.3	23 10.8	. . . .
5 to 9 years	4 11.1	18 30.0	94 44.1	. . . .
10 to 14 years	5 13.9	22 36.7	73 34.3	4 14.3
15 to 19 years	15 41.7	14 23.3	14 6.6	13 46.4
Over 20 years	12 33.3	4 6.7	9 4.2	11 39.3
Totals	36 100.0	60 100.0	213 100.0	28 100.0

had been working for the church for long years (35.7 percent had
served more than fifteen years).

In preparation for the survey, conference presidents were
asked to provide lists of ministers who were seminary-ready and had
completed four years of denominational service. The request seems to
have been clear, for several lists stated specifically that this
qualification was met by ministers whose names were submitted. How-
ever, when the questionnaires were returned, there were twenty-five
ministers who checked the response which indicated "0 to 4" years of
service.

Because of this discrepancy between the information provided
by the conferences and that given by the ministers on their question-
naires, a careful examination was made of each case. Of the group

that reported "0 to 4 years of service," two were conference departmental directors and two were already ordained. Of the 22 pastors, 18 reported being in charge of a church or a district with no other help. Only one of the 25 reported being an associate pastor. Thirteen had already taken graduate work since finishing their theological program. Consultation with former teachers and classmates of 16 of those who had reported "0 to 4 years of service" seemed to indicate that 14 had completed four years of service at the time of the survey. Three other names found in the 1973-1974 SDA Yearbook indicate that a total of 17 of the 25 could be considered as having met the experience requirement for those surveyed. One departmental director was credited with 8 years of service by his president, but marked "0 to 4 years."

Because names requested of the conferences were those of ministers who had at least four years of service, it is reasonable to assume that the discrepancy is at least in part due to misunderstandings. In spite of being reviewed several times by various persons, the questionnaire admittedly has a problem at this point. The response "0 to 4 years of service" could be interpreted so that a person who had completed four years of service, but less than five years would have made this response. This item would have been better as two items: "less than four years service" and "four years service."

Due to these circumstances, and after a careful examination of the responses of these ministers showed no meaningful differences from those of ministers who reported "5 to 9 years of service," it

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was decided to include these twenty-five respondents in the analysis
of the data.

Division into Four Groups

In table 36 the respondents have been divided into four
groups. This division has been used repeatedly in the analysis of
the returns. The total group of respondents was divided into two:
those who work in offices, and those who work in the field. The
first group is made up of conference and union presidents and con-
ference and union departmental directors. The academic qualifica-
tions of these workers was not taken into consideration for the
grouping because these are the men whose opinions strongly influence
policy making, regardless of their previous academic preparation.
The field workers, who constitute the bulk of the working force of
the church, are the evangelists and church or district pastors. This
study is directly interested in their educational needs and aspira-
tions.

Initially, this study was not designed to assess the needs of
ministers of the Seventh-day Adventist Church who had not completed
the four-year postsecondary theological education program. When the
ministers' responses were tabulated, it was discovered that twenty-
eight pastors with less than a four-year postsecondary academic pro-
gram had responded. Nineteen of them had completed the old two- or
three-year theological education program, when no other program was
available. Possibly this was understood to be sufficient to include
them in the list of qualified respondents.

After consultation with the researcher's doctoral committee

it was decided not to discard these twenty-eight pastors, but to examine their responses separately, where appropriate. Thus, differences of response between graduates and nongraduates could be noted, and the stated needs of the latter group might be used as a basis for developing continuing education to better prepare them for service.

Table 37 shows the distribution of 337 ministers in the four groups. The three division ministers were not included because they did not represent any union and could not be placed in either language group. One respondent who classed himself as an "itinerant preacher" was not included either.

TABLE 37

FOUR GROUPS OF WORKERS AS DETERMINED BY POSITION

Position	No.	%
Administrators	36	10.6
Departmental directors	60	17.5
Graduate church pastors, assistant pastors, and evangelists	213	62.5
Nongraduate church pastors, assistant pastors, and evangelists	28	8.2
Others (not included in four-group analysis)	4	1.2
Total	341	100.0

Positions Occupied by Respondents

Table 38 shows the distribution of the positions held by respondents. The majority were church pastors or assistant pastors

TABLE 38

POSITIONS OCCUPIED BY RESPONDENTS

Position	No.	%
Division personnel	3	.9
Union administrator	8	2.3
Conference administrator	28	8.2
Union departmental director	4	1.2
Conference departmental director	56	16.4
Evangelist	15	4.4
Church or district pastor	222	65.1
Associate church pastor	5	1.5
Totals	341	100.0

(66.6 percent). The next largest group was that of the local con-
ference departmental directors (16.4 percent).

Place of Service

The unions in which the respondents are currently serving are
indicated in table 39. The largest group was that of the South
Brazil Union (27.2 percent); the smallest was from North Brazil Union
(6.8 percent).

The Respondents' Churches

Data reported in this section, "The Respondents' Churches,"
gives information regarding question 11: How do the pastors sur-
veyed describe their congregations in terms of size, location, educa-
tion, and socio-economic level?

Church pastors and assistant pastors, whose work places them

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TABLE 39

UNIONS WHERE RESPONDENTS NOW SERVE

Union	No.	%
Austral Union	71	21.0
Chile Union	41	12.2
East Brazil Union	50	14.8
Inca Union	61	18.0
North Brazil Union	23	6.8
South Brazil Union	92	27.2
Totals	338	100.0

in direct contact with a church, were asked to answer seven questions concerning the size, location, and composition of their churches. Before this series of questions, the questionnaire asked those who were not district or church pastors to leave their spaces blank and go on to the next section. The administrators, departmentals and evangelists were not to asnwer these questions. The responses of 226 pastors or assistnat pastors concerning their churches are analyzed in this section.

Pastoral Assistance

Of the 226 pastors, 178 (79 percent) said there was no other pastor working in the same district. Table 40 shows that the number of those who reported another pastor working in their district was approximately the same in both language groups. Chile Union pastors reported the lowest percentage (63.3 percent) of pastors working alone in a church or district.

TABLE 40

PASTORAL ASSISTANCE BY UNION AND BY LANGUAGE GROUP

Language and Union	Number Working Alone	Percent
Spanish language group	91	79.1
Austral Union	42	84.0
Chile Union	19	63.3
Inca Union	30	85.7
Portuguese language group	87	78.3
East Brazil Union	29	82.9
North Brazil Union	11	78.6
South Brazil Union	47	74.6

Number of Churches and Companies in Pastoral District

Table 41 indicates that of the 226 respondents, pastors and evangelists, 45 percent reported that they were pastoring districts made up of two to five churches and companies. Just over one-fourth (26.5 percent) reported districts with six to ten churches and companies. A smaller group (14.2 percent) reported pastoring eleven to twenty churches and companies, and 7.5 percent of the respondents said they pastored more than 20 churches and companies. The smallest group of respondents (7.1 percent) reported pastoring only one church.

Data summarized in table 42 shows some variation among unions in the number of churches and companies per responding pastor. In the Austral Union, no one reported pastoring only one church and 86 percent of the responding ministers reported six to ten churches

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TABLE 41

NUMBER OF CHURCHES AND COMPANIES IN DISTRICT

Size of District	No.	%
Only one church	16	7.1
2 to 5 churches and companies	101	44.7
6 to 10 churches and companies	60	26.5
11 to 20 churches and companies	32	14.2
More than 20 churches and companies	17	7.5
Total	226	100.0

and companies in their districts. In the Chile Union, 16.7 percent reported having one church, and only 13.4 percent reported eleven or more churches and companies. In the East Brazil Union, no one reported pastoring only one church, 52.9 percent said they had six to ten churches and companies, and 23.5 percent reported eleven or more churches and companies. In the Inca Union, 17.1 percent of the responding pastors had only one church, 42.9 percent had two to five churches and companies, and 25.7 percent reported eleven or more churches and companies. The pastors of the North Brazil Union reported the largest districts: 28.6 percent said they had eleven to twenty churches and companies, and 35.7 percent reported more than twenty churches and companies. For the South Brazil Union, the mode (N=28) was six to ten churches, but 18 respondents (28.6 percent) reported pastoring eleven to twenty churches and companies.

TABLE 42

NUMBER OF CHURCHES AND COMPANIES PASTORED

Number of churches & companies	Austral Union		Chile Union		E. Brazil Union		Inca Union		N. Brazil Union		S. Brazil Union	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
One church	. . .	. . .	5	16.7	. . .	. . .	6	17.1	. . .	. . .	1	1.6
Two to five	4	8.0	16	53.2	8	23.6	15	42.9	3	21.4	16	25.4
Six to ten	43	86.0	5	16.7	18	52.9	5	14.3	2	14.3	28	44.4
Eleven to twenty	2	4.0	2	6.7	5	14.7	5	14.3	4	28.6	15	23.8
Twenty or more	1	2.0	2	6.7	3	8.8	4	11.4	5	35.7	3	4.8
Totals	50	100.0	30	100.0	34	100.0	35	100.0	14	100.0	63	100.0

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Number of Members in Pastoral District

Table 43 summarizes the number of members in pastoral districts. Just over half (50.9 percent) of the 226 respondents reported that they pastor a district which has between one and five hundred members. Over a third (35.8 percent) reported pastoring a district with more than five hundred but less than one thousand members. Ten percent reported a district with more than one thousand members. Of these only 48.7 percent also reported have another pastor working in their district.

In the Spanish-speaking unions, the greatest number of respondents reported pastoring churches with 100 to 500 members. A very small percentage of pastors had fewer than one hundred members. In the Portuguese-speaking unions, the majority of the pastors reported pastoring churches or districts with 500 to 1,000 members and no one reported being pastor of a church of less than one hundred members.

Size of Largest City within Pastoral District

Table 44 provides an overview of the size of the largest city within the district where the respondent worked.

The over-all response indicated that slightly over one-tenth (11.1 percent) of the pastors work in rural or semirural areas (population 0 to 20,000), whereas approximately three-fifths of the workers are in small to medium-size cities, and very few (6.2 percent) are in the largest urban centers.

TABLE 43

SIZE OF CONGREGATION

Location	Under 100		100-500		500-1,000		Over 1,000	
	No.	%	No.	%	No.	%	No.	%
Spanish-speaking fields	7	6.1	72	62.6	24	20.9	12	10.4
Austral Union	4	8.0	38	76.0	7	14.0	1	2.0
Chile Union	1	3.3	16	53.3	8	26.7	5	16.7
Inca Union	2	5.7	18	51.4	9	25.8	7	17.1
Portuguese-speaking fields			43	38.7	57	51.4	11	9.9
East Brazil Union	. . .	. . .	15	44.1	16	47.1	3	8.8
North Brazil Union	. . .	. . .	3	21.3	9	64.4	2	14.3
South Brazil Union	. . .	. . .	25	39.7	32	50.8	6	9.5
Total Division	7	3.1	115	50.9	81	35.8	23	10.2

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TABLE 44

SIZE OF CITIES WHERE RESPONDENTS WERE PASTORING

Population	No.	%
0 to 20,000	25	11.1
20,000 to 50,000	44	19.5
50,000 to 100,000	52	23.0
100,000 to 250,000	50	22.1
250,000 to 1,000,000	33	14.6
Over 1,000,000	14	6.2
No answer	8	3.5
Totals	226	100.0

Response by unions shown in table 45 shows the Inca Union pastors reported the most rural church (31.4 percent of respondents in cities smaller than 20,000) and the East Brazil Union pastors reported the most urban church (73 percent in cities with population between 50,000 and 1,000,000).

The low number of pastors reporting work in cities of more than one million inhabitants may be due to a problem in reporting. The largest South American cities (Buenos Aires and São Paulo) are in fact conglomerations of smaller towns, and the pastors may be reporting the population of the town or city where they work without taking into consideration the population of the megalopolis.

Socio-economic Level of Members

Table 46 shows the pastors perceived the socio-economic status of the majority of their church members to be of lower and middle class, with a few pockets of upper middle class members.

TABLE 45

SIZE OF CITIES WHERE RESPONDENTS WORK BY UNIONS

Population	Austral Union		Chile Union		E. Brazil Union		Inca Union		N. Brazil Union		S. Brazil Union	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
No answer	1	2.0	1	3.3	1	2.9	3	8.6	. . .	. . .	3	3.2
0 to 20,000	5	10.0	. . .	. . .	1	2.9	11	31.4	1	7.1	7	11.1
20,000 to 50,000	8	16.0	6	20.0	5	14.7	7	20.0	4	28.6	14	22.1
50,000 to 100,000	13	26.0	7	23.4	7	20.7	3	8.6	4	28.6	18	28.6
100,000 to 250,000	11	22.0	9	30.0	13	38.2	5	14.3	1	7.1	11	17.5
250,000 to 1,000,000	8	16.0	4	13.3	5	14.7	4	11.4	4	28.6	8	12.7
Over 1,000,000	4	8,0	3	10.0	2	5.9	2	5.7	. . .	. . .	3	4.8
Totals	50	100.0	30	100.0	34	100.0	35	100.0	14	100.0	63	100.0

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TABLE 46

SOCIO-ECONOMIC LEVEL OF MEMBERS AS SEEN BY PASTORS

Socio-economic Level	Spanish		Portuguese		Total	
	No.	%	No.	%	No.	%
Lower class	11	9.5	7	6.3	18	8.0
Lower middle class	33	28.7	41	36.9	74	32.7
Equally distributed between lower and middle	47	40.9	42	37.8	89	39.4
Middle class	23	20.0	18	16.3	41	18.1
High middle class	1	.9	3	2.7	4	1.8
Higher class	0	. . .	0	. . .	0	. . .
Totals	115	100.0	111	100.0	226	100.0

There was a marked difference between the two language groups.

As shown in table 47, responding pastors from different unions perceived their congregations to be from different socio-economic levels. Forty percent of Austral Union respondents reported congregations of middle and upper class; 27 percent of South Brazil Union repondents said their congregations were of middle or upper class. On the other hand few pastors from Inca and East Brazil unions (4 from each) felt the majority of their congregations could be classed as middle or upper middle class and no one from Chile or North Brazil unions marked either of these categories. More than half of the respondents from Chile and North Brazil (53.3 and 57.1, respectively) reported churches made up largely of lower class and lower-middle class people.

TABLE 47

SOCIO-ECONOMIC LEVEL OF CONGREGATIONS OF RESPONDENTS

Socio-economic level	Austral Union		Chile Union		E. Brazil Union		Inca Union		N. Brazil Union		S. Brazil Union	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Low	2	4.0	1	3.3	2	5.9	8	22.9	3	21.4	2	3.2
Lower middle	10	20.0	15	50.0	15	44.1	8	22.9	5	35.7	21	33.3
Low and middle	18	36.0	14	46.7	13	38.2	15	42.8	6	42.9	23	36.5
Middle	19	38.0	. . .	. . .	2	5.9	4	11.4	. . .	. . .	16	25.4
Upper middle	1	2.0	. . .	. . .	2	5.9	. . .	. . .	. . .	. . .	1	1.6
Totals	50	100.0	30	100.0	34	100.0	35	100.0	14	100.0	63	100.0

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Educational Level of Congre-
gations

The pastors were asked two questions designed to determine
the educational level of the congregations: (1) What percent of your
adult congregation understands the Sabbath School lesson? and
(2) What percent of young people of secondary-school age is going to
school? The answers to these two questions have been considered
separately.

Table 48 shows that the greatest number of responding pastors
(28.3 percent) believed that between 41 and 60 percent of the adult
members were intellectually capable of grasping the full meaning of
the Sabbath School lessons. Those who felt that 61 to 80 percent
of the members understood the concepts expressed in the lesson were
23.5 percent, whereas 25.2 percent said that only 21 to 40 percent of
the adult members were able to grapple with the ideas and concepts in
the lesson. The Spanish-speaking pastors reported their congrega-
tions more capable of understanding the Sabbath School lesson than
did the Portuguese-speaking pastors.

The analysis by unions reported in table 49 shows Austral
Union pastors felt their congregations were the most intellectually
capable, as based on the understanding of the Sabbath School lesson.
Sixty-two percent felt that more than 60 percent of their congrega-
tions grasped the concepts expressed in the Sabbath School lesson.
If the North Brazil sampling were larger, it could be said with con-
fidence that its pastors consider their congregations to be intel-
lectually the least capable of the division.

Another indicator used to examine the educational level of

TABLE 48

COMPREHENSION OF THE ADULT SABBATH SCHOOL LESSON

Percentage of Congregation Comprehending SS Lesson	Spanish		Portuguese		Division	
	No.	%	No.	%	No.	%
0 to 20	10	8.7	12	10.8	22	9.7
21 to 40	20	17.4	37	33.3	57	25.2
41 to 60	32	27.8	32	28.9	64	28.3
61 to 80	31	27.0	22	19.8	53	23.5
81 to 100	22	19.1	8	7.2	30	13.3
Totals	115	100.0	111	100.0	226	100.0

TABLE 49

COMPREHENSION OF SABBATH SCHOOL LESSON BY UNIONS

Percentage of members comprehending	Austral Union		Chile Union		E. Brazil Union		Inca Union		N. Brazil Union		S. Brazil Union	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
0 to 20	3	6.0	. . .	. . .	7	20.6	7	20.0	1	7.1	4	6.3
21 to 40	4	8.0	6	20.0	8	23.5	10	28.5	9	64.3	20	31.8
41 to 60	12	24.0	12	40.0	8	23.5	8	22.9	3	21.5	21	33.4
61 to 80	17	34.0	9	30.0	7	20.6	5	14.3	1	7.1	14	22.2
81 to 100	14	28.0	3	10.0	4	11.8	5	14.3	. . .	. . .	4	6.3
Totals	50	100.0	30	100.0	34	100.0	35	100.0	14	100.0	63	100.0

the church was the number of young people in school. The pastors were asked to indicate what approximate percentage of eligible young people were in secondary school. The responses summarized in table 50 show that the Spanish-speaking pastors indicated that a greater number of their young people were in secondary school than did the Portuguese-speaking pastors. Of 115 respondents from Spanish-speaking areas, 41 (35.7 percent) said that 61 to 80 percent of their young people were in secondary schools. Of the 111 Portuguese-speaking respondents, the largest group (30, or 27.1 percent) said that 21 to 40 percent of their young people were in secondary school.

The data reported in table 51 show that approximately two-thirds of the pastors from Austral and Chile Unions believed that 61 percent or more of their young people were in secondary school, whereas those who believed the same number were in school in the East Brazil Union were 38.3 percent of the respondents, and in the North Brazil Union no pastor reported more than 60 percent of the secondary-age people in school.

Report of College Graduate
Ministers Versus Noncollege
Graduates

Table 52, which compares the socio-economic level of the church as seen by graduate and nongraduate pastors indicates that graduate pastors reported higher socio-economic levels for their congregations than did nongraduates.

Data analyzed but not shown in tables indicate 8 percent of the graduates reported working in rural areas, whereas 28.6 percent of nongraduates reported the same. Of the 198 college graduates,

TABLE 50

PERCENTAGE OF YOUNG PEOPLE IN SECONDARY SCHOOL

Percentage Of Youth In Secondary School	Spanish		Portuguese		Division	
	No.	%	No.	%	No.	%
0 to 20	9	7.8	24	21.6	33	14.6
21 to 40	17	14.8	30	27.1	47	20.8
41 to 60	17	14.8	21	18.9	38	16.8
61 to 80	41	35.7	20	18.0	61	27.0
81 to 100	30	26.0	15	13.5	45	19.9
No answer	1	.9	1	.9	2	.9
Totals	115	100.0	111	100.0	226	100.0

TABLE 51

PERCENTAGE OF YOUNG PEOPLE REPORTED IN SCHOOL BY PASTORS

Percentage	Austral Union		Chile Union		E. Brazil Union		Inca Union		N. Brazil Union		S. Brazil Union	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
0 to 20	4	8.0	1	3.3	8	23.5	4	11.4	4	28.6	12	19.0
21 to 40	8	16.0	3	10.0	7	20.6	6	17.1	8	57.2	15	23.9
41 to 60	4	8.0	6	20.0	6	17.6	7	20.0	1	7.1	13	20.6
61 to 80	18	36.0	12	40.0	8	23.5	11	31.5	...	...	12	19.0
81 to 100	15	30.0	8	26.7	5	14.8	7	20.0	...	...	10	15.9
No answer	1	2.0	...	...	...	...	...	...	1	7.1	1	1.6
Totals	50	100.0	30	100.0	34	100.0	35	100.0	14	100.0	64	100.0

TABLE 52

SOCIO-ECONOMIC LEVEL OF CONGREGATIONS AS SEEN
BY GRADUATES AND NONGRADUATES

Level of Majority of Congregation	Graduates		Nongraduates	
	No.	%	No.	%
Lower class	13	6.6	5	17.9
Lower middle class	65	32.8	9	32.2
Equally distributed between lower and middle class	77	38.9	10	35.7
Middle class	39	19.7	2	7.1
Upper middle class	4	2.0	. . .	. . .
No answer	. . . . . .		2	7.1
Totals	198	100.0	28	100.0

20.6 percent were working in cities of more than 250,000 inhabitants, whereas only 7.2 percent of the 26 nongraduate pastors were working in the same size cities.

The nongraduate pastors reported larger districts. Whereas only 16.8 percent of college graduates reported having a district with more than ten churches and companies, 39.3 percent of the non-graduates reported the same. There was no noticeable difference in the size of the total congregation.

The nongraduates seem to be located in rural or deprived areas, which in turn would account for the lower socio-economic level and the lower educational level reported by them. Whereas 31.8 percent of the college graduates reported that under 40 percent of the adults in the congregation comprehend the Sabbath School

lesson, 53.8 percent of the nongraduates reported the same.

The nongraduate pastors reported fewer students in secondary school than the graduate pastors. According to 31.9 percent of the graduates and 39.4 percent of the nongraduates, less than 40 percent of their young people were in secondary school. On the other hand 45.1 percent of the college graduates reported 61 percent or more of the eligible young people in their churches as studying in secondary school, but only 35.7 percent of the nongraduates reported the same.

The Work of the Responding Minister

Data reported in this section, "The Work of the Responding Minister," give information regarding question 12: How do the ministers surveyed report the amount of time used for study and devotional activities, administrative work, and pastoral work, evangelism and outreach, and other activities?

In order to ascertain how much time the South American Division ministers spend in different activities, twenty-seven items were listed on the questionnaire with instructions to rate them from 0 to 5. A zero would mean that they never did that thing, and on the other end of the scale, a 5 would indicate they occupied at least fifteeen hours a week in that activity.

Although provision was made for entering nonanswers in a different way than the 0 to indicate nonperformance of any activity, it is possible that some respondents may have used the nonresponse as an indication that they did not do that work or perform that activity.

The scale on which ministers were asked to respond gave them the following choices:

0 to indicate nonperformance of any activity

1 to indicate that time spent weekly in that activity was less than two hours

2 to indicate that time spent on that activity was between three and five hours weekly

3 to indicate that time spent on that activity totaled between six and nine hours weekly

4 to indicate that time spent on that activity was between ten and fourteen hours weekly

5 to indicate that time spent on that activity exceeded fifteen hours weekly.

Because the minister was requested to reconstruct his activities carried out over a period of time, it is impossible to expect high precision. If one were to calculate the midpoint of each interval and then add that many hours for each category, it would be possible to have seventy-hour work weeks. This information does not propose to be a precise measurement, only an indication of trends.

Devotional and Study Activities of Responding Ministers

The devotional and study activities of respondents are summarized in table 53. The greatest number of ministers (42.2 percent) said they spent three to five hours weekly in personal devotions. An almost equally large group (35.5 percent) reported spending six to nine hours weekly in devotions.

TABLE 53

DEVOTIONAL AND STUDY ACTIVITIES OF
RESPONDING MINISTERS

Time Reported Weekly	Personal Devotions		Sermon Preparation		Study and Reading		Writing of Articles	
	No.	%	No.	%	No.	%	No.	%
0 hours	1	.3	. . .	. . .	. . .	. . .	192	56.3
0 to 2 hours	43	12.6	57	16.7	33	9.7	106	31.1
3 to 5 hours	144	42.2	143	41.9	105	30.8	22	6.4
6 to 9 hours	121	35.5	97	28.4	124	36.4	2	.6
10 to 14 hours	19	5.6	36	10.6	55	16.1	. . .	. . .
More than 15 hours	9	2.6	3	.9	20	5.8	. . .	. . .
No answer	4	1.2	5	1.5	4	1.2	19	5.6
Totals	341	100.0	341	100.0	341	100.0	341	100.0

For 41.9 percent of the responding ministers sermon preparation occupied from three to five hours weekly. Thirty-nine point nine percent took more time and 16.7 percent were able to get by with less than two hours for sermon preparation.

Of the total group of 341 ministers, 30.8 percent said they spent three to five hours weekly studying and reading. Another 36.4 percent reported spending six to nine hours a week reading and studying.

One hundred and ninety-two respondents (56.3 percent) reported that they never spent time writing articles. Only 7.0 percent of the group spent more than six hours a week in writing articles or other materials for the church publications.

Table 54, a comparison of the devotional habits reported by presidents, departmental directors, and pastors, shows that more pastors than presidents or departmental directors reported spending at least six hours weekly in private devotions.

As is shown in table 55, pastors also reported spending more time preparing sermons than did administrators or departmental directors. In the group of the graduate ministers, 13.6 percent of the respondents indicated that they spent ten to fourteen hours a week in the preparation of sermons and 35.7 percent reported spending six to nine hours weekly in this activity.

As table 56 shows, administrators reported spending approximately the same amount of time in study and reading as did the departmental directors. The pastors, both graduates and nongraduates, reported more study time (63.9 percent spent at least six hours a week studying and reading) than did the presidents (41.7 percent) or the departmental directors (45 percent).

Table 57 indicates that presidents and departmental directors reported more writing than pastors: two-thirds of them said they spent up to five hours weekly writing, whereas more than two-thirds of the pastors said they did not write at all.

Administrative Activities of
Responding Ministers

Table 58 presents the tabulation of response of ministers concerning administrative duties such as committee work, supervision of schools and of building programs, office work (correspondence, et cetera), and public relations activities.

Only 7.6 percent of the respondents spend no time in

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TABLE 54

A COMPARISON OF TIME SPENT IN DEVOTIONS BY PRESIDENTS, DEPARTMENTALS, AND PASTORS

Time Spent Weekly	Presidents		Departmentals		Pastors			
					College Grads		Nongrads	
	No.	%	No.	%	No.	%	No.	%
No answer	1	2.8	. . . . . .		3	1.4	. . . . . .	
No time	1	2.8	. . . . . .		. . . . . .		. . . . . .	
0 to 2 hours	6	16.6	9	15.0	22	10.3	4	14.3
2 to 5 hours	20	55.6	29	48.3	81	38.0	12	42.9
6 to 9 hours	6	16.6	21	35.0	87	40.9	7	24.9
10 to 14 hours	2	5.6	1	1.7	12	5.6	4	14.3
Over 15 hours	. . . . . .		. . . . . .		8	3.8	1	3.6
Totals	36	100.0	60	100.0	213	100.0	28	100.0

TABLE 55

TIME SPENT IN SERMON PREPARATION AS REPORTED BY PRESIDENTS, DEPARTMENTALS, AND PASTORS

Time Spent Weekly	Presidents		Departmentals		Pastors			
					Graduates		Nongrads	
	No.	%	No.	%	No.	%	No.	%
No response	1	2.8	2	3.3	2	.9	. . . . . .	
No time	. . . . . .		. . . . . .		. . . . . .		. . . . . .	
0 to 2 hours	16	44.4	24	40.0	13	6.2	2	7.1
3 to 5 hours	13	36.1	26	43.3	91	42.7	13	46.4
6 to 9 hours	6	16.7	4	6.7	76	35.7	10	35.8
10 to 14 hours	. . . . . .		4	6.7	29	13.6	2	7.1
Over 15 hours	. . . . . .		. . . . . .		2	.9	1	3.6
Totals	36	100.0	60	100.0	213	100.0	28	100.0

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TABLE 56

STUDY AND READING REPORTED BY PRESIDENTS,
DEPARTMENTALS, AND PASTORS

| Time Spent Weekly | Presidents | | Departmentals | | Pastors | | | |
					Graduates		Nongrads	
	No.	%	No.	%	No.	%	No.	%
No response	1	2.8	1	1.7	2	.9	. . . . . .	
No time	. . . . .		. . . . . .		. . . . . .		. . . . . .	
0 to 2 hours	6	16.6	12	20.0	10	4.7	5	17.8
3 to 5 hours	14	38.9	20	33.3	66	31.0	4	14.3
6 to 9 hours	11	30.6	18	30.0	86	40.4	8	28.6
10 to 14 hours	4	11.1	8	13.3	34	16.0	8	28.6
Above 15 hours	. . . . .		1	1.7	15	7.0	3	10.7
Totals	36	100.0	60	100.0	213	100.0	28	100.0

TABLE 57

WRITING REPORTED BY PRESIDENTS, DEPARTMENTALS,
AND PASTORS

| Time Spent Weekly | Presidents | | Departmentals | | Pastors | | | |
					Graduates		Nongrads	
	No.	%	No.	%	No.	%	No.	%
No response	5	13.9	3	5.0	6	2.8	4	14.3
No time	7	19.4	17	28.4	145	68.1	20	71.5
0 to 2 hours	18	50.0	33	55.0	53	24.9	2	7.1
3 to 5 hours	6	16.7	5	8.3	9	4.2	2	7.1
6 to 9 hours	. . . . . .		2	3.3	. . . . . .		. . . . . .	
Totals	36	100.0	60	100.0	213	100.0	28	100.0

TABLE 58

ADMINISTRATIVE ACTIVITIES OF RESPONDING MINISTERS
COMMITTEE AND OFFICE WORK, SUPERVISION OF
SCHOOLS AND BUILDING PROJECTS,
AND PUBLIC RELATIONS

Time Reported Weekly	Committees		School Supervision		Building Projects		Office Work		Public Relations	
	No.	%	No.	%	No.	%	No.	%	No.	%
No answer	15	4.4	31	9.1	29	8.5	8	2.4	19	5.6
No time	26	7.6	169	49.5	117	34.3	11	3.2	45	13.2
0 to 2 hours	202	59.2	96	28.1	67	19.7	119	34.9	192	56.3
3 to 5 hours	79	23.2	27	7.9	62	18.2	87	25.5	55	16.0
6 to 9 hours	18	5.3	8	2.4	27	7.9	29	8.5	20	5.9
10 to 14 hours	1	.3	3	.9	16	4.7	13	3.8	4	1.2
Over 15 hours	. . .	. . .	7	2.1	23	6.7	74	21.7	6	1.8
Totals	341	100.0	341	100.0	341	100.0	341	100.0	341	100.0

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committee meetings, over half (59.2 percent) reported spending under two hours a week in this activity. About one-half (49.5 percent) are not involved in school supervision, and over one-third (34.3 percent) did not report spending time supervising building projects. Over one-fifth of the respondents spend more than fifteen hours a week in office work; the largest group (34.9 percent) reported spending zero to two hours weekly in office work, answering mail, and other related activities. Public relations activities reportedly occupied at least a segment of time of all but 18.8 percent of the responding ministers.

A comparison of the administrative activities of presidents, departmental directors, and pastors shows that the greatest number in each category reported spending zero to two hours in committees and administrative meetings. One-fourth of presidents and graduate pastors reported spending three to five hours weekly in this type of meetings.

Pastors, both graduate and nongraduate, reported more involvement in school supervision than did departmental directors (except education directors) and presidents.

Departmental directors reported the least involvement in building projects (73.3 percent reported no time spent); approximately three-fourths of the pastors were involved to some degree in building projects, 16 percent of the graduate pastors said they spent ten hours or more weekly on building projects. Another 44.5 percent reported spending up to nine hours weekly on building projects. The nongraduate pastors were less involved in building.

Three-fourths of the presidents and two-thirds of the

departmental directors reported spending more than fifteen hours a week in the office. The largest percentage of pastors (47.7 percent) reported spending less than two hours a week on office work, although 34 percent informed they spent up to five hours a week on correspondence and office work.

Although in every group the greatest percentage reported spending less than two hours on public relations, 35 percent of the departmental directors reported spending more than three hours, and of this group ten percent said they spent more than ten hours a week in public relations activities.

Preaching and Church Attendance of Respondents

Table 59 summarizes the responses of ministers concerning the time dedicated to preaching and church attendance. The category most often chosen was that of three to five hours weekly.

Departmental directors reported more preaching than did presidents or church pastors. On the other hand, church pastors attended more hours of church meetings weekly than did departmental directors or presidents.

Pastoral Activities of Responding Ministers

Because the activities discussed under this heading are specifically those of church pastors, the activities of the 241 responding church pastors and evangelists were examined and appear summarized in table 60.

The majority of the pastors (53.9 percent) reported spending

TABLE 59

PREACHING AND CHURCH ATTENDANCE OF
RESPONDING MINISTERS

Time Reported Weekly	Preaching		Church Attendance	
	No.	%	No.	%
No answer	4	1.2	11	3.2
No time	. . .	. . .	7	2.1
0 to 2 hours	61	17.9	68	19.9
3 to 5 hours	169	49.6	147	43.1
6 to 9 hours	90	26.4	85	24.9
10 to 14 hours	11	3.2	20	5.9
Over 15 hours	6	1.7	3	.9
Totals	341	100.0	341	100.0

less than two hours a week working with the youth and Pathfinder clubs. Only 4.9 percent of the responding church pastors and evangelists reported spending six or more hours weekly in youth-related activities.

The work with university students is done in the South American Division in a special effort to give spiritual assistance to Seventh-day Adventist young people who are attending state universities. In those cities where there are universities, the church pastor is usually the chaplain to the students. According to the survey, 30.3 percent of the responding pastors were spending up to two hours weekly in this work. The 3.3 percent who spend more time than this may be located in centers with a large university population.

TABLE 60

PASTORAL ACTIVITIES OF RESPONDING CHURCH PASTORS, AND EVANGELISTS

Time Reported Weekly	Youth and Pathfinder		University Students		Visiting Members		Visiting Sick		Counseling		Lay Training		Health Education	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
No answer	11	4.6	14	5.8	5	2.1	7	2.9	10	4.1	13	5.4	19	7.9
No time	34	14.2	146	60.6	1	.4	9	3.7	3	1.2	20	8.3	61	25.3
0 to 2 hours	130	53.9	73	30.3	12	5.0	140	58.1	96	39.9	140	58.1	139	57.7
3 to 5 hours	54	22.4	5	2.1	26	10.8	67	27.8	101	41.9	47	19.5	20	8.3
6 to 10 hours	9	3.7	2	.8	51	21.2	13	5.4	22	9.1	18	7.5	2	.8
10 to 14 hours	3	1.2	1	.4	66	27.3	5	2.1	7	2.9	2	.8	. . .	. . .
Over 15 hours	. . .	. . .	. . .	. . .	80	33.2	. . .	. . .	2	.8	1	.4	. . .	. . .
Totals	241	100.0	241	100.0	241	100.0	241	100.0	241	100.0	241	100.0	241	100.0

The data showed that the pastoral activity which was most time consuming was the visiting of church members. Only 5 percent of the responding pastors and evangelists said that they used less than two hours a week in visiting church members. The largest group (33.2 percent) reported spending more than fifteen hours weekly in this activity.

Visiting the sick is an activity in which 93.4 percent of the pastors and evangelists reported participating; however, more than half the respondents said that they spent less than two hours a week seeing sick people.

A comparison of the pastoral activities of graduate and non-graduate pastors indicates that the graduate pastors spent more time with youth-related activities, whereas the nongraduates spent more time on pastoral visitation.

Although 94.7 percent of the pastors indicated that they spent time counseling, the graduates spent a greater time in this activity than did the nongraduates.

All except 14.9 percent of pastors and evangelists reported participating in the training of the laypersons of the church. Although the largest group (58.11 percent) reported spending less than two hours a week in lay training, nearly one-fifth (19.5 percent) said they spent three to five hours weekly in this activity. The non-graduate pastors were less involved in lay training and reported fewer hours dedicated to this activity.

The percentage of responding pastors and evangelists who reported being engaged in health education was 66.8. Of these, 57.7 percent spent less than two hours weekly.

A comparison of the pastoral activities of responding pastors and evangelists from the different unions showed some differences in emphasis. For example, Austral Union pastors reported more work with young people than any other union; those from East Brazil reported the least. Pastors from Austral and Inca Unions reported the most involvement in spiritual assistance to university students.

Although the visitation of church members occupies a good part of the pastors' time in all unions, it was less time consuming for responding pastors of the Inca and South Brazil Unions that for respondents from the other unions. Pastors from the Chile Union reported more hours of ministry to the sick than did pastors of other unions.

Pastors in the Austral and Chile Union reported more time spent in pastoral counseling than did pastors from the other unions. In each of the unions, the largest group of respondents indicated that they dedicated less than two hours weekly to the training of lay persons. Table 61 shows that in the different unions the percentage of respondents who reported spending six hours or more training lay persons varies from a high of 18.1 percent in the Inca Union to a low 3.4 percent in South Brazil Union.

The unions where greatest involvement in Health Education was reported were East and South Brazil (70 and 67.4 percent of responding ministers involved); however, most of these reported less than two hours weekly dedicated to Health Education.

Of the presidents, 33.3 percent reported limited involvement in lay training (30.6 percent reported 0 to 2 hours weekly; 2.8 percent reported 3 to 5 hours weekly). Of the departmental directors,

TABLE 61

PASTORS IN EACH UNION REPORTING MORE THAN
SIX HOURS WEEKLY SPENT IN LAY TRAINING

Union	Number	Percent of Respondents
Austral	10	14.1
Chile	5	12.1
East Brazil	3	6.0
Inca	11	18.1
North Brazil	3	13.1
South Brazil	4	3.4

45 percent reported up to five hours weekly in lay training, and

25 percent reported spending six or more hours in training laypersons

in the church.

Outreach Activities of Responding
Ministers

Because these activities are specifically those of the church

pastors, the activities of the 241 responding church pastors and

evangelists have been analyzed and are summarized in table 62.

Only 7.9 percent of the respondents reported that they did

not give Bible studies. Almost one-fourth of the pastors reported

spending more than fifteen hours a week in this activity. Along

with visiting members this appears to be one of the most time con-

suming of the church pastor's activities. There was no noticeable

difference in the number of hours reported by college graduates and

nongraduates.

Approximately one-fifth of the responding church pastors

TABLE 62

OUTREACH ACTIVITIES OF RESPONDING CHURCH PASTORS, AND EVANGELISTS

Time Reported Weekly	Bible Studies		Prison Work		Telephone Evangelism		Evangel. Meetings		Radio and Television		Five Day Plans	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
No answer	6	2.5	16	6.6	17	7.1	15	6.2	19	7.9	23	9.5
No time	2	.8	170	70.6	207	85.9	16	6.6	183	75.9	175	72.6
0 to 2 hours	18	7.5	52	21.6	14	5.8	101	41.9	35	14.6	35	14.6
3 to 5 hours	45	18.6	1	.4	2	.8	64	26.6	3	1.2	5	2.1
6 to 9 hours	72	29.9	2	.8	. . . . . .		32	13.3	1	.4	2	.8
10 to 14 hours	39	16.2	. . . . . .		. . . . . .		5	2.1	. . . . . .		1	.4
Over 15 hours	59	24.5	. . . . . .		1	.4	8	3.3	. . . . . .		. . . . . .	
Totals	241	100.0	241	100.0	241	100.0	241	100.0	241	100.0	241	100.0

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(21.6 percent) stated that they spent zero to two hours weekly in prison ministry; 70.5 percent reported no time spent in this work. A larger percentage (24.4) of the college graduates reported participation in this activity than of the nongraduates (10.7 percent).

Telephone evangelism involves 7.3 percent of the total group; all of these are college graduates.

Only 6.6 percent of the responding church pastors said they did not occupy time in public evangelistic meetings. The largest group (41.9 percent) reported spending an average of zero to two hours weekly in public evangelism. Over one-fourth (26.6 percent) reported spending from three to five hours weekly in public evangelistic meetings. The thirteen graduate ministers who reported spending more than ten hours weekly are full-time evangelists. More nongraduates than graduates (10.7 versus 6.0 percent) reported nonparticipation in evangelistic meetings.

Only 16.1 percent of the church pastors and evangelists are involved in the production of radio and television outreach programs. Of these, almost all (14.5 percent of the total) reported spending between zero and two hours weekly on radio and television programming. The nongraduates reported less participation than the graduates.

Approximately the same number of church pastors reported involvement in the leading of Five Day Plans to quit smoking (42; 17.4 percent) and said they worked with radio and television (39; 16.1 percent). Again the graduate pastors reported larger participation than the nongraduates. Of the departmental directors, 23.4 percent reported participation in radio and television and 26.7 percent reported participation in Five Day Plan programs.

A comparison of the outreach activities of the total group of ministers in the six unions indicated that in all unions the ministers spent a great deal of their time in giving Bible studies.

The ministers from Inca Union reported most involvement in prison work; 37.7 percent reported spending zero to two hours weekly in prison ministry. The lowest percentage of involvement in this work was found in the Austral Union (7 percent reported 0 to 2 hours weekly).

Although telephone evangelism is known to exist in the South Brazil Union (Telepaz), none of the respondents there reported being involved in this type of ministry. In the Chile Union, 17.1 percent reported involvement (0 to 2 hours) in telephone evangelism, and in the East Brazil Union 12 percent reported spending zero to two hours weekly, and one reported more than fifteen hours with Telepaz.

The responses tabulated included three evangelists from the Austral Union, two from Chile Union, one from East Brazil, one from Inca Union, and five from South Brazil. Their responses have probably weighted the total picture of evangelistic pursuits of the ministers. In the Brazilian unions only 8.7 percent (North Brazil) to 10.9 percent (South Brazil) of the ministers were not participating in giving evangelistic meetings. In the Inca Union 21.3 percent reported that they were not having evangelistic meetings. In all unions the category most often chosen was that of 0 to 2 hours weekly; there was, however, a large percentage also in the 3 to 5 hours weekly category.

The heaviest involvement in radio and television broadcasting and programming is in the South Brazil Union (22.8 percent partici-

pating) and the North Brazil Union (21.8 percent). Inca Union has

the lowest percentage (11.5) of ministers participating in radio and

television broadcasting.

The ministers of the South Brazil Union reported the highest

involvement in the preparation and presentation of Five Day Plans to

quit smoking (32.7 percent reported some participation; 5.5 percent

above the three hour per week level). The North Brazil Union minis-

ters reported a 26.2 percent involvement. The lowest percentage was

reported by Chile Union where only 7.3 percent of the ministers indi-

cated that they worked with the Five Day Plan.

Travel and Family Time of
Responding Ministers

Table 63 shows the amount of travel and family time reported

by ministers of the South American Division.

Because the responding ministers are occupied in such diverse

tasks, it was considered necessary to look at the travel time within

different groups. Departmental directors and church pastors reported

more time spent in traveling than presidents. Only 11.6 percent of

the pastors indicated that they did not need to spend time traveling

in order to do their work. The ministers from South Brazil and Chile

reported the greatest amount of travel time (49.9 and 48.8 percent,

respectively, reported six hours or more weekly).

The time spent in traveling is not only related to the loca-

tion of the pastor's church, but also to the type of transportation

he has. The ministers were asked to describe their transportation.

Of the total of 341, 223 (65.4 percent) said they had their own car.

Eighty-six (25.2 percent) reported that they depended on public

TABLE 63

TRAVEL AND FAMILY TIME OF RESPONDING MINISTERS

Time Reported Weekly	Travel		Family	
	No.	%	No.	%
No answer	32	9.4	16	4.7
No time	44	12.9	2	.6
0 to 2 hours	61	17.9	21	6.2
3 to 5 hours	72	21.1	109	31.9
6 to 9 hours	63	18.5	90	26.4
10 to 14 hours	45	13.2	54	15.8
Over 15 hours	24	7.0	49	14.4
Totals	341	100.0	341	100.0

transportation. Of the others (9.1 percent) ten indicated that their usual mode of transportation was a mixture of public and private transportation. Nine wrote in that they rode bicycles; seven used motorcycles, ten went on foot, one rode horseback, one took taxis, three used boats, and one was the captain of the mission launch Luzeiro IV on the Amazon River.

The percentage of ministers who own cars is higher in Brazil (80.6) than in the Spanish-speaking countries (50.9). The percentage of presidents who own cars (75 percent) is higher than that of church pastors who own cars (65.6 percent). This percentage, in turn, is higher than that of the departmental directors (58.3 percent) and the nongraduate church pastors (57.1 percent). The ministers in the Chile Union report the fewest cars (29.5 percent). However, data obtained does not demonstrate conclusively that those who depend on

public transportation spend more time traveling.

In general, the responding ministers did not report spending a great deal of time with their families, but 31.9 percent did report spending three to five hours a week with them. Those that indicated that they spent ten or more hours per week with their families were 30.2 percent. Differences among categories of workers and unions were negligible.

Past Theological Education of Responding Ministers

Data in this section, "Past Theological Education of Responding Ministers," present information regarding question 13: How do ministers perceive their past theological education in terms of usefulness of courses, courses which should be deleted, and courses which should be added?

Table 64 summarizes the responses to a request to choose the description which best suited their past educational experience; 242 of the 341 respondents (71 percent) said they had graduated from a four-year theology course at a Seventh-day Adventist postsecondary school. Another 3.2 percent had completed a degree, but not in theology, nor at a Seventh-day Adventist school. Forty respondents (11.7 percent) stated that they had a degree in theology and another one in some other area, granted by a state university. Forty-six respondents (13.5 percent) said they did not have a four-year post-secondary degree.

Although the percentage of graduates from the Seventh-day Adventist four-year theology program was the same for both language groups, a larger number of Spanish-speaking ministers reported

TABLE 64

ACADEMIC PREPARATION FOR MINISTRY OF RESPONDENTS

Preparation	Spanish		Portuguese		Division	
	No.	%	No.	%	No.	%
No postsecondary	9	5.2	8	4.8	17	5.0
2 or 3 yr SDA Theology	19	11.0	10	6.2	29	8.5
4 yr SDA theology	123	71.1	118	71.5	242	71.0
4 yr non-SDA university	3	1.7	7	4.2	11	3.2
SDA theology + university	17	9.8	22	13.3	40	11.7
Other	2	1.2	. . .	. . .	2	.6
Totals	173	100.0	165	100.0	341	100.0

having finished the two- or three-year theology program (11 versus 6.2 percent). In the Portuguese-speaking field there were more respondents who had degrees from a state university, either alone (4.2 percent) or in addition to a degree in theology from a Seventh-day Adventist College (13.3 percent).

Of the presidents, 22.2 percent reported having finished the two- or three-year theological postsecondary program, and 8.3 percent said they had finished no postsecondary program. Of the responding departmental directors, 11.6 percent said they had not completed a four-year postsecondary theological program.

Presidents and departmental directors were included in the population because of their influence in policy-making. However, it was found that 61.1 percent of the presidents and 83.4 percent of

the departmental directors have the necessary academic preparation to undertake graduate theological studies.

South American Division Colleges
from Which Respondents Graduated

Table 65 shows that of the total number of respondents, 322 (94.3 percent) graduated from one of the five postsecondary theological programs of the South American Division, either from the two- or three-year course, or from the four-year course. The largest group, 132 ministers (41 percent), graduated from Brazil College. The smallest, 29 respondents (9 percent), graduated from Northeast Brazil College.

TABLE 65

SOUTH AMERICAN DIVISION COLLEGES FROM WHICH
RESPONDENTS GRADUATED

College	Number	Percent of Graduates
Chile College (CACil)	37	11.5
River Plate College (CAP)	79	24.5
Northeast Brazil College (ENA)	29	9.0
Brazil College (IAE)	132	41.0
Inca Union College (SAU)	45	14.0
Totals	322	100.0

Evaluation of Past Theological
Studies

As this section studies the ministers' evaluation of past theological education obtained in Seventh-day Adventist schools, both the graduates of the four-year program and of the shorter programs

offered earlier have been included. The evaluation of both groups is based on the perceived usefulness of courses they took in the light of their ministerial experience.

In order to determine what parts of the theological curriculum, as it was offered in the five schools of the South American Division, were most useful, the respondents were asked to grade the usefulness of the thirty-five subjects which appear in the 1976 bulletins of the different schools as the basic courses of the theology curriculum. Each subject was graded on a three-point scale (1 = of little value; 2 = some value; 3 = great value.

Table 66 shows the percentage of respondents who gave each subject a grade of one, two or three, the mean for each subject and finally the standard deviation for each. The subjects that were judged to have been most useful were Daniel (M=2.90), Revelation (M=2.94), and public evangelism (M=2.91). Less value was attributed to journalism and public relations (M=2.03), biblical Greek (M=2.00), general philosophy (M=1.70), philosophy of history (M=1.72), and sacred music (M=2.08).

Presidents, departmental directors, and pastors did not perceive the same value for all subjects. For journalism and public relations the mean of the answers of the presidents was 1.78 (SD .61), whereas that of the departmentals was 2.13 (SD .64). On the other hand, pastors felt that biblical archeology has been useful (M=2.34 for college graduates and M=2.38 for nongraduates) and presidents saw it as being less useful (M=2.13). Graduate pastors found biblical Greek more useful (M=2.09) than did the presidents (M=1.65) and departmental directors (M=1.94). General philosophy and philosophy

TABLE 66

EVALUATION OF SUBJECTS IN THEOLOGICAL CURRICULA OF
RESPONDENTS SHOWING THE RELATIVE USEFULNESS
OR VALUE OF EACH SUBJECT

Subjects	1 %	2 %	3 %	Mean	SD
Research Methods	12	56	32	2.20	.64
National Language	07	31	62	2.56	.62
English	10	45	45	2.36	.64
Phil. Christ. Ed.	08	49	43	2.35	.63
Journalism and PR	17	62	21	2.03	.61
Prophetic Guidance	02	32	66	2.64	.52
History of the Bible	05	48	47	2.41	.59
Introduction to the OT	10	48	42	2.33	.64
Prophets	05	34	61	2.56	.59
Daniel	01	09	90	2.90	.31
Biblical Archeology	11	50	39	2.29	.65
Introduction to Gospels	10	49	41	2.31	.65
Epistles	02	35	63	2.61	.52
Revelation	00	06	94	2.94	.24
Biblical Greek	19	61	20	2.00	.63
Systematic Theology	04	35	61	2.57	.57
General Philosophy	39	53	08	1.70	.62
Science and Religion	03	42	55	2.52	.56
Church and World	13	52	35	2.21	.66
Church History	09	58	33	2.24	.61
Philosophy of History	37	53	10	1.72	.63
Non-Christian Religions	16	48	36	2.20	.69
Christian Denominations	16	52	32	2.16	.68
Pastoral Instruction	03	20	77	2.73	.52
Church Organization	05	40	55	2.65	.55
Personal Evangelism	02	20	78	2.75	.48
Youth Leadership	07	45	48	2.42	.61
Public Speaking	01	25	74	2.73	.46
Homiletics	02	35	63	2.60	.54
Sacred Music	17	58	25	2.08	.64
Pastoral Psychology	01	24	75	2.74	.46
Public Evangelism	01	08	91	2.91	.29
Evangelism Practicum	01	15	84	2.84	.40
Mobilization of Laymen	02	20	78	2.77	.46
Health Principles	06	42	52	2.46	.61

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of history were rated as not very useful by most respondents, but had a higher rating among nongraduate pastors (M=1.83 and M=1.87) than among departmentals (M=1.53 and M=1.61) or presidents (M=1.59 and M=1.64). Nongraduate pastors found personal evangelism more useful (M=2.93) than did all the others (M=2.70). Departmental directors tended to rate applied theology courses (for example, personal evangelism, M=2.8) higher than biblical studies (for example, introduction to the New Testament, M=2.13). See appendix B, table 89.

A comparison of the ratings given by graduates from the five schools of the South American Division shows the same trend as the total group. There are, however, a few exceptions to the general uniformity. Graduates from Inca Union College rate English fairly low (M=1.98), and biblical archaeology (M=2.09) lower than do graduates of other colleges. Graduates of Northeast Brazil College rate biblical Greek (M=2.31) higher than do the graduates of other colleges. Church and world received a lower rating from graduates of Inca Union College (M=1.97) and Brazil College (M=2.07) than from other graduates. Although philosophy of history received a rather low rating from all respondents, it was much higher among the Chile College graduates (M=2.07) than graduates of Inca Union College (M=1.55). Non-Christian religions received its lowest rating from graduates of Brazil College (M=1.90). These same respondents also felt that their course in Christian denominations had not been very useful (M=1.90). (See appendix B, table 90.)

A comparison of the ratings given the different subjects by respondents from the six unions shows the same trends seen in the responses of the total sample. Following are some exceptions noted.

The mean of the rating of journalism and public relations was 2.23 for Austral Union respondents and only 1.81 for East Brazil Union respondents. Prophets of the Old Testament received a mean rating of 2.16 in the South Brazil Union and of 2.77 in the East Brazil Union. Inca Union respondents gave a mean rating of 2.00 to church and world, whereas those from Austral Union gave a mean rating of 2.47. Christian denominations and non-Christian religions received a much higher mean rating ($M=2.54$ and $M=2.60$, respectively) in the Austral Union than in other unions (for example, $M=1.90$ and $M=1.89$, respectively, in East Brazil). See appendix B, table 91.

Suggested Deletions from Theological Curriculum

Each respondent was given the opportunity of writing the name of one or two subjects which he felt could well be deleted from the theological probram. Of the 322 graduates of the South American Division schools, 203 (63 percent) suggested no deletions. Thirty-five (10.9 percent) suggested one deletion, and 84 (26.1 percent) indicated that they thought it would be good to delete two subjects.

As shown in table 67, the subjects that were most often suggested for deletion were: general philosophy and philosophy of history, and to a lesser extent, church and society, biblical Greek. non-Christian religions, and Christian sects and denominations.

Suggested Additions to Theological Curriculum

The respondents were asked to write in as many as three courses they thought should be added to the curriculum, or which should be given more emphasis; the results are presented in table 68.

TABLE 67

SUBJECTS RESPONDENTS FEEL SHOULD BE DELETED
FROM THEOLOGICAL CURRICULUM

	Chile College	River Plate College	Northeast Brazil College	Brazil College	Inca Union College	Total	Percentage of Total Suggested Deletions
Respondents	37 (100.0%)	79 (100.0%)	29 (100.0%)	132 (100.0%)	45 (100.0%)	322	100.0
No deletions	26 (70.3%)	51 (64.4%)	18 (62.1%)	81 (61.4%)	27 (60.0%)	203	63.0
Delete 1 course	5 (13.5%)	16 (20.2%)	2 (6.9%)	7 (5.3%)	5 (11.1%)	35	10.9
Delete 2 courses	6 (16.2%)	12 (15.2%)	9 (30.1%)	44 (33.3%)	13 (28.9%)	84	26.1

Subject							
Research Methods	. . .	2	. . .	4	. . .	6	3.0
National Language	3	. . .	. . .	2	1	6	3.0
English	. . .	. . .	. . .	4	1	5	2.5
Phil. Christ. Ed.	1	. . .	1	. . .	. . .	2	1.0
Pub. Relations	1	2	1	2	. . .	6	3.0
Journalism	1	1	1	4	1	8	3.9
Spirit of Prophecy	. . .	1	. . .	. . .	. . .	1	0.5
History of Bible	. . .	1	. . .	. . .	1	2	1.0
Introduction to OT	. . .	1	1	2	. . .	4	2.0
Archaeology	. . .	. . .	. . .	. . .	1	1	0.5
Intro. Gospels	1	. . .	. . .	. . .	. . .	1	0.5
Epistles	. . .	. . .	. . .	1	. . .	1	0.5
Greek	. . .	3	. . .	7	. . .	10	4.8
Systematic Theo.	. . .	. . .	. . .	2	. . .	2	1.0
Gen. Philosophy	3	11	3	20	11	48	23.7
Science & Religion	. . .	. . .	1	1	. . .	2	1.0
Church & Society	1	3	3	1	5	13	6.4
Church History	. . .	2	. . .	. . .	. . .	2	1.0
Phil. of History	2	3	4	28	5	42	20.7
Non-Christ. Rel.	2	2	. . .	5	1	10	4.8
Christ. Denom.	1	1	2	6	. . .	10	4.8
Pastoral Ministry	. . .	1	. . .	1	. . .	2	1.0
Youth Ministry	. . .	1	2	2	3	8	3.9
Homiletics	. . .	. . .	1	. . .	. . .	1	0.5
Sacred Music	1	4	. . .	. . .	1	6	3.0
Lay Leadership	. . .	1	. . .	1	. . .	2	1.0
Health	. . .	. . .	. . .	2	. . .	2	1.0
Total deletions	17	40	20	95	31	203	100.0

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TABLE 68

SUBJECTS RESPONDENTS WISH ADDED OR EMPHASIZED
IN THEOLOGICAL CURRICULUM

	Chile College	River Plate College	Northeast Brazil College	Brazil College	Inca Union College	Total
Total respondents	37 (100.0%)	79 (100.0%)	29 (100.0%)	132 (100.0%)	45 (100.0%)	322 (100.0%)
No suggestions	9 (24.3%)	23 (29.1%)	7 (24.1%)	54 (40.9%)	10 (22.2%)	103 (32.0%)
1 suggestion	5 (13.6%)	9 (11.4%)	2 (6.9%)	14 (10.6%)	3 (6.7%)	33 (10.2%)
2 suggestions	6 (16.2%)	12 (15.2%)	4 (13.8%)	15 (11.4%)	9 (20.0%)	46 (14.3%)
3 suggestions	6 (16.2%)	12 (15.2%)	9 (31.0%)	44 (33.3%)	13 (28.9%)	140 (43.5%)
Subject						
Research Methods	. . .	. . .	. . .	1	1	2
National Language	. . .	. . .	. . .	2	2	4
English	3	. . .	. . .	4	. . .	7
Pedagogy	. . .	1	1	2	. . .	4
Ed. Administration	. . .	. . .	. . .	3	. . .	3
Religious Education	. . .	. . .	. . .	2	1	3
Phil. Christian Ed.	. . .	. . .	. . .	1	. . .	1
Physical Fitness	. . .	1	2	. . .	. . .	3
Planning and Building Church & School	2	4	1	8	. . .	15
Lettering, Drawing, Photography	2	2	. . .	1	. . .	5
Sound & Projection Equip.	1	1	1	3	1	7
Mechanics, Repairs, etc.	1	6	. . .	2	2	11
Agriculture	. . .	. . .	. . .	2	. . .	2
Typing	. . .	1	. . .	. . .	. . .	1
Nutrition	. . .	. . .	. . .	1	1	2
Health	3	5	. . .	. . .	2	10
Nursing and First Aid	1	6	1	3	4	15
Training for Wives	. . .	2	. . .	. . .	. . .	2
Natural Sciences	. . .	. . .	2	2	1	5
World History	. . .	. . .	. . .	. . .	1	1
General Knowledge	. . .	. . .	. . .	1	. . .	1
Bible	1	. . .	1	1	. . .	3
Biblical Hermeneutics	. . .	1	1	. . .	1	3

TABLE 68--Continued

Subject	Chile College	River Plate College	Northeast Brazil College	Brazil College	Inca Union College	Total
Biblical Exegesis	. . .	2	. . .	2	. . .	4
Biblical Chronology	2	1	. . .	1	1	5
Old Testament	. . .	. . .	2	. . .	. . .	2
Hebrew	2	3	1	10	3	19
New Testament	. . .	. . .	1	2	. . .	3
Greek	. . .	. . .	. . .	2	2	4
Doctrine of Christ	2	5	2	5	1	15
Doctrine of Holy Spirit	. . .	1	. . .	2	. . .	3
Righteousness by Faith	1	5	2	5	1	14
Doctrine of Atonement	4	3	6	2	3	18
Eschatology	2	10	4	11	8	35
Doctrine of Man	. . .	1	. . .	. . .	. . .	1
Revelation-Inspiration	. . .	2	. . .	. . .	1	3
Ethics	. . .	1	1	3	3	8
Science and Religion	. . .	. . .	. . .	1	2	3
Roman Catholic Theology	1	1	. . .	. . .	. . .	2
Ecumenism and Social Gospel	. . .	. . .	. . .	. . .	1	1
Charismatic Movement	. . .	1	1	9	. . .	11
SDA Theology	1	1	2	4	1	9
Spirit of Prophecy	1	1	1	4	2	9
SDA Church History	1	1	1	. . .	1	4
Contemporary Ideologies	1	5	. . .	1	2	9
Hist. Sab. & Sunday	. . .	2	1	2	. . .	5
Hist. Proph. Interpret.	. . .	. . .	. . .	2	1	3
Worship	. . .	2	2	2	. . .	6
Preaching and Sermon Preparation	1	2	1	. . .	1	5
Church Ad. & Organ.	7	14	2	19	5	47
Church Finances & Accounting	5	3	3	6	3	20
Church Standards & Policies	. . .	1	. . .	1	6	8

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TABLE 68--Continued

Subject	Chile College	River Plate College	Northeast Brazil College	Brazil College	Inca Union College	Total
Pastoral Ministry	2	3	1	7	2	15
Depts. of the Church: Welfare, SS, Stewardship	. . .	3	1	9	5	18
Youth Ministries	1	1	. . .	2	2	6
Lay Leadership & Training	2	3	1	5	1	12
Psychology	. . .	5	1	3	. . .	9
Pastoral Psychology	. . .	2	. . .	4	1	7
Pastoral Counseling	. . .	. . .	1	. . .	1	2
Marriage and Family	2	3	3	2	1	11
Sociology	1	2	. . .	3	2	8
Church and Society	. . .	. . .	1	2	1	4
Public Evangelism	2	3	1	4	1	11
Personal Evangelism	1	1	. . .	2	. . .	4
Child Evangelism	2	1	. . .	. . .	1	4
Health & Temperance Evangelism	2	1	1	. . .	1	5
Contemporary Denominations & Religious Groups	. . .	. . .	. . .	2	. . .	2
Communication; Mass Media	2	2	1	1	1	7
Voice and Diction	1	. . .	. . .	. . .	1	2
Leadership and Human Relations	. . .	1	2	4	3	10
Public Relations	. . .	1	. . .	1	. . .	2
Writing and Journalism	. . .	2	. . .	1	. . .	3
Sacred Music & Hymnology	. . .	. . .	. . .	1	. . .	1
Song Leading	5	2	1	1	. . .	9
Theology of Mission	. . .	3	. . .	. . .	. . .	3
Anthropology	. . .	. . .	. . .	. . .	1	1
Non-Christian Religions	. . .	. . .	. . .	2	. . .	2
Church Growth	. . .	1	. . .	. . .	. . .	1
Totals	68	138	58	191	90	545

Because the curriculum of the five Seventh-day Adventist theological programs in the South American Division formed the basis for questions related to past theological education, the responses of the 322 graduates from these schools have been analyzed here. Of the total number of respondents, 103 (32 percent) suggested no additions; 33 (10.2 percent) suggested one addition; 46 (14.3 percent) suggested two additions; 140 (43.5 percent) suggested three additions.

Table 69 presents a list of the subjects which were most often suggested as additions to the curriculum. Only those mentioned ten or more times have been named; the other suggestions are added together after the ten.

Church administration, organization, finance, and accounting are seen to be the most necessary additions to the curriculum. In the theological area, eschatology, atonement, Christology, and righteouesness by faith are considered to be the most needed additions. Hebrew was requested by nineteen persons.

Present Educational Needs and Aspirations

The fifth section of the questionnaire dealt with matters touching on the ministers' felt need for further education, their aspirations for future service, and their desire for advanced training.

Data reported in this section, "Present Educational Needs and Aspirations," relate to the information concerning question 14: What is the attitude of ministers surveyed towards advanced theological education as indicated by formal postgraduate education already undertaken, contact with people whose education makes them feel the need

TABLE 69

SUGGESTED ADDITIONS TO CURRICULUM MENTIONED
TEN OR MORE TIMES

Subject	Number of Mentions	Percentage of Total Suggestions
Church Administration & Organization	49	9.0
Biblical Eschatology	35	6.4
Church Finances & Accounting	20	3.7
Hebrew	19	3.5
Welfare, Stewardship	18	3.3
Doctrine of Atonement	18	3.3
Planning & Building of Church & School	15	2.8
Nursing and First Aid	15	2.8
Doctrine of Christ	15	2.8
Pastoral Ministry	15	2.8
Righteousness by Faith	14	2.6
Lay Leadership and Training	12	2.2
Charismatic Movement	11	2.0
Marriage and Family	11	2.0
Public Evangelism	11	2.0
Mechanics, Repairs, etc.	10	1.8
Health	10	1.8
Other suggestions	247	45.2
Total	545	100.0

for further study, and willingness to pay for additional theological
education?

Ministers were asked whether or not they had participated in
any continuing education, either by correspondence, at some univer-
sity, or by extension courses from Andrews University. Table 70

TABLE 70

CONTINUING EDUCATION REPORTED BY
RESPONDING MINISTERS

Responses	Spanish-speaking		Portuguese-speaking		Division	
	No.	%	No.	%	No.	%
None	. . . . . .		1	0.6	2	0.6
Have done continuing education	142	82.1	129	78.1	273	80.1
No continuing education	31	17.9	35	21.3	66	19.3
Totals	173	100.0	165	100.0	341	100.0

shows that of the 341 respondents, 273 (80.1 percent) said that they had taken further school work after graduation. The percentage was slightly higher in the Spanish-speaking fields (82.1 percent) than in the Portuguese-speaking field (78.1 percent).

More departmental directors reported having taken continuing education (85 percent) than did church pastors (79.8 percent), or presidents, of whom 75 percent reported that they had studied either by correspondence, at a university, or by extension course from Andrews University after beginning to work for the church.

As shown in table 71, the respondents who report the highest percentage of continuing education are in the Inca Union.

When asked how much contact they had with people whose education and training made them feel their need of a better preparation, 45.8 percent replied that they had a fair amount of contact with these people. Table 72 summarizes the amount of this contact.

TABLE 71

CONTINUING EDUCATION AFTER BEGINNING MINISTRY
AS DISTRIBUTED BY UNIONS

Union	No Answer		Affirmative		Negative		Totals	
	No.	%	No.	%	No.	%	No.	%
Austral	. . . . . .		50	70.4	21	29.6	71	100.0
Chile	. . . . . .		36	87.8	5	12.2	41	22.0
East Brazil	. . . . . .		39	78.0	11	22.0	50	100.0
Inca	. . . . . .		56	91.8	5	8.2	61	100.0
North Brazil	. . . . . .		17	73.9	6	26.1	23	100.0
South Brazil	1	1.0	73	79.4	18	19.6	92	100.0

TABLE 72

CONTACT OF RESPONDENTS WITH HIGHLY EDUCATED PEOPLE

Contact	Spanish-speaking		Portuguese-speaking		Division	
	No.	%	No.	%	No.	%
No answer	1	0.6	1	0.6	3	0.9
A lot	20	11.6	38	23.0	58	17.0
Some	94	54.3	61	37.0	156	45.8
Little	54	31.2	58	35.2	113	33.1
None	4	2.3	7	4.2	11	3.2
Totals	173	100.0	165	100.0	341	100.0

This feeling of educational inferiority was most often reported by departmental directors (25 percent said they had a lot of contact; 58.3 percent reported some contact) and least often by presidents (16.7 percent reported a lot of contact; 33.3 reported some); church pastors--graduates and nongraduates--were between the two groups.

A study of the responses indicated that there was no meaningful difference in the feelings of educational inferiority of ministers from different unions.

Personal Aspirations of Respondents

Table 73 shows the professional aspirations reported by the respondents. The largest group (39.6 percent) indicated that they wished to be outstanding church pastors; another 22.6 percent wished to be evangelists. The aspirations of both language groups were similar, except that more Portuguese-speaking ministers (7.9 percent) desired to be administrators than did the Spanish-speaking ministers (4.1 percent). On the other hand, Spanish-speaking ministers expressed their desire to be teachers more often than the Portuguese-speaking ministers (9.8 percent versus 5.5 percent).

The professional aspirations of presidents, departmental directors, and pastors are summarized in table 74. One-third of the presidents wished to be conference administrators, 30.5 percent said they would like to be church pastors, and none wished to be a departmental director. Of the departmental directors, nearly half (48.3 percent) indicated that they were content to be departmental directors; the next largest group (26.7 percent) wished to be church

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TABLE 73

PROFESSIONAL ASPIRATIONS OF RESPONDENTS

Profession	Spanish		Portuguese		Division	
	No.	%	No.	%	No.	%
No answer	1	0.6	3	1.8	5	1.4
Pastor	69	39.9	65	39.4	135	39.6
Evangelist	40	23.1	36	21.8	77	22.6
Departmental director	23	13.3	19	11.5	42	12.3
Conference adminis- trator	7	4.1	13	7.9	20	5.9
Union administrator	1	0.6	3	1.8	4	1.2
Division position	2	1.2	2	1.2	4	1.2
Teacher	17	9.8	9	5.5	26	7.6
Other positions	14	7.4	15	9.1	28	8.2
Totals	173	100.0	165	100.0	341	100.0

pastors. Of the church pastors, 44.4 percent wanted to be evange-
lists. The nongraduates were more inclined to be pastors (67.9 per-
cent indicated this category), and less inclined to be evangelists
(17.9 percent versus 32.4 percent of the college graduates marked
this category). Their responses would indicate that the nongraduate
pastors are the most contented with their present work.

Most Necessary Additional
Preparation

The ministers were asked what they considered to be the most
important preparation, and in what areas they felt they need more
training to help them be more effective in their present position.
The answers were classified into ninety categories and arranged in

TABLE 74

PROFESSIONAL ASPIRATIONS OF PRESIDENTS,
DEPARTMENTALS, AND PASTORS

Profession	Presidents		Departmentals		Pastors			
					Graduates		Nongrads	
	No.	%	No.	%	No.	%	No.	%
No answer	2	5.6	2	3.3	1	0.5	. . . . . .	
Church pastor	11	30.5	16	26.7	88	41.3	19	67.9
Evangelist	2	5.6	1	1.7	69	32.4	5	17.9
Departmental	. . . . . .		29	48.3	11	5.2	2	7.1
Conference administrator	12	33.3	2	3.3	6	2.8	. . . . . .	
Union administrator	2	5.6	. . . . . .		1	0.5	. . . . . .	
Division position	1	2.7	2	3.3	1	0.5	. . . . . .	
Teacher	2	5.6	3	5.1	19	8.9	2	7.1
Other	4	11.1	5	8.3	17	7.9	. . . . . .	
Totals	36	100.0	60	100.0	213	100.0	28	100.0

the order found in the Andrews University Seminary Bulletin (1976-
1977). A summary of what were felt to be important educational needs
is presented in table 75. Respondents from the Spanish-speaking
fields listed more areas (1.76 responses per respondent) where they
felt they needed more preparation than did the Portuguese-speaking
ministers (.96 responses per respondent).

TABLE 75

GREATEST FELT EDUCATIONAL NEEDS OF RESPONDENTS

Subject	Spanish	Portuguese	Division
National Language	1	1	2
English	6	5	11
Teaching, Pedagogy	8	7	15
Education Administration	4	1	5
Religious Education	3	1	4
Bible Teaching	3	. . .	3
Physical Fitness	1	. . .	1
Planning & Administering Building of Churches & Schools	3	3	6
Mechanics, Repairs	2	1	3
Health	1	1	2
Nursing and First Aid	3	. . .	3
Natural Sciences	. . .	1	1
World History	2	. . .	2
General Knowledge	2	1	3
Bible	3	2	5
Biblical Hermeneutic	1	. . .	1
Biblical Exegesis	2	3	5
Biblical Archeology	3	. . .	3
Biblical Chronology	. . .	1	1
Old Testament	1	. . .	1
Daniel	2	. . .	2
Hebrew	1	3	4
New Testament	1	. . .	1
Revelation	2	. . .	2
Greek	1	2	3
Systematic Theology	7	2	9
Doctrine of Christ	2	1	3
Doctrine of Holy Spirit	1	1	2
Righteousness by Faith	1	2	3
Atonement	1	1	2
Eschatology	3	4	7
Ethics	1	. . .	1
Philosophy	1	1	2
Science and Religion	4	3	7
Roman Catholic Theology	. . .	1	1
Ecumenism and Social Gospel	1		1
Charismatic Movement	. . .	1	1

TABLE 75--Continued

Subject	Spanish	Portuguese	Division
SDA Theology	10	4	15
E. G. White	3	1	4
SDA Church History	1	. . .	1
Contemporary Ideologies	4	1	5
Historical Prophetic Interpretation	1	. . .	1
Preaching	4	. . .	4
Church Administration & Organization	33	20	54
Church Finances & Accounting	2	5	7
Church Standards & Policies	1	. . .	1
Pastoral Ministry	19	9	28
Departments of the Church: Welfare, Stewardship	4	. . .	4
Youth Ministries	19	6	25
Lay Leadership and Training	18	11	29
Psychology: gral. and educ.	8	5	13
Pastoral Psychology	8	10	18
Pastoral Counseling	2	. . .	2
Marriage and Family	5	1	6
Church and Society	3	2	5
Public Evangelism	32	17	50
Personal Evangelism	2	. . .	2
Health and Temperance Evangelism	7	1	8
Contemporary Religions	1	. . .	1
Communications, Mass Media	3	7	11
Leadership and Human Relations	10	10	20
Public Relations	5	3	8
Writing and Journalism	5	2	7
Salesmanship	3	1	4
Sacred Music and Hymnology	1	. . .	1
Song Leading	4	. . .	4
Theology of Mission	6	. . .	6
Non-Christian Religions	1	. . .	1
Church Growth	1	. . .	1
Total write-ins	304	166	474
Responses per respondent	1.76	.96	1.39

Table 76 presents a list of those areas most often named as necessary for their work. Only those courses which represented at least 2 percent of the total response were included, hence the percentage does not add up to one hundred. The area most often named was that of church administration and organization, with a total of 54 mentions, in a total of 474 responses. Evangelism was in second place with 50 mentions (10.5 percent). Lay leadership and training (29 mentions), pastoral ministry (28 mentions) and youth ministries (25 mentions) were also considered to be important felt educational needs.

TABLE 76

MOST COMMONLY REPORTED EDUCATIONAL NEEDS

Subject	Spanish-speaking		Portuguese-speaking		Division	
	No.	%	No.	%	No.	%
Church Admin. & Organization	33	10.8	20	12.0	54	11.4
Evangelism	32	10.5	17	10.2	50	10.5
Lay Leadership	18	5.9	11	6.6	29	6.9
Pastoral Ministry	19	6.2	9	5.4	28	5.9
Youth Ministries	19	6.2	6	3.6	25	5.2
Leadership; Human Relations	10	3.3	10	6.0	20	4.2
Pastoral Psychology	8	2.6	10	6.0	18	3.8
Teaching, Pedagogy	8	2.6	7	4.2	15	3.2
SDA Theology	10	3.3	4	2.4	15	3.2
Psychology	8	2.6	5	3.0	13	2.7
English	6	2.0	5	3.0	11	2.3
Systematic Theology	7	2.3	. . . . . .		. . . . . .	

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The same concerns were expressed by both groups, but there was a difference of emphasis. The Spanish-speaking respondents expressed more of a need for Seventh-day Adventist and systematic theology than did the Portuguese-speaking ministers, who were most concerned with leadership, psychology, and teaching.

Table 77 shows a comparison of the expressed needs of presidents, departmental directors, and church pastors, who gave more responses per capita (1.44), and showed a wider variety of interests --administrative, theological, and practical--than did the first two groups.

For presidents, the first concern was administration and organization of churches (16 mentions); leadership and human relations followed (3 mentions). The eight highest ranking concerns of departmental directors were: youth ministries (9 mentions), church administration and organization (7 mentions), lay leadership and training, and leadership and human relations (6 mentions each), public evangelism, teaching and pedagogy, mass media and communications (5 mentions each), and salesmanship (4 mentions; all from directors of colporteurs in local conferences).

The greatest difference among the unions was the level of response. There were 1.87 written-in responses per respondent in the Austral Union and 0.88 responses from ministers in the East Brazil Union. When the responses are distributed into six categories (by union), the number of respondents and responses becomes so small that analysis is impractical.

Besides the answers that could be categorized, there were eight letters with comments and ideas on the most important

TABLE 77

A COMPARISON OF FELT EDUCATIONAL NEEDS OF PRESIDENTS,
DEPARTMENTALS, AND PASTORS

Subject	Presidents	Departmentals	Church Pastors	
			Graduate	Nongraduate
National Language	1	. . .	1	. . .
English	1	3	5	2
Teaching, Pedagogy	1	5	8	. . .
Education Administration	. . .	4	. . .	. . .
Religious Education	. . .	1	2	. . .
Bible Teaching	. . .	1	2	. . .
Planning & Building Churches & Schools	. . .	1	5	. . .
Mechanics, Repairs, etc.	. . .	1	1	1
Health	. . .	. . .	2	. . .
Nursing and First Aid	. . .	. . .	3	. . .
Astronomy	. . .	. . .	1	. . .
World History	. . .	. . .	2	. . .
General Knowledge	. . .	. . .	3	. . .
Bible	. . .	1	4	. . .
Biblical Hermeneutics	. . .	. . .	1	. . .
Biblical Exegesis	. . .	1	4	. . .
Biblical Archaeology	. . .	. . .	3	. . .
Biblical Chronology	. . .	. . .	1	. . .
Old Testament	. . .	1	. . .	. . .
Daniel	. . .	. . .	2	. . .
Hebrew	. . .	. . .	4	. . .
New Testament	. . .	1	. . .	. . .
Revelation	. . .	. . .	2	. . .
Greek	. . .	. . .	3	. . .
Systematic Theology	2	. . .	5	1
Doctrine of Christ	. . .	. . .	3	. . .
Doctrine of the Holy Spirit	. . .	. . .	1	1
Righteousness by Faith	. . .	. . .	2	1
Atonement	. . .	. . .	1	1
Eschatology	1	. . .	6	. . .
Ethics	. . .	1	. . .	. . .
Philosophy	. . .	. . .	1	1
Science and Religion	. . .	. . .	4	3
Roman Catholic Theology	. . .	. . .	1	. . .
Ecumenism and Soc. Gospel	. . .	. . .	. . .	1
Charismatic Movement	. . .	1	1	. . .
SDA Theology	. . .	1	12	. . .

TABLE 77--Continued

Subject	Presi-dents	Depart-mentals	Church Pastors Graduate	Nongraduate
E. G. White	1	1	1	1
SDA Church History	. . .	. . .	1	. . .
Contemporary Ideologies	. . .	. . .	4	. . .
Historical Prophetic Interpretation	. . .	. . .	1	. . .
Preaching	. . .	. . .	3	. . .
Church Administration & Organization	16	7	28	1
Church Finances and Accounting	2	. . .	4	. . .
Church Standards and Policies	. . .	1	. . . .	. . .
Pastoral Ministry	1	2	24	1
Departments of the Church: Welfare, Stewardship	. . .	2	1	1
Youth Ministries	. . .	9	15	1
Lay Leadership	. . .	6	21	2
General Psychology	. . .	3	10	. . .
Pastoral Psychology	1	2	10	5
Pastoral Counseling	. . .	1	1	. . .
Marriage and Family	. . .	. . . .	5	1
Church and Society	1	1	3	. . .
Public Evangelism	1	5	42	1
Personal Evangelism	. . .	. . . .	2	. . .
Health & Temperance Evangelism	. . .	2	5	1
Contemporary Religious Groups	. . .	. . . .	1	. . .
Communications; Mass Media	1	5	3	. . .
Leadership; Human Relations	3	6	11	. . .
Public Relations	1	1	5	1
Writing and Journalism	1	. . . .	4	1
Salesmanship	. . .	4	. . .	. . .
Sacred Music and Hymnology	. . .	. . .	. . . .	1
Song Leading	. . .	. . .	1	3
Theology of Mission	2	1	3	. . .
Non-Christian Religions	. . .	. . .	1	. . .
Church Growth	. . .	1	. . .	. . .
Total number of responses	37	83	307	35
Number of responses per respondent	1.02	1.37	1.44	1.25

educational needs of the ministers of the South American Division.

A conference president from North Brazil Union wrote

> It is urgent to think about a ministry that is better prepared
> for this hour. A great percentage of leaders of other denomi-
> nations are better prepared than many Adventist workers. We
> cannot be left behind. . . . Perhaps some of the same courses
> could be taught by correspondence so that those who could not
> go back to school could be greatly benefited.

A departmental director from one of the conferences of the

Austral Union feels that departmental directors need to take courses

to make them "more efficient."

> The departmental director can be a leader, a counselor of
> pastors, bearing inspiration to the leaders of the churches, a
> coordinator of all the activities in his line in all the field.
> For this he needs a specialized knowledge that he can generally
> acquire only after a good many years of work. . . . I can assure
> you that the field has had to tolerate a novice until I dis-
> covered the sacred ministry of the departmental director.

One pastor from the Austral Union wrote rather passionately

about the formalism of current graduates. His contention was that

the best preparation for ministry, which all ministers need, is to

know Christ personally. He ardently wished that the whole curricu-

lum of any future seminary should have "Christ as the center."

A city church pastor from South Brazil believes that "theo-

logical and doctrinal knowledge is somewhat superficial. It is

necessary to dig deeper to understand better the great Plan of Sal-

vation, discovering Christ on each page of the Bible to make Him

known to His people."

Another city pastor, this one from the Chile Union, said that

the study of the Bible should be emphasized, that new preachers need

to know their Bibles better "so they can give Bible studies. They

are well prepared in theology, but know little Bible."

Desire of Respondents for Further
Formal Study

The ministers were asked to express their desire for further study at the future South American Seminary. Their responses are summarized in table 78. Only 2.6 percent indicated that they did not wish to study further, whereas 41.4 percent indicated that they would study if part of their expenses were paid, and 27.5 stated that they would like to study even if none of their expenses were paid by their employers. Although the percentage of ministers who would like to pursue further studies is practically the same for both fields (91.3 for Spanish fields, 90.9 for Portuguese fields), the Spanish-speaking ministers indicated a greater willingness to pay for their own studies. Of the Portuguese-speaking ministers one-third indicated that they would study if all expenses were paid by their employers and only 21.2 percent would study even if they had to pay their expenses themselves. More than one-third of the Spanish-speaking ministers (34.1 percent) said they wanted to study even if they had to pay their own expenses and only 11 percent said they would study if all expenses were paid.

The greater willingness of Spanish-speaking ministers to pay for their own studies should not be considered indicative of a more comfortable financial situation, since the finances of the Brazilian ministers appear to be more adequate. More Brazilian ministers reported owning cars (80.6 percent) than did Spanish-speaking ministers (50.9 percent, see p. 203). In 1976 the ordained minister in Brazil was receiving US$407.94 per month, whereas his counterpart in the Chile Union received US$111.76, an average of US$198.39 in the

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TABLE 78

DESIRE TO STUDY AND WILLINGNESS TO PAY
FOR ADVANCED STUDIES

Responses	Spanish		Portuguese		Division	
	No.	%	No.	%	No.	%
No answer	2	1.2	2	1.2	5	1.5
Do not wish to study	4	2.3	5	3.0	9	2.6
Would study if all expenses were paid by employer	19	11.0	55	33.3	74	21.7
Would study if part of expenses were paid	80	46.2	60	36.4	141	41.4
Would study if none of expenses were paid	59	34.1	35	21.2	94	27.5
Other answers	9	5.2	8	4.9	18	5.3
Totals	173	100.0	165	100.0	341	100.0

Austral Union, and US$236.92 in the Inca Union (SAD, 1976).

Several ministers wrote in other answers, such as, "I am 58 years old," or "I have six children," or "I have no savings," thus indicating that age of respondent, family responsibilities, and financial considerations were factors to be taken into account before deciding to continue one's education.

Table 79 compares the attitudes of presidents, departmental directors, and church pastors toward further study. The nongraduates expressed the least desire to study at a future Latin American Seminary (17.9 percent said they did not wish to study), perhaps realizing that their age (82.1 percent of them are more than 40 years old) and

TABLE 79

ATTITUDE OF PRESIDENTS, DEPARTMENTALS, AND PASTORS TOWARDS FURTHER STUDY AT FUTURE SEMINARY

	Presidents		Departmentals		Pastors			
					College Grads		Nongrads	
	No.	%	No.	%	No.	%	No.	%
No answer	3	8.3	1	1.7	1	0.5	. . .	. . .
Do not wish to study	1	2.8	. . .	. . .	3	1.4	5	17.9
Would study if all expenses were paid	8	22.2	12	19.9	40	18.7	12	42.8
Would study if part of expenses were paid	18	50.0	28	46.7	90	42.3	4	14.3
Would study if none of expenses were paid	4	11.1	16	26.7	68	31.9	5	17.9
Other answers	2	5.6	3	5.0	11	5.2	2	7.1
Totals	36	100.0	60	100.0	213	100.0	28	100.0

lack of academic preparation makes it difficult to continue their education. Although graduate church pastors and departmental directors expressed a similar desire to continue their education with partial assistance or without financial help (74.2 percent of pastors and 73.4 percent of departmental directors), 31.9 percent of the pastors indicated that they would be willing to face the expenses alone, and 26.7 percent of the departmental directors said the same. Of the presidents, only 11.1 percent indicated that they would study even if there were no financial assistance.

<u>Desirability of Degree After</u>
<u>Completing Advanced Studies</u>

Table 80 summarizes the responses concerning the desirability of having a degree for further theological studies. Asked if advanced studies should lead to a degree, 31.4 percent said that this should definitely be; 37.2 percent said it would be preferable. Seventy-three and four-tenths percent of Portuguese-speaking ministers said that a degree was necessary or preferable, whereas 64.2 percent of the Spanish-speaking ministers said the same.

A comparison of the attitudes of presidents, departmental directors, and pastors on the matter of the granting of a degree (table 81) shows that the presidents were less emphatic about the need for a degree (38.9 percent said it was not really necessary); only 26.7 percent of departmentals and 23.5 percent of graduate pastors shared this view.

A comparison of the attitudes of the ministers of the different unions appears in table 82. The ministers from East Brazil were the most insistent on having a degree (52 percent indicated it was absolutely necessary). The ministers from all the unions show a definite preference for a course that will lead to a degree.

Curricular Offerings of Future Seminary

The last part of the questionnaire dealt with the curriculum of the future graduate theological program in the South American Division. Data reported in this section, "Curricular Offerings of Future Seminary," give information related to question 15: how do ministers surveyed perceive proposed subjects of a graduate program in theological education in terms of importance?

TABLE 80

DESIRABILITY OF DEGREE FOR ADVANCED
THEOLOGICAL STUDIES

	Spanish		Portuguese		Division	
	No.	%	No.	%	No.	%
No answer	. . .	. . .	6	3.6	7	2.1
Degree absolutely necessary	40	23.1	66	40.0	107	31.4
Degree preferable	71	41.1	55	33.3	127	37.2
Degree not indis- pensable	59	34.1	31	18.8	90	26.4
Degree not desired	3	1.7	7	4.2	10	2.9
Totals	173	100.0	165	100.0	341	100.0

TABLE 81

DESIRABILITY OF DEGREE FOR ADVANCED
THEOLOGICAL STUDIES

	Presidents		Departmentals		Pastors			
					College Grads		Nongrads	
	No.	%	No.	%	No.	%	No.	%
No answer	3	8.3	1	1.7	2	0.9	1	3.6
Degree absolutely necessary	6	16.7	19	31.6	70	32.9	11	39.3
Degree preferable	13	36.1	23	38.3	82	38.5	7	25.0
Degree not indis- pensable	14	38.9	16	26.7	50	23.5	9	32.1
No degree desired	. . .	. . .	1	1.7	9	4.2	. . .	. . .
Totals	36	100.0	60	100.0	213	100.0	28	100.0

TABLE 82

A COMPARISON OF ATTITUDES TOWARD DEGREES IN THE DIFFERENT UNIONS

	Austral Union		Chile Union		E. Brazil Union		Inca Union		N. Brazil Union		S. Brazil Union	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
No answer	. . .	. . .	. . .	. . .	2	4.0	. . .	. . .	2	8.7	2	2.2
Degree absolutely necessary	14	19.7	8	19.5	26	52.0	18	29.5	8	34.8	32	34.8
Degree preferable	31	43.7	20	48.8	11	22.0	20	32.8	10	43.5	34	37.0
Degree not indispensable	23	32.4	13	31.7	10	20.0	23	37.7	2	8.7	19	20.6
Degree not desirable	3	4.2	. . .	. . .	1	2.0	. . .	. . .	1	4.3	5	5.4
Totals	71	100.0	41	100.0	50	100.0	61	100.0	23	100.0	92	100.0

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Evaluation of Possible Curricular Offerings

Respondents were presented with a list of thirty-seven courses, the names of which had been taken from the Seventh-day Adventist Theological Seminary Bulletin (1976-1977) and from additions suggested by the pilot study. Table 83 shows the evaluation of this list by the respondents. Ministers were asked to grade the courses on the following scale: 1 = little value; 2 = some value; 3 = great value. The percentage of respondents who indicated each category is given together with the mean (calculated without zeros) and the standard deviation.

The subjects considered to be of most value were righteousness by faith (M=2.90), doctrine of the atonement (M=2.81), doctrine of Christ (M=2.80), evangelism (M=2.80), biblical eschatology (M-2.73), and lay leadership training (M=2.65). Of least value to the respondents were Latin American church history (M=1.81), biblical Hebrew (M=1.87), church and society (M=1.94), Catholic theology (M=1.96), church growth (M=1.96), and doctrine of man (M=1.98).

A comparison of the evaluation made by presidents, departmental directors, and pastors showed that, in general, the nongraduate pastors tended to rate subjects higher than any other group.

Presidents gave biblical exegesis a lower rating (M=2.19) than any other group (graduate pastors gave M=2.50). The same happened with biblical Hebrew (presidents' M=1.67; graduates' M=1.93). On the other hand, presidents gave church administration a higher rating (M=2.65) than did the pastors (M=2.53).

Departmental directors tended to rate theology courses as

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TABLE 83

EVALUATION OF POSSIBLE CURRICULAR OFFERINGS

Subjects	1 %	2 %	3 %	Mean	SD
Biblical Theology	08	37	55	2.47	.64
Biblical Exegesis	07	42	51	2.45	.62
Hebrew	31	50	19	1.87	.69
Doctrine of Man	25	52	23	1.98	.69
Doctrine of Christ	02	17	81	2.80	.44
Doctrine of the Church	07	45	48	2.40	.63
Doctrine of Atonement	01	16	83	2.81	.42
Revelation-Inspiration	07	47	46	2.38	.62
Biblical Eschatology	03	22	75	2.73	.50
Righteousness by Faith	00	10	90	2.90	.31
Latin American Church History	33	53	14	1.81	.66
SDA Church History	13	45	42	2.29	.68
Contemporary Theology	16	47	37	2.22	.70
Catholic Theology	25	54	21	1.96	.68
History of Sabbath & Sunday	08	31	61	2.53	.64
Contemporary Ideologies	19	51	30	2.10	.69
Pastoral Counseling	06	30	64	2.58	.60
Preaching	06	27	67	2.62	.59
Marriage Counseling	09	49	42	2.33	.64
Family Problems	08	39	43	2.35	.63
Pastoral Problems	06	40	54	2.47	.61
Worship	11	46	43	2.32	.67
Church Administration	05	35	60	2.54	.59
Church and Society	25	55	20	1.94	.66
Evangelism	02	16	82	2.80	.45
Theology of Mission of Church	14	49	37	2.23	.68
Church Growth	27	51	22	1.96	.70
Ministry of Health	10	45	45	2.35	.65
Nutrition	13	48	39	2.26	.68
Health Evangelism	11	43	46	2.34	.67
Lay Leadership	05	26	69	2.65	.57
Psychology of Character Development	15	50	35	2.20	.68
Religious Education	18	53	29	2.10	.68
Audiovisuals	14	42	44	2.30	.70
Planning Churches and Schools	11	52	37	2.26	.64
Mass Media for Evangelism	09	34	57	2.49	.65
Social Psychology	19	49	32	2.14	.71

slightly less useful than did the graduate pastors. On the other hand, they rated practical subjects such as preparation of audio-visuals and church administration as slightly more useful than did the graduate pastors. However, the differences between these groups are minimal.

The mean rating given to possible curricular offerings by the graduate pastors was approximately that given by the total group of respondents. The greatest difference was observed in the rating of contemporary theology (graduates' M=2.30 versus general M=2.22) and church and society (graduates' M=2.01 versus general M=1.94).

The most noticeable discrepancies among groups were those related to biblical exegesis with a mean of 2.19 for the presidents, and 2.50 for the graduate pastors and ministry of healing, with a mean of 2.18 for the presidents and 2.63 for the nongraduate pastors. Nutrition was assigned a mean of 1.97 by the presidents and 2.46 by the nongraduate pastors. Preparation of audiovisuals rated a mean of 1.94 from the presidents and a mean of 2.45 from the departmental directors. Table 92 in appendix C contains the data on which this description is based.

Suggestions for Additional
Courses

In addition to asking the respondents for an evaluation of the thirty-seven courses listed, the questionnaire asked them to write in the names of as many as two courses they felt should be added to the graduate program. The complete tabulation of these written-responses is given in table 84.

TABLE 84

SUGGESTED ADDITIONS TO LIST OF COURSES TO BE
OFFERED AT FUTURE SEMINARY

Subject	Spanish-speaking	Portuguese-speaking	Division
National Language	. . .	2	2
English	3	1	4
Teaching, Pedagogy	2	1	2
Bible Teaching	2	. . .	2
Physical Fitness	1	. . .	1
Planning and Administering Building of Churches and Schools	. . .	4	4
Sound and Projection Equipment	1	. . .	1
Mechanics, Repairs, etc.	1	. . .	1
Nursing and First Aid	3	1	4
Classes for Wives	. . .	1	1
Biblical Hermeneutics	3	. . .	3
Biblical Archeology	4	. . .	4
Biblical Chronology	1	1	2
Daniel	. . .	1	1
Hebrew	. . .	1	1
Revelation	. . .	1	1
Greek	1	2	3
Doctrine of God	1	. . .	1
Doctrine of the Holy Spirit	4	2	6
Ethics	4	1	5
Logic	. . .	1	1
Science and Religion	2	. . .	2
Ecumenism and Social Gospel	4	. . .	4
Charismatic Movement	. . .	3	4
E. G. White	2	. . .	2
Church History	3	. . .	3
Church Finances and Accounting	5	1	6
Church Policies and Standards	1	1	2
Stewardship	3	4	7
Youth Ministries	4	6	10
Psychology	1	. . .	1
Pastoral Psychology	1	2	3
Sociology	1	1	2
Personal Evangelism	. . .	1	1
Child Evangelism	2	. . .	2
Voice and Diction	1	1	2
Leadership and Human Relations	6	4	10
Public Relations	3	. . .	3
Writing and Journalism	3	. . .	3
Sacred Music and Hymns	. . .	1	1
Song Leading	3	1	4
Anthropology	1	. . .	1
Non-Christian Religions	. . .	1	1
Total responses	77	47	124
Number of responses per respondent	0.45	0.28	0.36

The suggestions most often offered were the following: youth ministries (10 mentions), leadership (10 mentions), stewardship (7 mentions), church finance (6 mentions), doctrine of the Holy Spirit (6 mentions), and ethics (5 mentions).

Table 85, which tabulates the additions most often suggested by the two language groups, shows the additions suggested by Spanish- and Portuguese-speaking ministers. The ranking and number of mentions for each subject are given.

TABLE 85

MOST-OFTEN SUGGESTED ADDITIONS TO FUTURE
SEMINARY CURRICULUM

Spanish-speaking Ministers	Portuguese-speaking Ministers
1. Leadership and Human Relations (6)	1. Youth Ministries (6)
2. Church Finances (5)	2. Stewardship (4)
3. Youth Ministries (4)	3. Leadership (3)
4. Ecumenism & Social Gospel (4)	4. Planning & Building Churches & Schools (3)
5. Ethics (4)	5. Charismatic Movement (3)
6. Doctrine of the Holy Spirit (4)	
7. Biblical Archeology (4)	

A comparison of the additions suggested by presidents, departmentals, and pastors shows that presidents and departmentals were most interested in courses in leadership, communications, and church finances, whereas the greatest number of pastors voted for youth ministries (6), doctrine of the Holy Spirit (5), and biblical

archeology (4). The interests of the pastors were varied: from stewardship and sacred music to archeology and eschatology.

The Seven Courses Preferred by Respondents

In the last seven questions of the questionnaire, respondents were asked to select from the thirty-seven courses listed as possible curricular offerings at the future seminary those seven which they would take if they could take no others. They were asked to place the number of these courses in the seven blanks, in the order of importance in which they perceived them.

The results were treated in two ways. First, the number of times which a given subject was mentioned, regardless of ranking, was tallied, then the percentage of the total response was obtained. Secondly, the responses were tallied and the number of mentions was weighted according to the positions in which they had appeared. Seven points were given for each course appearing in the first space, six for the second place, five for the third place, and so on until the last place, which was worth only one point. Thus the weighted value for each course was obtained. Then the subjects were ranked. In this way, the order of importance in which the respondents placed the courses was taken into account. When two or more percentages or weighted values were equal, the rank was determined by considering the corresponding weighted value or percentage of total response.

Table 86 presents the summary of the preferences of the respondents from the total group. If the seven classes most often mentioned were offered, the curriculum would be the same, whether computed strictly by tally or by weighted value. However, it is to

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TABLE 86

PREFERRED SUBJECTS IN FUTURE SEMINARY CURRICULUM

Subject	Number of Votes	% of Total Number of Votes	Weighted Ranking
Righteousness by Faith	188	8.2	1
Evangelism (Advanced)	156	6.8	3
Lay Training	131	5.7	7
Doctrine of Christ	129	5.6	2
Biblical Eschatology	118	5.1	4
Preaching (Advanced)	115	5.0	6
Doctrine of Atonement	106	4.6	5
Church Administration	96	4.2	8
Pastoral Counseling	86	3.8	11
Mass Media	80	3.5	15
History of Sabbath and Sunday	78	3.4	12
Pastoral Problems	78	3.4	13
Biblical Exegesis	76	3.3	10
Marriage Counseling	74	3.2	14
Biblical Theology	72	3.1	9
Preparation of Audiovisuals	56	2.4	21
Family Counseling	49	2.1	16
Contemporary Ideologies	49	2.1	17
Psychology Character Development	47	2.0	23
Social Psychology	45	2.0	27
Health Evangelism	43	1.9	22
Contemporary Theology	43	1.9	18
Planning and Building	38	1.7	26
Revelation-Inspiration	34	1.5	19
SDA Church History	33	1.4	24
Biblical Hebrew	31	1.4	20
Worship	31	1.4	31
Theology of Mission	30	1.3	28
Ministry of Healing	29	1.3	30
Doctrine of Man	25	1.1	25
Nutrition	24	1.1	34
Catholic Theology	21	0.9	32
Doctrine of the Church	21	0.9	29
Church and Society	20	0.9	35
Church History (Latin American)	19	0.8	33
Church Growth	15	0.6	36
Religious Education	10	0.4	37
Totals	2,296	100.0	

be noticed that the order is not exactly the same. Righteousness by faith is undeniably the first choice in both cases. The greatest displacement appears in relation to lay training and doctrine of Christ. Communications and mass media appears in tenth place in the unweighted ranking and in fifteenth in the weighted. Preparation of audiovisuals and social psychology both fare better in the unweighted tally than in the weighted ranking. On the other hand, biblical theology, fifteenth in the unweighted tally, is ninth if the value is weighted.

When the preferences of the presidents, departmental directors, and pastors concerning the seven subjects they would study if they could take none other were anlayzed, some differences were noticed. Table 87 shows what the curriculum for these groups would be if the fifteen most subjects wanted were taught. The calculation here has been made using the weighted values, thus taking into consideration the ranking of these expressed preferences. In order to satisfy all groups, only twenty-one subjects need to be taught.

Church administration received a high rating from the presidents; the graduate pastors put it in eleventh place. Lay leadership training ranks third for the departmental directors, seventh for graduate pastors and presidents, and twelfth for nongraduates. For nongraduate pastors, who may not have taken this class, pastoral counseling ranked fourth. Choices reported only by one group were: Seventh-day Adventist Church history for presidents, psychology of character development for departmental directors, and revelation-inspiration and ministry of healing for nongraduates.

A comparison of the responses from the six unions seems to

TABLE 87

A COMPARISON OF THE PREFERRED CURRICULUM BY PRESIDENTS,
DEPARTMENTALS, AND PASTORS

Rank	Presidents	Departmentals	Pastors	
			Graduates	Nongraduates
1	Righteousness by Faith	Righteousness by Faith	Righteousness by Faith	Doctrine of Christ
2	Church Administration	Doctrine of Christ	Evangelism	Righteousness by Faith
3	Doctrine of Christ	Lay Leadership Training	Doctrine of Christ	Doctrine of Atonement
4	Biblical Eschatology	Evangelism	Biblical Eschatology	Pastoral Counseling
5	Preaching	Preaching	Doctrine of Atonement	Biblical Theology
6	Pastoral Counseling	Doctrine of Atonement	Preaching	Biblical Eschatology
7	Lay Leadership Training	Biblical Eschatology	Lay Leadership Training	Pastoral Problems
8	Evangelism	Church Administration	Biblical Exegesis	Biblical Exegesis
9	Biblical Theology	Pastoral Counseling	*History of Sabbath & Sunday	*Revelation-Inspiration
10	Marriage Counseling	Biblical Theology	Biblical Theology	Church Administration
11	Doctrine of Atonement	*Pastoral Problems	Church Administration	Sabbath and Sunday
12	Biblical Exegesis	*Psychology of Character Development	Pastoral Counseling	Lay Leadership
13	Mass Media	Mass Media	Mass Media	Evangelism
14	Family Counseling	Marriage Counseling	*Pastoral Problems	*Ministry of Healing
15	SDA Church History	Family Counseling	Marriage Counseling	Marriage Counseling

NOTE: *Subjects to be added to those chosen by presidents.

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indicate that although righteousness by faith is the first choice, and doctrine of Christ, evangelism, atonement and preaching are high on the list, there are some differences. Table 88 presents a comparison of the fifteen subjects preferred by respondents from the different unions. The weighted rankings have been used in this calculation. If all fifteen subjects preferred by respondents from each union were included in the curriculum only twenty-four subjects would be taught.

Among respondents from the Austral Union, the history of Sabbath and Sunday occupied the eighth position, whereas it is in tenth and thirteenth places in other unions and does not appear in the North Brazil Union. Contemporary ideologies is in the twelfth place in the Austral Union, but does not appear among the first fifteen of any other union. Health evangelism appears only here and in the Chile Union.

Contemporary theology is in the fifth position for the Chile Union respondents; elsewhere it only appears in the eleventh position of the Inca Union list. Social psychology appears only in the Chile Union list.

Inca Union respondents were the only ones to give Seventh-day Adventist church history a place--the fifteenth--in the preferred curriculum.

Among North Brazil respondents, marriage counseling was considered more desirable than among any other group (eighth place). Mass media and communications was considered more important (tenth place) than in other unions. Psychology of character development, planning and building of churches and schools, and preparation of

TABLE 88

A COMPARISON OF SUBJECTS PREFERRED BY RESPONDENTS FROM DIFFERENT UNIONS

	Austral Union	Chile Union	East Brazil Union	Inca Union	North Brazil Union	South Brazil Union
1.	Righteousness by Faith	Righteousness by Faith	Righteousness by Faith	Righteousness by Faith	Righteousness by Faith	Righteousness by Faith
2.	Doctrine of Christ	Evangelism	Doctrine of Christ	Doctrine of Christ	Evangelism	Eschatology
3.	Evangelism	Doctrine of Christ	Preaching	Evangelism	Preaching	Doctrine of Christ
4.	Lay Leadership Training	Atonement	Lay Leadership Training	Preaching	Atonement	Evangelism
5.	Biblical Eschatology	*Contemporary Theology	Evangelism	Lay Leadership Training	Eschatology	Atonement
6.	Preaching	Preaching	Biblical Theology	Eschatology	Biblical Theology	Church Administration
7.	Atonement	Eschatology	Atonement	Atonement	Doctrine of Christ	Biblical Exegesis
8.	Sabbath & Sunday	Lay Leadership Training	Church Administration	Biblical Exegesis	Marriage Counseling	Pastoral Counseling
9.	Pastoral Counseling	Church Administration	Eschatology	Church Administration	Pastoral Problems	Lay Leadership Training
10.	Biblical Theology	Sabbath & Sunday	Biblical Exegesis	Biblical Theology	Mass Media	Sabbath & Sunday
11.	Biblical Exegesis	Pastoral Counseling	*Pastoral Problems	Contemporary Theology	Pastoral Counseling	Biblical Theology
12.	Contemporary Ideologies	Health Evangelism	Mass Media	*Marriage Counseling	*Psychology Character Development	Marriage Counseling
13.	Health Evangelism	Biblical Theology	Sabbath & Sunday	Pastoral Counseling	*Audiovisuals	Mass Media
14.	Church Administration	*Social Psychology	*Family Counseling	Contemporary Ideologies	*Planning & Building	Preaching
15.	Mass Media	Biblical Exegesis	Pastoral Counseling	*SDA Church History	Family Counseling	Pastoral Problems

NOTE: *Subjects to be added to list of subjects chosen by Austral Union respondents.

audiovisuals only appear among the subjects preferred by respondents of this union.

South Brazil Union respondents gave preaching the lowest place (fifteenth) of any on any of the lists. Church administration occupies its highest position (sixth) in the preferred list of this union.

The teaching of some of these courses at the extension schools of Andrews University during the past few years may be related to the ministers' choices. In 1969, evangelism and Christology were taught. In 1974, atonement was taught and in 1976, biblical eschatology was given. It is not possible to know whether the respondents attended the courses and found them very beneficial, or whether they heard reports from ministers who did attend these extension schools.

Health evangelism appears among the subjects selected by respondents from Austral and Chile Unions. Possibly the great influence of the health evangelism program carried on by River Plate Sanitarium in Argentina and the health education program which is part of the core curriculum at Chile College may explain why respondents from these two unions, and from no others, felt that health evangelism was important to them.

In spite of the differences pointed out, there is considerable consensus. If the first ten choices of nine groups (presidents, departmental directors, pastors, and respondents from each of the six unions) are taken into consideration, only seventeen subjects would need to be taught.

The list of seventeen subjects, presented in the order in which they were ranked by the nine groups of respondents, are:

1. Righteousness by Faith

2. Doctrine of Christ

3. Advanced evangelism

4. Biblical eschatology

5. Doctrine of the atonement

6. Advanced preaching

7. Lay leadership training

8. Church administration

9. Biblical theology

10. Biblical exegesis

11. Pastoral counseling

12. History of Sabbath and Sunday

13. Pastoral problems

14. Marriage counseling

15. Mass media communications

16. Doctrine of revelation-inspiration

17. Contemporary theology

Summary

Most responding pastors reported pastoring districts made up of several churches and companies, half of them with 100 to 500 members, and one-third with 500 to 1,000 members. The majority of the pastors perceived their congregations to be mostly of lower and middle class. The educational level of the congregation, as indicated by the comprehension of the Sabbath School and the percentage of

young people attending secondary schools, varied from union to union. The highest levels were reported in the Austral and Chile Unions; the lowest in North Brazil.

Regarding the use of their time, nearly half the respondents reported spending three to five hours weekly in personal devotions and the same amount in sermon preparation. One-third of the group reported three to five hours of study and reading each week; another third reported six to nine hours.

Almost all the ministers reported spending time in board and committee meetings and in office work each week. Forty percent of the respondents reported spending time supervising schools and just over half were involved in building projects.

Approximately half the respondents reported preaching three to five hours a week. Work with Pathfinders, youth, and university students does not appear to occupy much time of responding ministers. On the other hand, over four-fifths of the ministers reported spending more than six hours weekly visiting members. The majority of ministers reported spending less than five hours a week in pastoral counseling. Lay training and health education occupied less than two hours a week for over half the respondents.

Responding pastors reported many hours spent in giving Bible studies, less time in doing evangelistic meetings, and very little time in prison work, telephone evangelism, radio and television, and Five Day Plans.

Of the total, 322 were graduates of the South American Division postsecondary theological programs. When asked to evalate their past studies, respondents gave Daniel, Revelation, and public

evangelism the highest ratings, and the lowest ones to general philosophy and philosophy of history. These two were the ones most often suggested for deletion. Subjects repondents wished to have emphasized were church administration, organization, and finance, and biblical eschatology.

Eighty percent of the respondents reported having done formal study after they became ministers. About half the ministers said they had some contact with people whose education made them feel a need for more preparation; 17 percent reported a lot of such contact. The areas in which ministers felt greatest need of further preparation were church administration, evangelism, lay leadership, pastoral and youth ministeries. Almost all the respondents said they wanted to take advanced studies, but only about one-fourth would study if they had to pay their own expenses. To the majority a degree was a desirable culmination for their studies.

When asked to rate subjects which might be offered at a future graduate school in South America, respondents gave highest ratings to Seventh-day Adventist theology, evangelism, and lay leadership training. Asked to write in any courses they felt would be useful, the ministers suggested youth ministries, leadership, stewardship, and church finances. When asked to choose seven subjects they would take if they could take no others, respondents reached a near consensus in choosing: righteousness by faith, advanced evangelism, lay training, doctrine of Christ, biblical eschatology, advanced preaching, and doctrine of the atonement.

CHAPTER VII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The final chapter of this study is divided in two major
sections. The first summarizes the findings which respond to the
questions investigated. The second presents the conclusions reached,
and the recommendations derived from those conclusions.

Summary

The fifteeen questions investigated were presented in
chapters 1 and 3. This section summarizes information of major
importance reported in chapters 4, 5, and 6, which responded to these
questions. The section follows a format of restating each question
and presenting thereafter a summary of results related to the ques-
tion.

As was indicated in the review of literature, curriculum
must be based on studies of the society in which a school operates,
studies of the nature and current status of the discipline, and
studies of the learner's needs and aspirations. Questions 1 through
7 (discussed in detail in chapter 4), deal with the society in the
South American Division; questions 8 and 9 (discussed in detail in
chapter 5) deal with the status of theological education in Latin
America; and questions 10 through 15 (discussed in detail in chapter
6) deal with the work and needs of the Seventh-day Adventist minis-
ters in the South American Division.

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<u>Question 1</u>. What are the important philosophical and reli-gious influences in South American society?

South Americans are basically religious and much interested in spiritual matters. The majority are nominally Roman Catholic. Protestantism, especially Pentecostalism, is gaining adherents above all in Chile and in Brazil. The Amerindians of the Inca highlands practice a syncretistic Christo-pagan religion. In Brazil, spiri-tualism is strong, both in its Afro-Brazilian form and ints more refined Kardecist variety.

Philosophically, South Americans are more concerned with being than with doing. They attach great importance to interpersonal relations and more significnace to the spiritual than to the maticral. Family ties are generally strong, center in the mother, and include relatives beyond the immediate family. The feminine role is linked to family and motherhood, although the number of professional women is increasing. The masculine role is somewhat authoritarian and pro-tective.

<u>Question 2</u>. What are the educational patterns prevalent in the countries of the South American Division?

Primary education is free and compulsory in the eight coun-tries; however, in rural and poor urban areas, the educational laws are not totally enforced. A European, somewhat encyclopedic and often authoritarian, model of education is followed. Attrition rates at both primary and secondary levels are high. Remaining secondary school students have more hours of classroom instruction, with a greater emphasis on humanities and science, than do American young people. After successful completion of the secondary school, students

go directly into professional training for engineering, law, medicine, or theology. The emphasis on general education and liberal arts, which in the United States occurs on the tertiary level, is included on the secondary level. Specialization begins upon entrance to university programs which usually last from four to six years.

Education is considered to be highly desirable, often as a means of improving social status. Literacy rates and percentages of young people attending school vary from country to country; highest levels are found in Argentina, Uruguay, and Chile, and lowest in Bolivia and areas of Brazil.

Question 3. What are the demographic descriptions of the countries of the South American Division in terms of population growth, urbanization, and race and age distribution?

Due to improved health and the large family tradition, population in the South American Division countries is growing more rapidly than the economy. This growth trend is accompanied by a high degree of rejuvenation, which results in more young people depending on fewer adults. Argentina and Uruguay are exceptions to this rapid growth rate.

Whites, Amerindians, Blacks, and a few Orientals--and all possible combinations of these--make up the population. The southern countries have a high percentage of Europeans, whereas the Andean countries have a large Amerindian population. Brazil has many Blacks and Mulattoes. There is no racial segregation, yet there is often prejudice against the dark-skinned population.

Urbanization, or migration to the cities, has depopulated some rural areas and created shantytowns around the large cities,

where there are now serious problems of poverty and lack of work, sanitation, schools, and sense of belonging.

Question 4. What is the political milieu in the territory of the South American Division?

The eight countries of the South American Division are currently under some type of military control. Opposition, though covert, comes from three quarters: (1) the radical left, instigator of guerrilla warfare; (2) the intellectuals, some of them presently in exile; and (3) some of the churches, which in teaching liberation theology sometimes advocate resistance to the government.

Question 5. What are the socio-economic descriptions of the countries of the South American Division in terms of social classes, standard of living, and inflation?

It is generally accepted that there are three distinct social classes in South America: (1) the upper class--few, wealthy, and well born; (2) the middle class--growing in number, made up of professionals, businessmen, government employees, and others; and (3) the lower class--much larger than the others and made up of peasants, shantytown dwellers, and poorly paid laborers. Upward mobility is possible through education, acquisition of wealth, politics, or marriage.

By United States standards, all the countries of the South American Division are poor. Their economies depend to a great extent on sales of raw goods in foreign markets over which the countries have no control and on the investment of foreign epaitals. Political factors have contributed to high rates of inflation and devaluation of national currencies. Personal income is highest in Argentina,

Uruguay, and parts of Brazil, but the standard of living is neverthe-
less low.

Question 6. What is the description of the health of the
population of the South American Division as indicated by calorie
availability, life expectancy at birth, infant mortality, and
availability of health-care facilities and medical personnel?

Bolivia, Ecuador, and Peru have a deficient food supply, as
do certain regions in Brazil. Food distribution is often inequitable
because the lower classes have little or no money to buy food. Life
expectancy is low in Bolivia, Peru, Ecuador, and in areas of Brazil.
Infant mortality is higher in all countries than it is in the United
States, but is highest in Bolivia and Brazil. Hospital beds and
physicians are most available in Argentina and Uruguay and least
available in Bolivia, Paraguay and Ecuador. In short, health con-
ditions are much better in the southern part of South America than
they are in the Andean countries or in the remote areas of Brazil.

Question 7. What are the growth patterns of the Seventh-day
Adventist Church in the South American Division and on what tithe
income is the financial support of the church based?

The high growth rate the Seventh-day Adventist Church experi-
enced during the sixties has not been maintained, partly because of
a high apostasy rate. The latest data shows a net growth rate of
6.2 percent. The largest growth in the last five years has been in
the Chile, North Brazil, and Austral unions.

The ratio of inhabitants to Seventh-day Adventists is
decreasing. In 1975 there were 503 inhabitants for every church mem-
ber. This number is much lower in Peru and Bolivia (247 and 255,

respectively) and much higher in Paraguay and Ecuador (1,443 and 1,600 respectively). In 1975 there were 417 church members for every Seventh-day Adventist minister; should the trend of the last thirty years continue, there will be 1,186 members per minister by the year 2000.

In 1976 per capita tithe income was US$37.17, approximately one-tenth of what it was in the United States. The lowest tithe income was that of the Inca Union; the highest was from the South Brazil Union.

Question 8. What are the philosophy, objectives, and curricula of selected Roman Catholic and Protestant theological programs in Latin America, and how is it stated that these relate to the Latin American context?

The six programs studied begin professional education for ministers immediately after secondary school. The length of the programs leading to the Bachelor of Divinity degree is three, four, or five years. Some schools offer a Master of Theology degree, which usually takes one school year and the thesis beyond the Bachelor of Divinity.

The Roman Catholic (Brazil) program has a heavy emphasis on philosophy and theology. There appears to be no attempt to adapt to the South American context.

The interdenominational program in Argentina (ISEDET) is deeply committed to liberation theology and ecumenism. The Biblical Seminary (SBL) in Costa Rica is concerned with the social gospel and evangelism. These schools seem to have contextualized the message along with the methods. On the other hand, STC of Guatemala, a

biblically oriented, fundamentalist school, sees contextualization only as knowing the listener. All the schools state that their objective is to prepare ministers who will preach the word and nurture the churches.

Question 9. What are the philosophy, objectives, and curricula of the five postsecondary Seventh-day Adventist theological education programs in the South American Division?

The five schools offer a four-year postsecondary theological education program which is the usual preparation for the Seventh-day Adventist ministry. In harmony with South American educational patterns, the program includes very few hours of general courses; it is a professional program, not a liberal arts program. The curriculum includes biblical studies and systematic, historical, and pastoral theology. Program descriptions show a heavy emphasis on practical preparation for ministry.

Question 10. What are the characteristics of the Seventh-day Adventist ministers surveyed as described by length of service, place of service, and position?

Just over half of the ministers who responded to the survey (52.5 percent) indicated they were between 31 and 40 years of age. Twelve percent reported being under thirty, and 8.2 indicated they were over fifty. Approximately two-thirds (65.1 percent) of the respondents had been serving between five and fifteen years. Among the 341 respondents, there were 36 administrators, 60 departmental directors, and 241 church pastors and evangelists. The respondents were located in all of the conferences and missions of the six unions of the South American Division.

Question 11. How do the pastors surveyed describe their congregations in terms of size, location, education, and socio-economic level?

Responding pastors reported having districts with several churches, and companies. Half of them reported 100 to 500 church members in their district; one-third reported from 500 to 1,000 members. The majority of the pastors perceived their congregations to be mostly of lower and middle class. Educational levels appear to be highest in Chile, Argentina, and Uruguay and lowest in North Brazil.

Question 12. How do the ministers surveyed report the amount of time used for study and devotional activities, administrative and pastoral activities, evangelism and outreach, and other activities?

The largest group—about one-third of the respondents—reported spending three to five hours weekly in each of these activities: private devotions, sermon preparation, and reading and study. All respondents, regardless of position, have some administrative work, such as committee meetings and office work each week.

About four-fifths of the respondents said they spent at least three hours a week preaching. Respondents reported little time spent in working with youth. Much time is spent in visiting members, somewhat less in pastoral counseling. Lay leadership training and health education take less than two hours a week for more than half the respondents.

Respondents reported much time spent in giving Bible studies, less time for public evangelism, and very little time in prison work, telephone evangelism, radio and television, and Five Day Plans.

Question 13. How do the ministers surveyed perceive their

past theological education in terms of usefulness of courses taken, courses which should be added, and courses which should be deleted?

The 322 graduates of the South American theological programs gave the highest ratings to Daniel, Revelation, and public evangelism and the lowest to general philosophy and philosophy of history. These courses were the two most often suggested for deletion. Subjects designated as worthy of more emphasis were church administration, organization and finance, and biblical eschatology.

Question 14. What is the attitude of ministers surveyed towards advanced theological education as indicated by formal post-graduate education already undertaken, contact with people whose education makes them feel the need for further study, and willingness to pay for additional theological education?

Eighty percent of the respondents reported having engaged in formal study since entering the ministry. About half the ministers indicated they had some contact with people whose training made them feel educationally inferior. The areas in which ministers reported the greatest need for further preparation were church administration, evangelism, lay leadership, and pastoral and youth ministries. Almost all (90.6 percent) the respondents indicated their desire to take further studies; 27.5 percent said they would study even if they had to pay all of their own expenses. The majority considered a degree as a desirable culmination for further studies.

Question 15. How do ministers surveyed perceive proposed subjects of a graduate program in theological education in terms of importance?

The highest ratings were given to Seventh-day Adventist

theology, evangelism, and lay leadership training. Asked to write in names of useful courses not on the list, the ministers suggested youth ministry, leadership, stewardship, and church finances. When asked to choose seven subjects they would take if they could take no others, respondents reached a near consensus in choosing: righteousness by faith, advanced evangelism, lay training, doctrine of Christ, biblical eschatology, advanced preaching, and doctrine of the atonement. Studied by groups, the first ten choices of presidents, departmental directors, and pastors, and respondents of each of the six unions only added up to seventeen courses.

Conclusions and Recommendations

This section presents general conclusions and six recommendations drawn from them, recommendations for further study, and selected implications of the study.

General Conclusions and
Recommendations

This part gives the conclusions drawn from the information obtained by the study and the recommendations based on these conclusions. The conclusions relating to each recommendation are grouped together and presented as supporting rationale for that recommendation.

Conclusions supporting Recommendation 1. Curricular theory indicates that curriculum should be based not only on the nature of the discipline to be learned, but on the nature of the learner and the society in which he functions. The philosophical and religious influences, cultural and educational patterns, and socio-economic

milieu cf the South American Division are different from those of the United States. Therefore, a theological curriculum designed to meet the needs of Seventh-day Adventist ministers in the United States would be only partly valid for preparing Seventh-day Adventist ministers in the South American Division. In addition to those differences more or less common to all the countries, regional variations must be taken into consideration for building curriculum and determining methodology for theological education.

Recommendation 1. It is recommended that Seventh-day Adventist theological education in the South American Division be offered within the philosophical, cultural, educational, and socio-economic context of the countries its graduates will serve.

Conclusions supporting Recommendation 2. Seventh-day Adventist theological education programs in the South American Division follow the local educational patterns of a professional program immediately after completion of secondary school.

Seventh-day Adventist theological education programs are very similar to those offered by Protestant schools studied. The Seventh-day Adventist degree granted, bacharel or licenciado en teologia is equivalent to the bachiller or bacharel degree granted by Protestant schools, and accepted as equivalent to a Bachelor of Divinity.

Seventh-day Adventist theological education in the South American Division offers 169 to 210 hours of professional ministerial preparation, which compares favorably with the 169 to 207 hours of professional training (preseminary and seminary) required of a graduate of the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

South American Protestant graduate theological programs usually require three quarters of classwork and a master's thesis and are based on the completed <u>bacharel</u> or <u>bachiller</u> <u>en</u> <u>teología</u>.

<u>Recommendation</u> 2. It is recommended that the <u>bacharel</u> or <u>bachiller</u> <u>en</u> <u>teología</u>, considered equivalent to the Bachelor of Divinity, be conferred at the end of the basic four-year postsecondary theological program offered by Seventh-day Adventist schools and that study be given to the offering of a master's program similar in length to those accepted by accrediting associations within the territory of the South American Division.

<u>Conclusions</u> <u>supporting</u> <u>Recommendation</u> 3. Financial resources in the South American Division, as indicated by low per capita income (only two countries above US$1,000 in 1976) and low per capita tithe (US$37.17 in 1976), are limited.

Noticeable differences in educational, cultural, socio-economic, and health conditions exist from one area of the South American Division to another. These differences seem to indicate the necessity of adapting curriculum and teaching methodology, especially in the area of pastoral theology, to the needs of the local church.

<u>Recommendation</u> 3. It is recommended that existing facilities and personnel be used to maximum advantage and travel expenses be minimized by offering graduate theological education on the campuses of the Seventh-day Adventist postsecondary schools, possibly during the summer months, thus facilitating adaptation of curriculum and teaching methodology in the area of pastoral theology to the needs of the region.

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<u>Conclusions supporting Recommendation 4</u>. Responding ministers were asked to select from a list of 37 possible graduate courses the seven they would choose to take if they could take no others. The list of subjects preferred by the total group and by different categories of respondents--presidents, departmental directors, pastors, and ministers from each of the six unions--showed remarkable similarity.

When these lists were expanded to include the first ten choices of each group, the total list included only seventeen different subjects, given here in the order in which they appeared on the list chosen by the entire group. The subjects are: righteousness by faith, doctrine of Christ, advanced evangelism, biblical eschatology, doctrine of the atonement, advanced preaching, lay leadership training, church administration, biblical theology, biblical exegesis, pastoral counseling, history of Sabbath and Sunday, pastoral problems, marriage counseling, mass media communications, doctrine of revelation and inspiration, and contemporary theology.

The subjects chosen by responding ministers agree with the Seventh-day Adventist philosophy of theological education as expressed in the writings of Ellen G. White, whose ideas in this area may be summarized as prescribing Bible-based and eminently practical ministerial education.

<u>Recommendation 4</u>. It is recommended that the courses offered in the South American Division graduate theological education program include the seventeen subjects which represent the ten subjects preferred by the groups of presidents, departmental directors, pastors,

and ministers in each of the six unions of the South American Division.

Conclusions supporting Recommendation 5. Projected trends of Seventh-day Adventist Church growth point to a very high number of members per minister (1,186) by the year 2000.

Responding ministers stated that their greatest felt educational need was in the area of church administration, organization and finances.

In 1976 there were 40.3 percent as many apostasies as baptisms. At the same time, the responding ministers reported many outreach activities, but little emphasis on nurture and lay leadership training.

The economical situation of the countries of the South American Division and the low per capital tithe (US$37.17 in 1976) suggest that it will not be possible for the church to support sufficient ministers to care for the needs of the congregations and do outreach evangelism.

Recommendation 5. It is recommended that strong emphasis be placed on the preparation of South American ministers to train lay members to nurture new members, assist in administering church affairs, and do outreach evangelism.

Conclusions supporting Recommendation 6. Responding ministers attributed more value to subjects with which they were familiar. Biblical eschatology and doctrine of the atonement were taught in Andrews University extension courses in 1976 and 1974; Christology was taught in 1969. These courses were well known. On the other hand, church growth and religious education for ministers have not

been taught in Seventh-day Adventist circles in South America and were added to the list of possible curricular offerings by suggestion of reviewers of the survey instrument at Andrews University. To the responding ministers, these courses were unknown.

Responding ministers were not aware of the potential usefulness of subjects such as church growth and religious education to their ministry. These areas of study, relatively new to seminary studies in the United States, are apparently not yet being discussed in South America.

Recommendation 6. It is recommended that the Seventh-day Adventist graduate theological program acquaint students with areas of study such as church growth and Christian education of which they are currently unaware but which could be useful to their ministry. This will mean that the program, though independent of foreign impositions, will seek to expose students to courses which have proved useful to ministers in other countries.

Recommendations for Further
Study

In the course of this research, it was observed that certain aspects of Seventh-day Adventist theological education in the South American Division needed to be studied in greater depth and detail. Observations supporting the need for further study are:

1. There was some evidence to suggest that the curriculum of Seventh-day Adventist theological education in the South American Division may be unduly influenced by the preferences and abilities of available teachers and by the coming and going of expatriate workers.

2. A comparison of the number of teachers on the faculties

of the Seventh-day Adventist theological schools of the South American Division and the hours taught suggests that some teachers may be carrying heavy academic loads which could prevent them from reaching the level of quality teaching required of theological education.

3. The bulletins from the different schools give the names of the courses required of ministerial students, but cannot give information on the quality of the teaching or on the balance between theory and practice within the program or within the individual classes.

4. This study has considered the nature of the South American society, the status of the theological discipline, and the nature of the learner--the Seventh-day Adventist minister in the South American Division. It has taken into account the recommendations of theological educators in that it has examined the existing ministerial training programs. However, it has not considered carefully the needs and preferences of the church members to whom these ministerial graduates will minister.

Specifically it is recommended that the South American Division theological schools take steps to study their own curriculum and performance, with the purpose of basing the curriculum on the needs of the ministers, implementing conditions which would lead to quality teaching, and providing an adequate balance between theory and practice.

It is also recommended that a study be made of the needs, preferences, and expectations of the lay members of the South American Division of Seventh-day Adventists regarding the ministry

of their pastors, so that this information may also serve as a basis for curricular decisions.

Selected Implications

This dissertation has studied selected curricular determinants for Seventh-day Adventist theological education in the South American Division. It has showed that a theological education curriculum should to a great extent be based on the needs of the ministers and of the church they serve. The context of the society and the church has been given; the work and stated educational needs of the ministers have been described. On the basis of the information gathered and organized, six recommendations have been made.

Should these recommendations be implemented, the South American Division would have a theological education program created to fit the needs of its own ministers. However, there would still be the danger that this model of theological education might become a tradition, just as difficult to modify as any of the previous models. Theological education, in whatever country it may be, needs to be constantly reviewed so it may be well contextualized, not only in space, but also in time.

APPENDIX A

MATERIALS RELATED TO SURVEY

QUESTIONNAIRE

EACH ONE OF THE QUESTIONS HAS SEVERAL POSSIBLE ANSWERS. PLEASE SELECT THE BEST ONE AND PUT ITS NUMBER ON THE LINE BY THE NUMBER OF THE QUESTION. PLEASE ANSWER ALL QUESTIONS.

____ 1. Are you an ordained minister?

    1. Yes   2. No

____ 2. What is your age?

    1. Between 21 and 30   3. Between 41 and 50
    2. Between 31 and 40   4. Over 50

____ 3. How many years have you been in denominational employ?

    1. 0 to 4   4. 15 to 19
    2. 5 to 9   5. Over 20
    3. 10 to 14

____ 4. In what union are you now serving?

    1. Austral Union   4. Inca Union
    2. Chile Union   5. North Brazil Union
    3. East Brazil Union   6. South Brazil Union

____ 5. In what capacity are you now serving?

    1. Union administrator   5. Evangelist
    2. Conference administrator   6. Church or district pastor
    3. Union departmental director   7. Associate church pastor
    4. Conference departmental dir.   8. Other (specify)_____

IF YOU ARE NOT A CHURCH OR DISTRICT PASTOR OR ASSOCIATE PASTOR, SKIP THE NEXT SEVEN QUESTIONS AND CONTINUE WITH QUESTION 13.

____ 6. What is the population of the largest town or city in your district?

    1. 0 to 20,000   4. 100,000 to 250,000
    2. 20,000 to 50,000   5. 250,000 to 1,000,000
    3. 50,000 to 100,000   6. More than 1,000,000

____ 7. How many churches and companies are there in your district?

    1. Only one church   4. From 11 to 20
    2. From 2 to 5   5. More than 20
    3. From 6 to 10

____ 8. What is the total number of members in your church or district?

    1. Fewer than 100   3. Between 501 and 1,000
    2. Between 101 and 500   4. More than 1,000

____ 9. Is there another worker working with you in your district?

    1. Yes   2. No

____ 10. How would you describe the socio-economic level of the major part of your members?

    1. Lower class   4. Middle class
    2. Lower middle class   5. Upper middle class
    3. Equally distributed between   6. High class
       lower and middle class

____ 11. In your opinion, what percentage of the adult members of your church or district are able, not only to read the Sabbath School lesson, but also to comprehend the concepts of the lesson and Scripture?

    1. Less than 20%   4. Between 61 and 80%
    2. Between 21 and 40%   5. Between 81 and 100%
    3. Between 41 and 60%

___ 12. What percentage of the young people of your church who are eligible for secondary studies is enrolled in school?

1. Less than 20%
2. Between 21 and 40%
3. Between 41 and 60%

4. Between 61 and 80%
5. Between 81 and 100%

FOR THIS STUDY IT IS VERY IMPORTANT TO KNOW HOW YOU USE YOUR TIME. PLEASE HELP US BY FIGURING THE NUMBER OF HOURS YOU AVERAGE DURING A WEEK FOR EACH OF THE FOLLOWING ACTIVITIES. Use the following system:

0 indicates you do not do a certain activity.
1 indicates you spend up to 2 hours a week on a certain activity.
2 indicates you spend from 3 to 5 hours a week doing this.
3 indicates you spend from 6 to 9 hours a week doing this.
4 indicates you spend from 10 to 14 hours a week doing this.
5 indicates you spend more than 15 hours a week doing this.

___ 13. Personal devotion

___ 14. Preparation of sermons, talks, etc.

___ 15. Study and reading

___ 16. Writing articles

___ 17. Church boards and committees

___ 18. Church school supervision

___ 19. School or church construction

___ 20. Correspondence, office work

___ 21. Public relations

___ 22. Preaching

___ 23. Church meetings attendance

___ 24. Pathfinders and youth

___ 25. Work with university students

___ 26. Visits to church members

___ 27. Visits to sick

___ 28. Pastoral counseling

___ 29. Lay training

___ 30. Health education

___ 31. Bible studies

___ 32. Jail ministry

___ 33. Telephone ministry

___ 34. Evangelistic meetings

___ 35. Radio and TV programs

___ 36. Five-day plans

___ 37. Transportation

___ 38. Family time

___ 39. Other _____

___ 40. What is your usual mode of transportation?

1. Your own car
2. Public transportation
3. Other (specify)_____

THE FOLLOWING SECTION HAS TO DO WITH YOUR EDUCATION AND TRAINING FOR THE MINISTRY

___ 41. Please indicate which of these best describes your academic preparation.

1. I did not finish a post-secondary course.
2. I finished the 2 or 3 year SDA theological course.
3. I finished the 4 year SDA theological course.
4. I finished a university course of at least 4 years duration.
5. I finished the theological course and also a university course.
6. Other (please specify)_____

___ 42. From which of the following schools did you graduate?

1. Chile College
2. River Plate College
3. Northeast Brazil College
4. Brazil College

5. Inca Union College
6. Other _____

QUESTIONS 43 to 77 GIVE YOU A CHANCE TO EVALUATE YOUR THEOLOGICAL TRAINING.
PLEASE RATE EACH COURSE ACCORDING TO ITS VALUE AND USEFULNESS TO YOU

0 indicates you did not take the course or have no opinion on it
1 indicates the course is of little value
2 indicates the course is fairly valuable
3 indicates the course is very valuable

___ 43. Research methods

___ 44. Spanish or Portuguese

___ 45. English

___ 46. Philosophy of Christian Ed.

___ 47. Journalism and public relations

___ 48. Prophetic guidance

___ 49. History of the Bible

___ 50. Introduction to the OT

___ 51. Prophets

___ 52. Daniel

___ 53. Biblical Archeology

___ 54. Introd. to the Gospels

___ 55. Epistles

___ 56. Revelation

___ 57. Biblical Greek

___ 58. Systematic theology

___ 59. General philosophy

___ 60. Science and religion

___ 61. Church and contemporary world

___ 62. Church history

___ 63. Philosophy of history

___ 64. Non-Christian religions

___ 65. Christian denominations

___ 66. Pastoral instruction

___ 67. Church organization

___ 68. Personal evangelism

___ 69. Youth leadership

___ 70. Public speaking

___ 71. Homiletics

___ 72. Sacred music

___ 73. Pastoral psychology

___ 74. Evangelism

___ 75. Evangelism practicum

___ 76. Mobilization of laypersons

___ 77. Health principles

IT IS POSSIBLE THAT SOME COURSES SHOULD BE ADDED TO THE FOUR YEAR THEOLOGY PROGRAM
WRITE IN, IN ORDER OF IMPORTANCE, AS MANY AS THREE SUBJECTS YOU WOULD ADD.

1. _____

2. _____

3. _____

OF ALL THE SUBJECTS LISTED ABOVE, THERE MAY BE SOME YOU WOULD WISH TO DELETE.
WRITE THE NAMES OF ANY SUCH SUBJECTS.

1. _____

2. _____

___ 78. Si e you began to work for the church, have you taken any courses at
a .iversity, by correspondence, or by extension from Andrews University?

1. Yes   2. No

___ 79. How much contact do you have with highly educated people whose training
makes you feel your lack of preparation?

1. Very much   3. Little
2. Some   4. None

___ 80. What is your own professional aspiration? To be an outstanding

1. Minister   5. Union administrator
2. Evangelist   6. Some division position
3. Departmental director ..   7. Teacher
4. Conference administrator

In the light of your present responsibilites, what additional preparation would be best for you? In what area or areas do you feel the need for further training? If you need more space, please add a page to the questionnaire.

___ 81. What is your reaction concerning the possibility of further studies at the future Seventh-day Adventist Latin American Seminary?

    1. I do not wish to study further .
    2. I would study if all expenses were paid
    3. I would study if part of my expenses were paid.
    4. I would study even if I received no financial aid
    5. Other (please specify)_____

___ 82. Is it necessary that any further studies should lead to a degree?

    1. Yes   2. No

FOLLOWING IS A LIST OF COURSES THAT MAY BE TAUGHT AT THE LATIN AMERICAN SEMINARY. PLEASE EVALUATE THE USEFULNESS OR VALUE OF THESE CLASSES IN THE LIGHT OF YOUR PRESENT ACTIVITIES.

    0 indicates you have no opinion
    1 indicates you feel the class will be of little value
    2 indicates you feel the class will be relatively valuable
    3 indicates you feel the class will be very valuable

___ 83. Biblical theology

___ 84. Biblical Exegesis (OT and NT)

___ 85. Biblical Hebrew

___ 86. Doctrine of man

___ 87. Doctrine of Christ

___ 88. Doctrine of the church

___ 89. Doctrine of the atonement

___ 90. Revelation-inspiration

___ 91. Biblical eschatology

___ 92. Righteousness by faith

___ 93. History of the church in Latin America

___ 94. Adventist church history

___ 95. Contemporary theology

___ 96. Catholic theology

___ 97. History of Sabbath and Sunday

___ 98. Comtemporary ideologies

___ 99. Pastoral counseling

___ 100. Preaching (advanced)

___ 101. Marriage counseling

___ 102. Family counseling

___ 103. Pastoral problems

___ 104. Worship

___ 105. Church administration

___ 106. Church and society

___ 107. Evangelism (advanced)

___ 108. Theology of mission

___ 109. Church growth

___ 110. Ministry of healing

___ 111. Nutrition

___ 112. Health evangelism

___ 113. Lay leadership training

___ 114. Psychol of charac. devpt.

___ 115. Religious education

___ 116. Preparation of audiovisuals

___ 117. Planning and building churches and schools

___ 118. Mass media communications

___ 119. Social psychology

PERHAPS YOU BELIEVE THAT SOME SUBJECT SHOULD BE ADDED TO THIS LIST. PLEASE WRITE IN WHAT YOU THINK SHOULD BE ADDED.

    1. _____   2 _____

IF YOU WERE ABLE TO TAKE ONLY 7 OF THESE SUBJECTS WHICH WOULD THEY BE? PLEASE WRITE THE NUMBERS OF THOSE COURSES, STARTING WITH THE ONE YOU CONSIDER MOST IMPORTANT.

1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____

THANK YOU SO MUCH FOR YOUR COOPERATION. MAY GOD BLESS YOU RICHLY.
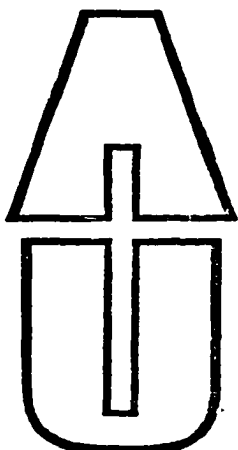
Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

15 de noviembre de 1976

Muy estimado hermano en Cristo:

La División Sudamericana está considerando seriamente la posibilidad de establecer, dentro de un plazo prudencial, un seminario en su territorio. Un proyecto de esta envergadura requiere cuidadosa preparación. Estamos realizando un estudio detallado de la situación educativa de los pastores de la Iglesia Adventista en Sudamérica, a fin de determinar cuál será el mejor plan de estudios que se podrá ofrecer en esa institución.
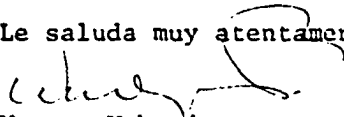
El estudio completo incluirá una evaluación de los cursos teológicos que actualmente se están ofreciendo en los colegios superiores de la División. También se estudiarán los cursos que ofrecen varios seminarios protestantes, a fin de tomar de ellos cuanto sea provechoso. Pero la mejor forma de saber lo que necesitan los pastores es preguntárselo a ellos mismos. Por esto, le estamos enviando la encuesta que incluimos. Esta encuesta va sólo a un grupo limitado, preseleccionado, de pastores cuyos nombres nos fueron proporcionados por los respectivos presidentes de campo.

Para planificar un buen curso de seminario, que aprovechará al máximo al obrero, se necesita saber cómo ocupa el pastor su tiempo, cuáles son sus actividades y sus aspiraciones, cómo son los miembros que atiende, qué materias le parecen importantes, tanto en el curso que ya hizo, como en algún curso futuro que podría realizar.

Le llevará aproximadamente media hora completar este cuestionario. Le agradeceremos que siga las instrucciones que aparecen en el mismo y responda a todas las preguntas. No necesita poner su nombre. Esperamos que pueda responder con toda franqueza. Apreciaremos que devuelva el cuestionario ya contestado en seguida, pues el 15 de diciembre se comenzará el análisis de los datos obtenidos. Envíelo a mi nombre, a : Department of Mission, Andrews University, Berrien Springs, Michigan 49103, EE. UU.

Queremos expresarle nuestro agradecimiento por su valiosísima colaboración en este proyecto que esperamos habrá de beneficiar muy directamente al ministerio adventista en la División Sudamericana. Quiera el Señor bendecirle ricamente en la tarea que desempeña para la gloria de Su nombre y el triunfo del evangelio.

Le saluda muy atentamente,

Werner Vyhmeister
Departamento de Misiones

ENCUESTA

CADA UNA DE LAS PREGUNTAS TIENE VARIAS RESPUESTAS POSIBLES. POR FAVOR, ESCOJA LA MAS ACERTADA Y COLOQUE EL NUMERO DE LA RESPUESTA EN EL ESPACIO JUNTO AL NUMERO DE LA PREGUNTA. NO OLVIDE DE CONTESTAR NINGUNA PREGUNTA.

Por ejemplo: 24. ¿Cuál es su color preferido?

  1. Rojo 2. Azul 3. Verde 4. Amarillo

Si Ud. prefiere el color verde colocará un número 3 en el espacio junto al número 24.

1. ¿Es Ud. pastor ordenado?
  1. Sí 2. No

2. ¿Qué edad tiene Ud. ahora?
  1. Entre 21 y 30
  2. Entre 31 y 40
  3. Entre 41 y 50
  4. Más de 50

3. ¿Cuántos años ha trabajado en la obra denominacional?
  1. 0 a 4
  2. 5 a 9
  3. 10 a 14
  4. 15 a 19
  5. Más de 20

4. ¿En qué unión está sirviendo ahora?
  1. Unión Austral
  2. Unión Chilena
  3. Unión Este del Brasil
  4. Unión Incaica
  5. Unión Norte del Brasil
  6. Unión Sur del Brasil

5. ¿Qué trabajo está realizando ahora?
  1. Administrador de unión
  2. Administrador de asociación
  3. Departamental de unión
  4. Departamental de asociación
  5. Evangelista
  6. Pastor de iglesia o distrito
  7. Pastor asociado de igl. o dist.
  8. Otro (especificar)

SI UD NO ES PASTOR DE IGLESIA O DE DISTRITO, SALTE LAS SIGUIENTES SIETE PREGUNTAS Y CONTINUE CON LA PREGUNTA NUMERO 13.

6. ¿Cuántos habitantes tiene el pueblo o la ciudad más grande de su distrito?
  1. 0 a 20,000
  2. 20,000 a 50,000
  3. 50,000 a 100,000
  4. 100,000 a 250,000
  5. 250,000 a 1,000,000
  6. Más de 1,000,000

7. ¿Cuántas iglesias y/o grupos hay en su distrito?
  1. Sólo una iglesia
  2. De 2 a 5 iglesias y grupos
  3. De 6 a 10 iglesias y grupos
  4. De 11 a 20 iglesias y grupos
  5. Más de 20 iglesias y grupos

8. ¿Cuál es el número total de miembros en su distrito?
  1. Menos de 100
  2. Entre 101 y 500
  3. Entre 501 y 1,000
  4. Más de 1,000

9. ¿Cuenta Ud. con la ayuda de otro obrero evangélico en su iglesia o distrito?
  1. Sí 2. No

10. ¿Cómo describiría Ud. el nivel socioeconómico de la mayoría de sus miembros?
  1. Clase baja
  2. Clase media baja
  3. Igualmente distribuida entre clase baja y clase media
  4. Clase media
  5. Clase media alta
  6. Clase alta

11. En su opinión ¿qué porcentaje de los miembros adultos de su iglesia o distrito pueden no sólo leer la lección de la escuela sabática, sino también comprender los conceptos que allí se imparten?
  1. Menos del 20%
  2. Entre 21 y 40%
  3. Entre 41 y 60%
  4. Entre 61 y 80%
  5. Entre 81 y 100%

12. ¿Qué porcentaje de los jóvenes de su iglesia en edad de cursar estudios secundarios lo están haciendo?
  1. Menos del 20%
  2. Entre 21 y 40%
  3. Entre 41 y 60%
  4. Entre 61 y 80%
  5. Entre 81 y 100%

PARA EL ESTUDIO QUE REALIZAMOS ES MUY IMPORTANTE SABER EN QUE OCUPA SU TIEMPO EL PASTOR ADVENTISTA. AGRADECEREMOS SU PRECISION EN DESCRIBIR LA FORMA COMO EMPLEA EL TIEMPO. LUEGO EL NUMERO DE HORAS QUE DEDICA POR SEMANA (PROMEDIO DE SIETE DIAS) A ESTAS DIFERENTES ACTIVIDADES, PONER, POR FAVOR, EL SIGUIENTE ESQUEMA

Coloque un 0 junto al número de la actividad que Ud. nunca realiza.
Coloque un 1 junto a la actividad a la cual dedica menos de 2 horas p/semana.
Coloque un 2 junto a la actividad a la cual dedica de 1 a 5 horas por semana.
Coloque un 3 junto a la actividad a la cual dedica de 6 a 9 horas por semana.
Coloque un 4 junto a la actividad a la cual dedica de 10 a 14 horas por semana.
Coloque un 5 junto a la actividad a la cual dedica más de 15 horas p/semana.

13. Devoción personal
14. Preparación de sermones, etc.
15. Estudio y lectura
16. Preparación de artículos
17. Juntas y comisiones de iglesia
18. Supervisión de escuela de igl.
19. Construcción de escuela o igl.
20. Correspondencia, trabajo de oficina, etc.
21. Relaciones públicas
22. Predicación
23. Asistencia a reuniones de igl.
24. Conquistadores y jóvenes
25. Trabajo con universitarios
26. Visitas a miembros
27. Visitas a enfermos
28. Aconsejamiento pastoral
29. Preparación de laicos
30. Educación para la salud
31. Estudios bíblicos
32. Visitas a cárceles
33. Ministerio por teléfono
34. Reuniones evangelísticas
35. Programas de Radio y TV
36. Plan de 5 días
37. Movilización
38. Tiempo con la familia
39. Otro (especificar) _____

40. ¿Cómo se moviliza mayormente Ud.?
  1. Auto propio
  2. Transporte público
  3. Otro (especificar)

41. Por favor indique cuál de las siguientes frases describe mejor su preparación académica.
  1. No terminó ningún curso después del secundario.
  2. Terminó el curso teológico adventista de 2 ó 3 años.
  3. Terminó el curso teológico adventista de 4 años.
  4. Terminó el curso teológico adventista de 4 años en una universidad.
  5. Terminó el curso teológico y también un curso universitario.
  6. Otro (favor especificar)

42. ¿En cuál de los siguientes colegios recibió Ud. toda, o la mayor parte de su preparación teológica?
  1. Colegio Adventista de Chile 5. Seminario Adventista Unión
  2. Colegio Adventista del Plata 6. Otro
  3. Educandario Adventista ...
  4. Instituto Adventista de Ensino

Teniendo en cuenta las responsabilidades que Ud. tiene en este momento ¿cuál sería para Ud. la preparación adicional más necesaria? ¿En qué área o áreas desearía Ud. recibir mayor preparación para desempeñarse mejor? Si necesita, use una hoja adicional.

81. ¿Cuál es su reacción en cuanto a la posibilidad de seguir estudiando en el Futuro Seminario Adventista Latinoamericano?

1. No me interesa seguir estudiando
2. Estudiaría si se me pagaran todos los gastos
3. Estudiaría si no me pagara parte de los gastos.
4. Estudiaría aunque no se me pagara nada.
5. Otra (especifique)

82. ¿Es necesario que los estudios a realizarse lleven a la obtención de un título?

1. Sí   2. Preferiblemente   3. No necesariamente   4. No

A CONTINUACION SE PRESENTA UNA LISTA DE MATERIAS QUE PODRIAN OFRECERSE EN EL FUTURO SEMINARIO ADVENTISTA LATINOAMERICANO. TENIENDO EN CUENTA SUS NECESIDADES ACTUALES CLASIFIQUE ESTAS MATERIAS SEGUN LA RELATIVA UTILIDAD QUE UD. LES VE.

Si no tiene una opinión clara, ponga un 0.
Si considera que la materia es de poco valor, ponga un 1.
Si considera que la materia es de bastante valor, ponga un 2.
Si considera que la materia es de mucho valor, ponga un 3.

___ 83. Teología bíblica
___ 84. Exégesis de AT y NT
___ 85. Hebreo bíblico
___ 86. Doctrina del hombre
___ 87. Doctrina de Cristo
___ 88. Doctrina de la iglesia
___ 89. Doctrina de la expiación
___ 90. Revelación - inspiración
___ 91. Escatología bíblica
___ 92. Justificación por la fe
___ 93. Historia de la iglesia en América latina
___ 94. Historia de la igl. adventista
___ 95. Teología contemporánea
___ 96. Teología católica
___ 97. Historia de sábado y domingo
___ 98. Ideologías contemporáneas
___ 99. Orientación pastoral
___ 100. Predicación (curso avanzado)
___ 101. Orientación matrimonial
___ 102. Problemas de la familia
___ 103. Problemas pastorales
___ 104. Culto y adoración
___ 105. Administración de iglesia
___ 106. Iglesia y sociedad
___ 107. Evangelismo (curso avanzado)
___ 108. Teología de la misión de la iglesia
___ 109. Crecimiento de la iglesia
___ 110. Ministerio de curación
___ 111. Nutrición
___ 112. Evangelismo de la salud
___ 113. Liderazgo de laicos (avanzado)
___ 114. Potencial desarrollo carácter
___ 115. Educación religiosa
___ 116. Preparación de audiovisuales
___ 117. Planific. iglesias y escuelas
___ 118. Empleo medios masivos de comunicación
___ 119. Psicología social

QUIZAS CREA QUE DEBA AÑADIRSE ALGUNA MATERIA A ESTA LISTA. FAVOR DE NOMBRARLA(S)

1. _____ 2. _____

SI UD PUDIERA ESTUDIAR SOLAMENTE 7 DE ESTAS MATERIAS ¿CUALES SERIAN? Favor de escribir a continuación los números de las materias en orden de importancia.

1. ___ 2. ___ 3. ___ 4. ___ 5. ___ 6. ___ 7. ___

MUCHISIMAS GRACIAS POR SU COLABORACION. QUE DIOS LE BENDIGA RICAMENTE.

LAS PREGUNTAS QUE LLEVAN LOS NUMEROS 41 al 77 TIENEN EL PROPOSITO DE EVALUAR EL CURSO TEOLOGICO QUE SE OFRECE AHORA EN LOS COLEGIOS DE LA DIVISION SUD AMERICANA. USA LA FAVOR DE COLOCAR JUNTO A CADA MATERIA DE NUMERO EN LA ESCALA DE 0 a 3 PARA INDICAR LA RELATIVA IMPORTANCIA QUE UD. LE VE.

Coloque un 0 si no tomó la materia o no tiene opinión que dar.
Coloque un 1 si cree que la materia es de poco valor.
Coloque un 2 si cree que la materia es de bastante valor.
Coloque un 3 si cree que la materia es de mucho valor.

___ 41. Métodos de investigación
___ 43. Idioma español
___ 44. Inglés
___ 46. Filosof. de la ed. cristiana
___ 47. Patriotismo y Rel. pública
___ 48. Orientación profética
___ 49. Fuentes bíblicas (H. de Biblia)
___ 50. Introducción al AT
___ 51. Profetas
___ 52. Daniel
___ 53. Arqueología bíblica
___ 54. Introd. a los evangelios
___ 55. Epístolas
___ 56. Apocalipsis
___ 57. Griego bíblico
___ 58. Teología sistemática
___ 59. Filosofía general
___ 60. Ciencia y religión
___ 61. Igl. y mundo contemporáneo
___ 62. Historia eclesiástica
___ 63. Filosofía de la historia
___ 64. Religiones comparadas
___ 65. Sectas y denominaciones cristianas
___ 66. Instrucción pastoral
___ 67. Organización de iglesias
___ 68. Arte de dar estudios bíb.
___ 69. Liderazgo laical
___ 70. Arte de hablar en público
___ 71. Homilética
___ 72. Música sacra (himnología)
___ 73. Psicología pastoral
___ 74. Evangelismo
___ 75. Práctica de evangelismo
___ 76. Movilización de laicos
___ 77. Principios de salud

POSIBLEMENTE DEBAN AÑADIRSE MATERIAS AL CURSO TEOLOGICO DE 4 AÑOS. ESCRIBA EN SEGUIDA EL IMPORTANCIA HASTA TRES MATERIAS QUE UD. PIENSA DEBERIAN AÑADIRSE.

1. _____
2. _____
3. _____

DE TODAS LAS MATERIAS ENUMERADAS ARRIBA, POSIBLEMENTE HAYA ALGUNAS QUE PUDIERAN ELIMINARSE. POR FAVOR ESCRIBA A CONTINUACION LOS NOMBRES DE TALES MATERIAS.

1. _____
2. _____

78. Desde que Ud. comenzó a trabajar en la obra ¿ha continuado estudiando, en alguna universidad, en cursos de extensión de Andrews University, u por correspondencia?

1. Sí   2. No

79. ¿Cuánto contacto tiene Ud. con personas muy cultas cuya educación le hace sentir que Ud. debería tener mayor preparación?

1. Mucho
2. Poco
3. Bastante
4. Nada

80. ¿Qué aspiraciones profesionales tiene Ud. para el futuro? Destáquese una:

a. Pastor
b. Evangelista
c. Departamental
d. Administrador de institución

e. Administrador de unión
f. Algún cargo a nivel de división
g. Profesor
h. Otro (especifique)

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Mui estimado pastor:

A Divisão Sul Americana está considerando seriamente a possibilidade de estabele-
cer, dentro de um prazo razoável, um seminário no seu território. Estamos realizando
um estudo detalhado da situação educacional dos pastores da igreja adventista em
Sul América, a fim de determinar qual será o melhor plano de estudos que se pode-
rá oferecer nessa instituição.

O estudo completo incluirá uma avaliação dos cursos teológicos que estão sendo
oferecidos nos colégios superiores da Divisão. Tabém estudaremos os cursos que
estão sendo dados pelos vários seminários protestantes na América Latina, para que
se possa tirar deles o que for proveitoso. Mas a melhor maneira de saber o que
necessitam os pastores é perguntar a êles mesmos. Por isso estamos lhe enviando
este questionário que será enviado a um grupo selecionado e limitado de pastores,
cujos nomes nos foram fornecidos pelos respectivos presidentes.
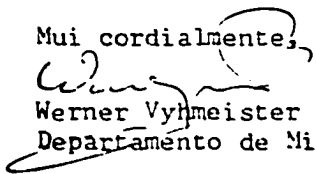
Para planificar um bom curso para o seminário necessitamos saber em que você
ocupa o seu tempo, quais são suas atividades, como são os membros da sua igreja,
que matérias você crê que deveriam ser dadas, tanto no curso teológico que você
ja fêz bem como no seminário que você deseja frequentar.

Lhe tomará apoximadamente meia hora para responder todas as perguntas do ques-
tionário. Rogamos que siga as instruções dadas e responda com a maior franqueza
possível. Apreciaremos receber a resposta do questionário o mais breve possível,
pois desejamos começar a analizar os dados obtidos o dia 15 de dezembro. Favor
enviar pelo correio aéreo a resposta em meu nome para: Department of Mission,
Andrews University, Berrien Springs, Michigan 49103, U. S. A.

Queremos expresar-lhe nosso agradecimento por sua pronta colaboração neste
projeto que esperamos venha beneficiar muy diretamente o ministério Adventista
da Divisão Sul Americana.

Que Deus lhe abençõe ricamente na tarefa que desempenha para a glória de Seu
nome e o triunfo do evangelho.

Mui cordialmente,

Werner Vyhmeister
Departamento de Missões

QUESTIONÁRIO

CADA PERGUNTA TEM VÁRIAS RESPOSTAS POSSÍVEIS. POR FAVOR, ESCOLHA A MAIS APRO-
PRIADA E COLOQUE O NÚMERO DESSA RESPOSTA NO ESPAÇO INDICADO NA FRENTE DA PER-
GUNTA. RESPONDA TODAS AS PERGUNTAS.

Por exemplo: 24. Qual é sua côr preferida?

1. Vermelho   2. Azul   3. Verde   4. Amarelo

Se você prefere a côr verde colocará o número 3 no espaço junto ao número 24.

1. É você um pastor ordenado?
1. Sim   2. Não

2. Que idade tem você agora?
1. Entre 21 e 30   3. Entre 41 e 50
2. Entre 31 e 40   4. Mais de 50

3. Quantos anos trabalha na atividade denominacional?
1. 0 a 4   4. 15 a 19
2. 5 a 9   5. Mais de 20
3. 10 a 14

4. Em que União está servindo presentemente?
1. União Austral   4. União Incaica
2. União Chilena   5. União Norte Brasileira
3. União Este Brasileira   6. União Sul Brasileira

5. Que trabalho está realizando presentemente?
1. Administrador de União   5. Evangelista
2. Administrador de Associação   6. Pastor de igreja ou distrito
3. Departamental de União   7. Pastor associado de igr. ou distrito
4. Departamental de Associação   8. Outro (especificar)

SE VOCÊ NÃO É PASTOR DE IGREJA OU DISTRITO, DEIXE EM BRANCO AS SETE PERGUNTAS
SEGUINTES E CONTINUE NA PERGUNTA NÚMERO 13.

6. Quantos habitantes tem a cidade maior de seu distrito?
1. 0 a 20.000   4. 100.000 a 250.000
2. 20.000 a 50.000   5. 250.000 a 1.000.000
3. 50.000 a 100.000   6. Mais de 1.000.000

7. Quantas igrejas e grupos há em seu distrito?
1. Somente uma igreja   4. De 11 a 20 igrejas e grupos
2. De 2 a 5 igrejas e grupos   5. Mais de 20 igrejas e grupos
3. De 6 a 10 igrejas e grupos

8. Qual é o número total de membros no seu distrito?
1. Menos de 100   3. Entre 501 e 1000
2. Entre 100 e 500   4. Mais de 1000

9. Você conta com o auxílio de outro obreiro evangélico em sua igreja ou distrito?
1. Sim   2. Não

10. Como você descreveria o nível sócio-econômico da maioria de seus membros?
1. Classe baixa   4. Classe média
2. Classe média baixa   5. Classe média alta
3. Igualmente distribuído entre   6. Classe alta
classe baixa e classe média

11. Em sua opinião que porcentagem dos membros adultos de sua igreja ou
distrito podem não apenas ler a lição da Escola Sabatina, mas também
compreender os conceitos que são implicados?
1. Menos de 20   4. Entre 61 e 80
2. Entre 21 e 40   5. Entre 81 e 100
3. Entre 41 e 60

12. Que porcentagem dos jovens de sua igreja na idade de cursar estudos
secundários o estão fazendo?
1. Menos de 20%   4. Entre 61 e 80%
2. Entre 21 e 40%   5. Entre 81 e 100%
3. Entre 41 e 60%

PARA O ESTUDO QUE ESTAMOS FAZENDO É MUITO IMPORTANTE SABER EM QUE OCUPA SEU
TEMPO O PASTOR ADVENTISTA. AGRADECEMOS SUA GENTILEZA DE DESCREVER COM A MAIOR
PRECISÃO POSSÍVEL A MANEIRA QUE USA O SEU TEMPO. INDIQUE O NÚMERO DE HORAS QUE
DEDICA A ESTAS ATIVIDADES NUMA SEMANA MÉDIA DE SETE DIAS DA SEGUINTE MANEIRA:

Coloque um 0 junto ao número da atividade que você nunca realiza
Coloque o número 1 junto a atividade a qual dedica menos de 2 horas por semana
Coloque o número 2 junto a atividade a qual dedica de 3 a 5 horas por semana
Coloque o número 3 junto a atividade a qual dedica de 6 a 9 horas por semana
Coloque o número 4 junto a atividade a qual dedica de 10 a 14 horas por semana
Coloque o número 5 junto a atividade a qual dedica mais de 15 horas por semana

13. Oração pessoal
14. Preparação de sermões, etc.
15. Estudo e leitura
16. Preparação de artigos para jornais e revistas
17. Horas administrativas e comissões de igreja
18. Supervisão escolar
19. Construção de igreja ou escola
20. Trabalho de escritório, correspondência, etc.
21. Relações públicas
22. Pregação
23. Assistência a reuniões da igreja
24. Instrutores e jovens
25. Trabalho com os universitários
26. Visitas a membros
27. Visitas a doentes
28. Aconselhamento pastoral
29. Treinamento dos leigos
30. Orientação de saúde
31. Estudos bíblicos
32. Visita a prisões
33. Telaon?
34. Reuniões evangelísticas
35. Programas de rádio e T.V.
36. Plano para deixar de fumar em 5 dias
37. Tempo usado em condução
38. Tempo com a família
39. Outro (especificar)

40. Como você se locomove a maioria das vêzes?
1. Carro próprio   2. Coletivo   3. Outro

A SEÇÃO SEGUINTE TEM QUE VER COM SUA EDUCAÇÃO E PREPARO PARA O MINISTÉRIO.

41. Por favor indique qual das frases seguintes descreve melhor sua
preparação acadêmica.
1. Não completei nenhum curso depois do secundário (segundo grau)
2. Completei o curso teológico adventista de 2 ou 3 anos
3. Completei o curso teológico adventista de 4 anos
4. Completei um curso de pelo menos 4 anos em uma universidade
5. Completei o curso teológico e também um universitário
6. Outro (especificar)

42. Em qual dos colégios seguintes você recebeu toda ou pelo menos 75%
de seu preparo teológico?
1. Colégio Adventista do Chile   4. Instituto Adventista de Ensino
2. Colégio Adventista del Plata   5. Seminário Adventista Unión
3. Educandário Nordestino Adventista   6. Outro

AS PERGUNTAS DE 43 A 77 TEM O PROPOSITO DE AVALIAR O CURSO TEOLOGICO QUE SE OFERECE PRESENTEMENTE NOS COLEGIOS DA DIVISAO SUL AMERICANA FAÇA O FAVOR DE COLOCAR JUNTO DE CADA MATERIA UM NUMERO DA ESCALA DE ZERO A 3 PARA INDICAR A IMPORTANCIA RELATIVA QUE VOCE LHE ATRIBUE.

Coloque um zero se não tomou a matéria ou não tem opinião a dar
Coloque o número 1 se crê que a matéria é de pouco valor
Coloque o número 2 se crê que a matéria é de bastante valor
Coloque o número 3 se crê que a matéria é de muito valor

43. Métodos de investigação
44. Português
45. Inglês
46. Filosofia da educação cristã
47. Jornalismo e relações públicas
48. Orientação profética
49. Fontes bíblicas
50. Introd. ao Velho Testamento
51. Profetas
52. Daniel
53. Arqueologia bíblica
54. Introdução aos evangelhos
55. Epístolas
56. Apocalipse
57. Grego bíblico
58. Teologia sistemática
59. Filosofia geral
60. Ciência e religião

61. Igreja e o mundo contemporâneo
62. História eclesiástica
63. Filosofia da história
64. Religiões comparadas
65. Seitas e denominações cristãs
66. Instrução pastoral
67. Organização da Igreja
68. Arte de dar estudos bíblicos
69. Liderança juvenil
70. Arte de falar em público
71. Homilética
72. Música sacra (hinologia)
73. Psicologia pastoral
74. Evangelismo
75. Prática de evangelismo
76. Mobilização dos leigos
77. Princípios de saúde

POSSIVELMENTE DEVE-SE ACRESCENTAR MATERIAS AO CURSO TEOLOGICO DE 4 ANOS. ESCREVA EM ORDEM DE IMPORTÂNCIA ATÉ 3 MATERIAS QUE VOCÊ JULGA DEVERIAM SER ACRESCEN-TADAS.

1.
2.
3.

DE TODAS AS MATÉRIAS ENUMERADAS ACIMA, POSSIVELMENTE ALGUMAS DEVERIAM SER ELI-MINADAS. Por favor escreva em continuação os nomes das tais matérias.

1.
2.

78. Desde que você começou a trabalhar na obra, tem continuado estudando em alguma universidade, ou em cursos de extensão da Andrews University, ou por correspondência?

1. Sim   2. Não

79. Quanto contato você tem com pessoas cultas cuja educação lhe faz sentir que deveria ter melhor preparo?

1. Muito   3. Pouco
2. Bastante   4. Nada

80. Quais as aspirações profissionais você tem para você mesmo? Destaca-se como:

1. Pastor   5. Administrador de União
2. Evangelista   6. Algum cargo de nível de Divisão
3. Departamental   7. Professor
4. Administrador de Associação   8. Outro (especifique)

Levando em conta as responsabilidades que você tem presentemente, qual seria o preparo adicional mais necessário? Em que área ou áreas você desejaria receber maior preparo para desempenhar-se melhor?

81. Qual é sua reação diante da possibilidade de continuar estudando no futuro Seminário Adventista Latino Americano?

1. Não me interessa continuar estudando
2. Estudaria se me fossem pagas as despesas
3. Estudaria se me pagassem parte das despezas
4. Estudaria mesmo que se me não pagassem nada
5. Outro (especificar)

82. É necessário que os estudos a realizar-se deem um título?

1. Sim   2. É preferível   3. Não é necessário   4. Não

EM CONTINUAÇÃO É APRESENTADA UMA LISTA DE MATÉRIAS QUE PODERIAM SER OFERECIDAS NO FUTURO SEMINÁRIO ADVENTISTA LATINO AMERICANO. TENDO EM CONTA SUAS NECESSI-DADES ACTUAIS CLASSIFIQUE ESTAS MATÉRIAS SEGUNDO A RELATIVA UTILIDADE QUE VOCÊ VÊ. Se você não tem uma opinião clara, coloque um zero (0).

Se considera a matéria de pouco valor, coloque o número 1.
Se considera a matéria de bastante valor, coloque o número 2
Se considera a matéria de muito valor, coloque o número 3

83. Teologia bíblica
84. Exegese do Velho e Novo Testa-
85. Hebraico bíblico
86. Doutrina do homem
87. Doutrina de Cristo
88. Doutrina da Igreja
89. Doutrina da expiação
90. Revelação e inspiração
91. Escatologia bíblica
92. Justificação pela fé
93. História da Igreja na América Latina
94. História da Igreja adventista
95. Teologia contemporânea
96. Teologia católica
97. História do sábado e domingo
98. Ideologias contemporâneas
99. Orientação pastoral
100. Pregação (curso avançado)
101. Orientação matrimonial

107. Problemas da família
103. Problemas pastorais
104. Culto e adoração
105. Administração da Igreja
106. Igreja e sociedade
107. Evangelismo (curso avançado)
108. Teologia da missão da Igreja
109. Crescimento da Igreja
110. Ministério da saúde
111. Nutrição
112. Evangelismo da saúde
113. Liderança de leigos
114. Psicologia do desenvolvimento do caráter
115. Educação religiosa
116. Preparo de material audiovisual
117. Planificação de igreja e escola
118. Emprego de recursos para evangelizar as massas
119. Psicologia social

SE HOUVESSE QUE DELE ACRESCER ALGUMA MATERIA NA LISTA, POR FAVOR NOMEIE-AS ABAIXO.

1.
2.

SE VOCÊ TIVESSE TOMAR ATÉ MAIS 7 DESSAS MATÉRIAS, QUAIS ESCOLHERIA? POR FAVOR ESCREVA EM CONTINUAÇÃO O NÚMERO DAS 7 MATÉRIAS EM ORDEM DE VALORES.

1. ____ 2. ____ 3. ____ 4. ____ 5. ____ 6. ____ 7. ____

MUITO OBRIGADO POR SUA GENTIL COLABORAÇÃO. QUE DEUS LHE ABENÇOE RICAMENTE.

APPENDIX B

EVALUATION OF PAST THEOLOGICAL CURRICULUM

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TABLE 89

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY
DIFFERENT CATEGORIES OF MINISTERS

SUBJECTS	PRESIDENTS					DEPART. DIRECTORS				
	1 %	2 %	3 %	M	SD	1 %	2 %	3 %	M	SD
RESEARCH METHODS	7	56	37	2.30	0.61	14	66	20	2.06	0.59
NATIONAL LANGUAGE		42	58	2.58	0.50	4	23	73	2.69	0.54
ENGLISH	6	39	55	2.48	0.62	4	49	47	2.44	0.57
PHIL. CHRIST. ED.	16	31	53	2.38	0.75	6	49	45	2.39	0.60
JOURNALISM AND PR	31	59	10	1.78	0.61	15	57	28	2.13	0.65
PROPHETIC GUIDANCE	3	27	70	2.67	0.54		42	58	2.58	0.50
HISTORY OF THE BIBLE	7	43	50	2.43	0.63	6	63	31	2.25	0.56
INTRO TO THE OT	9	47	44	2.34	0.65	13	60	27	2.13	0.63
PROPHETS	10	34	56	2.47	0.67	6	49	45	2.40	0.60
DANIEL		9	91	2.91	0.29		9	91	2.91	0.30
BIBLICAL ARCHEOLOGY	16	56	28	2.13	0.66	13	57	30	2.17	0.64
INTRO GOSPELS	7	57	36	2.30	0.60	14	56	30	2.16	0.65
EPISTLES		39	61	2.61	0.50	2	43	55	2.53	0.54
REVELATION		9	91	2.92	0.29		8	92	2.92	0.27
BIBLICAL GREEK	39	58	3	1.65	0.55	20	66	14	1.94	0.59
SYSTEMATIC THEOLOGY	6	41	53	2.47	0.62	4	34	62	2.58	0.57
GENERAL PHILOSOPHY	41	59		1.59	0.50	53	41	6	1.53	0.61
SCIENCE AND RELIGION	6	49	45	2.39	0.61		36	64	2.64	0.48
CHURCH AND WORLD	21	46	33	2.13	0.74	17	55	28	2.12	0.67
CHURCH HISTORY	6	61	33	2.27	0.57	12	69	19	2.08	0.56
PHIL. OF HISTORY	43	50	7	1.64	0.62	45	48	7	1.61	0.62
NON CHRIST. RELIGIONS	26	45	29	2.03	0.75	15	50	35	2.20	0.68
CHRIST. DENOMINATIONS	18	52	30	2.11	0.70	19	46	35	1.67	0.72
PASTORAL INSTRUCTION	3	20	77	2.73	0.52		16	84	1.84	0.37
CHURCH ORGANIZATION	2	13	84	2.81	0.47	4	24	72	2.68	0.55
PERSONAL EVANGELISM		30	70	2.70	0.47		13	87	2.87	0.34
YOUTH LEADERSHIP	7	45	48	2.42	0.62	4	48	48	2.44	0.58
PUBLIC SPEAKING		18	82	2.82	0.39		19	81	2.81	0.39
HOMILETICS	7	33	60	2.53	0.63	2	33	65	2.63	0.52
SACRED MUSIC	19	65	16	1.97	0.60	17	54	29	2.11	0.68
PASTORAL PSYCHOLOGY		41	59	2.59	0.50	2	21	77	2.75	0.48
PUBLIC EVANGELISM		9	91	2.91	0.29		9	91	2.91	0.30
EVANGELISM PRACTICUM	3	13	84	2.81	0.47		13	87	2.87	0.34
MOBILIZATION OF LAYMEN		29	71	2.71	0.46		22	78	2.78	0.42
HEALTH PRINCIPLES	18	33	49	2.30	0.77	4	47	49	2.45	0.57

TABLE 89

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY
DIFFERENT CATAGORIES OF MINISTERS CONTINUED

SUBJECTS	---GRADUATE PASTORS----					--NONGRADUATE PASTORS--				
	1	2	3	M	SD	1	2	3	M	SD
	%	%	%			%	%	%		
RESEARCH METHODS	13	55	32	2.19	0.65	.'	40	52	2.44	0.65
NATIONAL LANGUAGE	8	31	61	2.52	0.66	4	35	61	2.58	0.58
ENGLISH	6	45	49	2.36	C.66	8	64	28	2.20	0.58
PHIL. CHRIST. ED.	7	52	41	2.34	0.61	17	46	37	2.21	0.72
JOURNALISM AND PR	15	64	21	2.06	0.60	17	70	13	1.96	0.56
PROPHETIC GUIDANCE	3	31	66	2.63	0.54		21	79	2.79	0.42
HISTORY OF THE BIBLE	4	48	48	2.44	0.58	11	30	59	2.48	0.70
INTRO TO THE OT	10	45	45	2.36	0.65	4	50	46	2.42	0.58
PROPHETS	4	32	64	2.60	0.57	4	30	66	2.63	0.56
DANIEL	1	9	90	2.90	0.32		11	89	2.89	0.32
BIBLICAL ARCHEOLOGY	10	47	43	2.34	0.65	8	46	46	2.38	0.64
INTRO GOSPELS	9	44	47	2.33	0.64	13	38	49	2.38	0.71
EPISTLES	2	33	65	2.63	0.53		36	64	2.64	0.49
REVELATION		4	96	2.96	0.20		14	86	2.86	0.36
BIBLICAL GREEK	16	59	25	2.09	0.63	16	68	16	2.00	0.58
SYSTEMATIC THEOLOGY	4	32	64	2.60	0.56	4	44	52	2.48	0.59
GENERAL PHILOSOPHY	35	55	10	1.75	0.62	28	56	16	1.82	0.64
SCIENCE AND RELIGION	3	41	56	2.52	0.56	4	48	48	2.44	0.58
CHURCH AND WORLD	12	53	35	2.24	0.65	9	52	39	2.30	0.64
CHURCH HISTORY	9	54	37	2.27	0.62	4	62	34	2.31	0.55
PHIL. OF HISTORY	26	33	11	1.75	0.64	26	61	13	1.87	0.63
NON CHRIST. RELIGIONS	14	48	38	2.25	0.68	21	46	33	2.11	0.74
CHRIST. DENOMINATIONS	14	54	32	2.18	0.65	23	50	27	2.04	0.72
PASTORAL INSTRUCTION	4	21	75	2.70	0.55	4	19	77	2.74	0.53
CHURCH ORGANIZATION	4	30	66	2.61	0.57		29	71	2.71	0.46
PERSONAL EVANGELISM	4	21	75	2.71	0.53		7	93	2.93	0.26
YOUTH LEADERSHIP	8	45	47	2.39	0.63	4	33	63	2.59	0.57
PUBLIC SPEAKING	1	29	70	2.69	0.48		21	79	2.79	0.42
HOMILETICS	2	36	62	2.60	0.53		36	64	2.64	0.49
SACRED MUSIC	18	60	22	2.04	0.63	4	42	54	2.50	0.58
PASTORAL PSYCHOLOGY	1	23	76	2.76	0.44	4	18	73	2.75	0.52
PUBLIC EVANGELISM	1	8	91	2.91	0.30		4	96	2.96	0.19
EVANGELISM PRACTICUM	1	17	82	2.84	0.40	4	21	75	2.78	0.42
MOBILIZATION OF LAYMEN	2	19	79	2.77	0.47	4	11	85	2.81	0.48
HEALTH PRINCIPLES	5	45	50	2.45	0.60		23	77	2.77	0.43

TABLE 90

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY GRADUATES OF DIFFERENT SCHOOLS

SUBJECTS	CACH, CHILE					ISAT, ARGENTINA				
	1	2	3	M	SD	1	2	3	M	SD
	%	%	%			%	%	%		
RESEARCH METHODS	8	56	36	2.28	0.61	13	47	40	2.27	0.68
NATIONAL LANGUAGE	14	54	32	2.17	0.66	8	41	51	2.43	0.64
ENGLISH	8	30	62	2.54	0.65	6	40	54	2.47	0.62
PHIL. CHRIST. ED.	12	44	44	2.32	0.68	4	44	52	2.48	0.58
JOURNALISM AND PR	11	64	25	2.14	0.59	14	55	31	2.16	0.65
PROPHETIC GUIDANCE	3	37	60	2.57	0.56		30	70	2.70	0.46
HISTORY OF THE BIBLE		33	67	2.67	0.48	5	42	53	2.48	0.60
INTRO TO THE OT	6	39	55	2.50	0.61	9	33	58	2.49	0.66
PROPHETS	3	47	50	2.47	0.56	3	32	65	2.62	0.54
DANIEL		11	89	2.89	0.32		5	95	2.95	0.22
BIBLICAL ARCHEOLOGY	6	44	50	2.44	0.61	8	45	37	2.31	0.63
INTRO GOSPELS	6	43	51	2.46	0.61	7	29	64	2.57	0.62
EPISTLES		37	63	2.63	0.49		16	84	2.84	0.37
REVELATION		6	94	2.94	0.23		5	95	2.95	0.22
BIBLICAL GREEK	20	66	14	1.94	0.59	20	63	17	1.97	0.61
SYSTEMATIC THEOLOGY	8	28	64	2.55	0.65		19	81	2.81	0.40
GENERAL PHILOSOPHY	25	61	14	1.89	0.62	38	54	8	1.70	0.61
SCIENCE AND RELIGION	3	31	66	2.63	0.55	4	42	54	2.50	0.59
CHURCH AND WORLD	12	44	44	2.32	0.69	3	52	45	2.41	0.56
CHURCH HISTORY	8	56	36	2.28	0.61	9	53	38	2.29	0.63
PHIL. OF HISTORY	18	57	25	2.07	0.66	26	58	16	1.91	0.65
NON CHRIST. RELIGIONS	2	49	49	2.46	0.56	12	27	61	2.49	0.70
CHRIST. DENOMINATIONS	9	41	50	2.41	0.57	7	36	57	2.50	0.63
PASTORAL INSTRUCTION		24	76	2.76	0.44	4	12	84	2.81	0.49
CHURCH ORGANIZATION	8	30	62	2.54	0.65	6	26	68	2.63	0.59
PERSONAL EVANGELISM	3	22	75	2.73	0.51	1	17	82	2.80	0.44
YOUTH LEADERSHIP	6	44	50	2.44	0.62	4	35	61	2.56	0.58
PUBLIC SPEAKING		14	86	2.86	0.35	2	28	70	2.69	0.49
HOMILETICS		30	70	2.70	0.46	1	22	77	2.75	0.46
SACRED MUSIC	23	57	20	1.97	0.66	24	53	23	1.99	0.69
PASTORAL PSYCHOLOGY		17	83	2.83	0.38	1	21	78	2.77	0.46
PUBLIC EVANGELISM		11	89	2.89	0.32		5	95	2.95	0.22
EVANGELISM PRACTICUM		23	77	2.77	0.43	1	7	92	2.91	0.33
MOBILIZATION OF LAYMEN		6	94	2.94	0.24		20	80	2.80	0.40
HEALTH PRINCIPLES	3	39	58	2.56	0.56	4	38	58	2.54	0.58

TABLE 90

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY
GRADUATES OF DIFFERENT SCHOOLS CONTINUED

SUBJECTS	------ENA,BRAZIL-------					------IAE,BRAZIL-------				
	1	2	3	M	SD	1	2	3	M	SD
	%	%	%			%	%	%		
RESEARCH METHODS	7	56	37	2.30	0.61	13	62	25	2.11	0.61
NATIONAL LANGUAGE	7	28	66	2.59	0.63	2	17	81	2.78	0.47
ENGLISH	7	45	48	2.38	0.68	6	49	45	2.39	0.60
PHIL. CHRIST. ED.	7	56	37	2.30	0.61	11	52	37	2.27	0.64
JOURNALISM AND PR	29	54	17	1.88	0.68	18	64	18	1.99	0.60
PROPHETIC GUIDANCE	4	30	67	2.63	0.56	3	28	69	2.66	0.54
HISTORY OF THE BIBLE		43	57	2.57	0.51	7	53	40	2.33	0.60
INTRO TO THE OT	3	61	36	2.32	0.55	13	56	31	2.19	0.64
PROPHETS	3	25	72	2.69	0.54	6	30	64	2.57	0.61
DANIEL	3		97	2.93	0.37		13	87	2.87	0.34
BIBLICAL ARCHEOLOGY	11	36	53	2.43	0.69	10	51	39	2.28	0.64
INTRO GOSPELS	10	45	45	2.34	0.67	15	60	25	2.10	0.63
EPISTLES	4	24	72	2.69	0.54	3	49	48	2.45	0.56
REVELATION		7	93	2.93	0.26		7	93	2.93	0.26
BIBLICAL GREEK	4	62	34	2.31	0.54	20	61	19	1.98	0.63
SYSTEMATIC THEOLOGY	3	38	59	2.55	0.57	6	46	48	2.42	0.61
GENERAL PHILOSOPHY	35	48	17	1.83	0.72	43	53	4	1.61	0.56
SCIENCE AND RELIGION	7	52	41	2.34	0.61	2	43	55	2.52	0.55
CHURCH AND WORLD		50	50	2.50	0.51	19	54	27	2.07	0.68
CHURCH HISTORY	10	45	45	2.34	0.67	10	63	27	2.17	0.59
PHIL. OF HISTORY	24	68	8	1.84	0.55	52	45	3	1.51	0.56
NON CHRIST. RELIGIONS	15	58	27	2.12	0.65	24	62	14	1.90	0.61
CHRIST. DENOMINATIONS	27	55	18	1.91	0.68	24	63	13	1.90	0.60
PASTORAL INSTRUCTION		33	67	2.67	0.48	7	24	69	2.63	0.61
CHURCH ORGANIZATION		28	72	2.72	0.45	4	29	67	2.62	0.56
PERSONAL EVANGELISM	3	14	83	2.79	0.49	3	22	75	2.72	0.52
YOUTH LEADERSHIP	12	46	42	2.29	0.69	7	53	40	2.33	0.60
PUBLIC SPEAKING	4	17	79	2.76	0.51	1	35	64	2.64	0.50
HOMILETICS	4	34	62	2.59	0.57	5	50	45	2.41	0.58
SACRED MUSIC	4	64	32	2.29	0.53	14	57	29	2.15	0.64
PASTORAL PSYCHOLOGY		17	83	2.83	0.38	2	26	72	2.71	0.49
PUBLIC EVANGELISM		7	93	2.93	0.26	1	8	91	2.90	0.33
EVANGELISM PRACTICUM		24	76	2.76	0.44	2	16	82	2.80	0.44
MOBILIZATION OF LAYMEN	4	28	68	2.64	0.57	2	24	74	2.73	0.49
HEALTH PRINCIPLES	4	46	50	2.46	0.58	8	46	46	2.38	0.63

TABLE 90

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY
GRADUATES OF DIFFERENT SCHOOLS CONTINUED

SUBJECTS	-------SAU,PERU--------				
	1	2	3	M	SD
	%	%	%		
RESEARCH METHODS	13	50	37	2.25	0.67
NATIONAL LANGUAGE	11	39	50	2.39	0.69
ENGLISH	22	58	20	1.98	0.56
PHIL. CHRIST. ED.	7	49	44	2.38	0.61
JOURNALISM AND PR	18	71	11	1.93	0.55
PROPHETIC GUIDANCE	2	42	56	2.53	0.55
HISTORY OF THE BIBLE	10	57	33	2.24	0.62
INTRO TO THE OT	12	51	37	2.26	0.66
PROPHETS	9	41	50	2.41	0.56
DANIEL		13	87	2.87	0.34
BIBLICAL ARCHEOLOGY	19	53	28	2.09	0.68
INTRO GOSPELS	9	58	33	2.23	0.61
EPISTLES	2	36	62	2.60	0.54
REVELATION		7	93	2.93	0.25
BIBLICAL GREEK	24	51	25	2.00	0.71
SYSTEMATIC THEOLOGY	2	30	68	2.65	0.53
GENERAL PHILOSOPHY	44	41	15	1.71	0.72
SCIENCE AND RELIGION	2	33	65	2.62	0.53
CHURCH AND WORLD	23	56	21	1.97	0.67
CHURCH HISTORY	9	60	31	2.22	0.60
PHIL. OF HISTORY	52	42	6	1.55	0.62
NON CHRIST. RELIGIONS	14	43	43	2.30	0.70
CHRIST. DENOMINATIONS	12	48	40	2.28	0.68
PASTORAL INSTRUCTION		16	84	2.84	0.37
CHURCH ORGANIZATION		20	80	2.80	0.40
PERSONAL EVANGELISM	2	20	78	2.75	0.49
YOUTH LEADERSHIP	7	43	50	2.49	0.63
PUBLIC SPEAKING		9	91	2.91	0.29
HOMILETICS		19	81	2.81	0.29
SACRED MUSIC	18	64	18	2.00	0.60
PASTORAL PSYCHOLOGY		39	61	2.61	0.49
PUBLIC EVANGELISM		9	91	2.91	0.29
EVANGELISM PRACTICUM		11	89	2.89	0.32
MOBILIZATION OF LAYMEN	5	20	75	2.71	0.56
HEALTH PRINCIPLES	9	42	49	2.40	0.65

TABLE 91

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY MINISTERS OF DIFFERENT UNIONS

SUBJECTS	AUSTRAL UNION					CHILE UNION				
	1 %	2 %	3 %	M	SD	1 %	2 %	3 %	M	SD
RESEARCH METHODS	12	53	35	2.23	0.65	13	59	28	2.15	0.63
NATIONAL LANGUAGE	8	48	44	2.36	0.63	13	41	46	2.33	0.70
ENGLISH	7	43	50	2.42	0.63	12	27	61	2.49	0.71
PHIL. CHRIST. ED.	5	48	47	2.43	0.59	8	36	56	2.49	0.64
JOURNALISM AND PR	14	49	37	2.23	0.68	15	66	19	2.05	0.59
PROPHETIC GUIDANCE		31	69	2.69	0.47	3	33	64	2.62	0.54
HISTORY OF THE BIBLE	6	39	55	2.48	0.61		41	59	2.59	0.50
INTRO TO THE OT	9	29	62	2.53	0.66	8	42	50	2.42	0.64
PROPHETS	5	30	65	2.61	0.58	3	47	50	2.47	0.55
DANIEL		6	94	2.94	0.24		10	90	2.90	0.30
BIBLICAL ARCHEOLOGY	6	50	44	2.38	0.60	8	50	42	2.35	0.62
INTRO GOSPELS	6	29	65	2.59	0.61	8	47	45	2.37	0.63
EPISTLES		16	84	2.84	0.37		33	67	2.67	0.48
REVELATION		4	96	2.96	0.21		5	95	2.95	0.22
BIBLICAL GREEK	12	68	20	2.08	0.57	31	54	15	1.85	0.67
SYSTEMATIC THEOLOGY		19	81	2.81	0.40	5	33	62	2.57	0.59
GENERAL PHILOSOPHY	33	56	11	1.78	0.63	30	55	15	1.85	0.66
SCIENCE AND RELIGION	2	40	58	2.56	0.53	5	36	59	2.54	0.60
CHURCH AND WORLD	2	49	49	2.47	0.54	10	57	33	2.23	0.63
CHURCH HISTORY	9	55	36	2.27	0.62	5	48	47	2.42	0.59
PHIL. OF HISTORY	3	61	16	1.93	0.63	19	56	25	2.06	0.67
NON CHRIST. RELIGIONS	6	28	66	2.60	0.60	7	51	42	2.34	0.62
CHRIST. DENOMINATIONS	3	39	58	2.54	0.57	11	47	42	2.31	0.67
PASTORAL INSTRUCTION	3	13	84	2.81	0.47		24	36	2.76	0.43
CHURCH ORGANIZATION	5	28	67	2.62	0.58	5	32	63	2.58	0.59
PERSONAL EVANGELISM	2	17	81	2.80	0.44	5	24	71	2.66	0.57
YOUTH LEADERSHIP	3	31	66	2.63	0.56	6	46	48	2.43	0.61
PUBLIC SPEAKING	2	28	70	2.69	0.50		12	88	2.88	0.33
HOMILETICS	2	22	76	2.75	0.47		29	71	2.71	0.46
SACRED MUSIC	23	56	21	1.97	0.67	20	60	20	2.00	0.64
PASTORAL PSYCHOLOGY		18	82	2.82	0.39	3	25	72	2.70	0.51
PUBLIC EVANGELISM		4	96	2.96	0.21		12	88	2.88	0.33
EVANGELISM PRACTICUM		8	92	2.92	0.27		25	75	2.75	0.44
MOBILIZATION OF LAYMEN		20	80	2.80	0.40		8	92	2.92	0.27
HEALTH PRINCIPLES	2	37	61	2.60	0.52	5	42	53	2.49	0.60

TABLE 91

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY
MINISTERS OF DIFFERENT UNIONS CONTINUED

SUBJECTS	---EAST BRAZIL UNION---					------INCA UNION-------				
	1	2	3	M	SD	1	2	3	M	SD
	%	%	%	%		%	%	%		
RESEARCH METHODS	11	64	25	2.14	0.59	11	45	44	2.32	0.67
NATIONAL LANGUAGE	4	19	77	2.73	0.54	12	41	47	2.35	0.69
ENGLISH	6	51	43	2.36	0.61	15	59	26	2.10	0.64
PHIL. CHRIST. ED.	9	62	29	2.20	0.59	7	50	43	2.36	0.61
JOURNALISM AND PR	30	58	12	1.81	0.63	18	68	14	1.96	0.57
PROPHETIC GUIDANCE	4	25	71	2.67	0.56	2	43	55	2.53	0.54
HISTORY OF THE BIBLE		45	55	2.55	0.50	9	58	33	2.24	0.61
INTRO TO THE OT	2	62	36	2.33	0.52	10	50	40	2.29	0.65
PROPHETS		23	77	2.77	0.42	7	42	51	2.44	0.62
DANIEL		6	94	2.94	0.24		13	87	2.87	0.34
BIBLICAL ARCHEOLOGY	6	56	38	2.31	0.59	22	52	26	2.03	0.70
INTRO GOSPELS	12	56	32	2.21	0.64	7	59	34	2.28	0.59
EPISTLES		35	65	2.65	0.48	2	41	57	2.55	0.53
REVELATION			100	3.00			8	92	2.92	0.28
BIBLICAL GREEK	11	65	24	2.13	0.58	27	55	18	1.91	0.67
SYSTEMATIC THEOLOGY	2	46	52	2.50	0.55	5	31	64	2.59	0.59
GENERAL PHILOSOPHY	44	51	5	1.61	0.59	47	46	7	1.60	0.63
SCIENCE AND RELIGION	4	54	42	2.37	0.57	3	37	60	2.57	0.56
CHURCH AND WORLD	3	60	37	2.34	0.54	23	54	23	2.00	0.68
CHURCH HISTORY	11	53	36	2.26	0.64	12	62	26	2.15	0.61
PHIL. OF HISTORY	43	55	2	1.59	0.54	52	39	9	1.57	0.66
NON CHRIST. RELIGIONS	25	62	13	1.89	0.61	17	33	50	2.33	0.76
CHRIST. DENOMINATIONS	19	71	10	1.90	0.54	11	44	45	2.35	0.67
PASTORAL INSTRUCTION	2	27	71	2.68	0.52	2	10	88	2.86	0.39
CHURCH ORGANIZATION	2	25	73	2.71	0.50	3	20	77	2.73	0.52
PERSONAL EVANGELISM	4	19	77	2.73	0.54		19	81	2.81	0.39
YOUTH LEADERSHIP	9	59	32	2.23	0.60	9	36	55	2.47	0.65
PUBLIC SPEAKING	2	27	71	2.68	0.51		17	83	2.83	0.38
HOMILETICS	6	42	52	2.46	0.62		21	79	2.79	0.41
SACRED MUSIC	13	67	20	2.07	0.57	19	60	21	2.02	0.64
PASTORAL PSYCHOLOGY		15	85	2.85	0.36		32	67	2.68	0.47
PUBLIC EVANGELISM		10	90	2.90	0.31		8	92	2.92	0.28
EVANGELISM PRACTICUM	2	29	69	2.81	0.45	2	7	91	2.90	0.36
MOBILIZATION OF LAYMEN	2	27	71	2.68	0.52	4	20	76	2.73	0.52
HEALTH PRINCIPLES	10	45	45	2.34	0.67	8	44	48	2.40	0.64

TABLE 91

EVALUATION OF PAST THEOLOGICAL CURRICULUM BY
MINISTERS OF DIFFERENT UNIONS CONTINUED

SUBJECTS	--NORTH BRAZIL UNION---					--SOUTH BRAZIL UNION---				
	1 %	2 %	3 %	M	SD	1 %	2 %	3 %	M	SD
RESEARCH METHODS	9	50	41	2.32	0.65	14	61	25	2.11	0.62
NATIONAL LANGUAGE	9	14	77	2.70	0.64		21	79	2.80	0.41
ENGLISH	9	48	43	2.35	0.65	7	44	49	2.42	0.62
PHIL. CHRIST. ED.	9	56	35	2.26	0.62	12	45	43	2.30	0.68
JOURNALISM AND PR	9	77	14	2.05	0.49	17	64	19	2.01	0.61
PROPHETIC GUIDANCE	5	33	62	2.57	0.60	2	27	71	2.69	0.51
HISTORY OF THE BIBLE	11	39	50	2.39	0.70	7	55	38	2.32	0.60
INTRO TO THE OT	14	48	38	2.24	0.70	14	56	30	2.16	0.64
PROPHETS	9	27	64	2.55	0.67	7	33	60	2.53	0.62
DANIEL	4	9	87	2.83	0.49		11	89	2.89	0.32
BIBLICAL ARCHEOLOGY	9	46	45	2.36	0.66	12	44	44	2.33	0.68
INTRO GOSPELS	14	62	24	2.10	0.62	15	52	33	2.19	0.68
EPISTLES	4	52	44	2.39	0.58	5	42	53	2.49	0.59
REVELATION		13	87	2.87	0.34		8	92	2.92	0.27
BIBLICAL GREEK	17	61	22	2.04	0.64	20	60	20	2.00	0.64
SYSTEMATIC THEOLOGY	4	44	52	2.48	0.60	7	43	50	2.44	0.62
GENERAL PHILOSOPHY	33	48	9	1.76	0.62	41	54	5	1.64	0.59
SCIENCE AND RELIGION		15	85	2.48	0.51	3	40	57	2.53	0.57
CHURCH AND WORLD	24	41	35	2.12	0.78	19	51	30	2.10	0.70
CHURCH HISTORY	9	61	30	2.22	0.60	9	63	28	2.18	0.58
PHIL. OF HISTORY	26	63	11	1.84	0.60	50	47	3	1.53	0.56
NON CHRIST. RELIGIONS	10	67	23	2.14	0.57	24	60	16	1.92	0.63
CHRIST. DENOMINATIONS	45	47	18	1.82	0.73	26	60	14	1.87	0.62
PASTORAL INSTRUCTION	11	26	63	2.53	0.70	6	26	68	2.62	0.60
CHURCH ORGANIZATION	4	31	65	2.61	0.58	4	31	65	2.62	0.56
PERSONAL EVANGELISM		22	78	2.78	0.42	3	20	77	2.73	0.52
YOUTH LEADERSHIP	16	42	42	2.26	0.73	4	52	44	2.40	0.57
PUBLIC SPEAKING		22	78	2.78	0.42	1	34	65	2.64	0.51
HOMILETICS		46	54	2.55	0.51	5	52	43	2.39	0.58
SACRED MUSIC	4	57	39	2.35	0.57	13	54	33	2.21	0.65
PASTORAL PSYCHOLOGY	4	31	65	2.61	0.58	1	27	72	2.70	0.48
PUBLIC EVANGELISM			100	3.00		1	9	90	2.89	0.35
EVANGELISM PRACTICUM		17	83	2.83	0.39	1	20	79	2.78	0.44
MOBILIZATION OF LAYMEN		22	78	2.78	0.43	3	22	75	2.73	0.50
HEALTH PRINCIPLES		50	50	2.50	0.51	7	41	52	2.45	0.62

APPENDIX C

PERCEIVED IMPORTANCE OF FUTURE

THEOLOGICAL COURSES

TABLE 92

EVALUATION OF POSSIBLE CURRICULAR OFFERINGS BY DIFFERENT CATEGORIES OF MINISTERS

SUBJECTS	PRESIDENTS					DEPART. DIRECTORS				
	1 %	2 %	3 %	M	SD	1 %	2 %	3 %	M	SD
BIBLICAL THEOLOGY	15	36	49	2.33	0.74	13	40	47	2.33	0.71
BIBLICAL EXEGESIS	19	44	37	2.19	0.74	8	43	49	2.42	0.63
HEBREW	44	44	12	1.67	0.68	37	51	12	1.75	0.66
DOCTRINE OF MAN	24	58	18	1.93	0.66	33	45	22	1.88	0.74
DOCTRINE OF CHRIST	4	25	71	2.73	0.52	2	17	81	2.79	0.45
DOCT. OF THE CHURCH	3	39	58	2.55	0.57	7	50	43	2.35	0.62
DOCTRINE OF ATONEMENT		21	79	2.79	0.41	3	22	75	2.71	0.53
REVELATION INSPIRATION	13	39	48	2.35	0.71	11	47	42	2.31	0.66
BIBLICAL ESCHATOLOGY	3	27	70	2.67	0.54	5	21	74	2.68	0.58
RIGHTEOUSNESS BY FAITH		12	88	2.88	0.33		20	80	2.80	0.41
LAT. AM. CHUCH HIST.	42	45	13	1.71	0.69	34	51	15	1.81	0.68
SDA CHURCH HISTORY	15	32	53	2.38	0.74	12	53	35	2.24	0.65
CONTEMPORARY THEOLOGY	19	50	31	2.13	0.71	24	51	25	2.02	0.71
CATHOLIC THEOLOGY	35	55	10	1.74	0.63	26	46	28	2.02	0.74
HIST. OF SAB. AND SUN.	12	33	55	2.42	0.71	12	40	48	2.36	0.69
CONTEMPORARY IDEO.	28	53	19	1.91	0.69	19	52	29	2.09	0.69
PASTORAL COUNSELING	3	48	49	2.45	0.56	7	34	59	2.52	0.63
PREACHING	3	38	59	2.56	0.56	7	29	64	2.56	0.63
MARRIAGE COUNSELING	12	45	43	2.30	0.68	9	48	43	2.34	0.64
FAMILY PROBLEMS	3	56	41	2.38	0.55	4	52	44	2.41	0.56
PASTORAL PROBLEMS	3	50	47	2.44	0.56	10	37	53	2.42	0.67
WORSHIP	12	39	49	2.36	0.70	14	55	31	2.16	0.65
CHURCH ADMINISTRATION	3	29	68	2.65	0.54	4	34	62	2.59	0.56
CHURCH AND SOCIETY	24	70	6	1.82	0.53	28	60	12	1.83	0.61
EVANGELISM	3	15	82	2.79	0.48	5	14	81	2.75	0.55
THEO OF MISSION OF CH	21	38	41	2.21	0.77	17	55	28	2.11	0.67
CHURCH GROWTH	31	44	25	1.94	0.76	29	53	18	1.90	0.68
MINISTRY OF HEALING	13	45	37	2.18	0.73	16	41	43	2.27	0.73
NUTRITION	33	36	31	1.97	0.81	20	41	39	2.20	0.75
HEALTH EVANGELISM	21	56	23	2.03	0.67	14	43	43	2.29	0.71
LAY LEADERSHIP	9	30	61	2.52	0.57	5	28	67	2.62	0.59
PSYCHO. OF CHAR DEVPT	19	53	28	2.09	0.69	20	39	41	2.21	0.76
RELIGIOUS EDUCATION	16	65	19	2.03	0.60	19	57	24	2.05	0.66
AUDIOVISUALS	27	52	21	1.94	0.70	7	40	53	2.45	0.63
PLANNING CHURCHES AND SCHOOLS	9	62	29	2.21	0.59	7	55	38	2.30	0.60
MASS MEDIA FOR EVAN.	12	47	41	2.29	0.68	7	35	58	2.51	0.63
SOCIAL PSYCHOLOGY	16	58	26	2.10	0.65	18	44	38	2.21	0.73

TABLE 92

EVALUATION OF POSSIBLE CURRICULAR OFFERINGS BY DIFFERENT CATEGORIES OF MINISTERS CONTINUED

SUBJECTS	---GRADUATE PASTORS----					--NONGRADUATE PASTORS--				
	1 %	2 %	3 %	M	SD	1 %	2 %	3 %	M	SD
BIBLICAL THEOLOGY	6	35	59	2.53	0.61	4	46	50	2.46	0.59
BIBLICAL EXEGESIS	5	40	55	2.50	0.60	4	48	48	2.44	0.58
HEBREW	27	52	21	1.93	0.70	24	57	19	1.95	0.67
DOCTRINE OF MAN	21	54	25	2.03	0.68	30	45	25	1.95	0.76
DOCTRINE OF CHRIST	1	15	84	2.83	0.41	4	27	69	2.65	0.56
DOCT. OF THE CHURCH	9	45	46	2.37	0.64	4	33	63	2.58	0.58
DOCTRINE OF ATONEMENT	1	13	86	2.85	0.39		18	82	2.82	0.39
REVELATION INSPIRATION	6	50	44	2.38	0.60	4	32	64	2.61	0.57
BIBLICAL ESCHATOLOGY	2	22	76	2.74	0.48	4	19	77	2.74	0.53
RIGHTEOUSNESS BY FAITH		7	93	2.93	0.26		14	86	2.86	0.36
LAT. AM. CHUCH HIST.	33	54	13	1.80	0.65	20	64	16	1.96	0.61
SDA CHURCH HISTORY	13	49	38	2.25	0.67	7	21	62	2.64	0.62
CONTEMPORARY THEOLOGY	13	45	42	2.30	0.68	12	54	34	2.23	0.65
CATHOLIC THEOLOGY	23	56	21	1.98	0.67	20	56	24	2.04	0.68
HIST. OF SAB. AND SUN.	8	29	63	2.56	0.63		25	75	2.75	0.44
CONTEMPORARY IDEO.	18	51	31	2.13	0.69	20	50	30	2.10	0.72
PASTORAL COUNSELING	6	28	66	2.61	0.60	7	22	71	2.63	0.63
PREACHING	7	22	71	2.64	0.60		37	63	2.63	0.49
MARRIAGE COUNSELING	11	48	41	2.31	0.65		52	42	2.48	0.51
FAMILY PROBLEMS	11	45	44	2.32	0.67		46	54	2.54	0.51
PASTORAL PROBLEMS	7	37	56	2.49	0.62		46	54	2.54	0.51
WORSHIP	12	43	45	2.33	0.68		48	52	2.52	0.51
CHURCH ADMINISTRATION	6	36	58	2.52	0.61	4	36	60	2.57	0.57
CHURCH AND SOCIETY	23	53	24	2.01	0.69	25	58	17	1.92	0.65
EVANGELISM	1	16	83	2.83	0.40	4	28	68	2.64	0.57
THEO OF MISSION OF CH	14	49	37	2.23	0.68		59	41	2.41	0.50
CHURCH GROWTH	27	49	24	1.96	0.72	5	77	18	2.14	0.47
MINISTRY OF HEALING	9	47	44	2.36	0.63		37	63	2.63	0.49
NUTRITION	10	51	39	2.28	0.64		54	46	2.46	0.51
HEALTH EVANGELISM	11	40	49	2.38	0.67		46	54	2.54	0.51
LAY LEADERSHIP	4	25	71	2.68	0.54	8	19	73	2.65	0.63
PSYCHO. OF CHAR DEVPT	13	52	35	2.21	0.66	13	46	41	2.29	0.69
RELIGIOUS EDUCATION	20	51	29	2.10	0.70	11	48	41	2.30	0.67
AUDIOVISUALS	14	40	46	2.31	0.71	12	38	50	2.38	0.70
PLANNING CHURCHES AND SCHOOLS	14	49	37	2.24	0.68	4	56	40	2.37	0.56
MASS MEDIA FOR EVAN.	8	30	62	2.53	0.65	12	35	53	2.42	0.70
SOCIAL PSYCHOLOGY	19	47	34	2.15	0.72	19	62	19	2.00	0.63

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