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Theology in Chile^[1]
(Report for INSeCT)

1. Basic facts

1. Population data

The Chilean population, according to the last national census (of April 2002), is a little more than fifteen million inhabitants (15.116.435). Of them, 86.6% live in cities, and only 13.4% of the inhabitants remain in the rural areas (at the beginning of the twentieth century the percentages were exactly the reverse); and 50.73% are women (in the city 51.37%, whereas in the rural areas only 46.63%).

As far as ethnic groups are concerned, 4.58% of the population declare themselves as belonging to one of them. Of these, the majority belongs to the Mapuche ethnic group (87.31%).^[2]

2. Religious affiliation

The number of Catholics (the census only asks this question of those 15 years or older) is almost 8 million (7,853,428), 69.96% of the population. They are followed in numerical significance by diverse evangelical denominations (15.14%), and by those who declare to have no religion at all, atheists and agnostics (8.30%). 1% belong to the Jehovah Witnesses and 1% to the Mormons. There are very few Orthodox (0.06%), Jews (0.13%) and Muslims (0.03%).^[3]

When the statistics are analyzed according to age groups, it seems that, while Catholicism's percentages descend as one goes from older to younger groups (from 79.22% to 66.18%; the numbers for women are higher than those for men, but they also descend equally from 81.24% to 67.87%), those that declare no religion at all increases (from 3.85% to 11.09%; the amount especially increases in the case of men where it reaches 13.32%).

3. Faculty of Theology and other (Catholic) centers for theological formation

Only one canonical Faculty of Theology exists, founded in 1935, which is part of the Pontifical Catholic University of Chile (from now on, PUC), founded in 1888, with the title of "Pontifical" since 1932. It grants the canonical degrees of Bachelor (10 semesters), Licentiate (Master) (3 semesters and a thesis), and Doctor of Theology (2 Seminars and a dissertation), in addition to a Masters in Religious Sciences (10 semesters).

In other Catholic Universities there are institutes that teach theology. In the Catholic University of Valparaiso (founded in 1928; since 2003 also a Pontifical one), the Institute for Religious Sciences was created "ad instar Facultatis." It grants the degrees of Bachelors in Religious Sciences (6 semesters) and a Licentiate in Religious Sciences (9 semesters) and the title of Professor of Religion and Morals (Bachelors in Religious Sciences plus 3 semesters of pedagogy).

The Department of Theology at the Catholic University of the North, founded in 1974, in the diocese of Coquimbo, grants a Licentiate in Religious Sciences (10 semesters) and the title of Professor of Philosophy and Religion (10 semesters that include philosophical, pedagogical, and theological studies). In addition it offers, among other programs, a Certificate in Theological Studies program of three trimesters in duration, which provides basic theological formation to candidates to the permanent diaconate and to pastoral agents, and it is open to all the Christian faithful in general.

Since 1991, when the regional chairs of the PUC of Chile were separated and became independent Catholic Universities, Institutes of Theology (of diverse denominations) were founded in three of them: in the Catholic Universities of Maule (Talca), of the Most Holy Conception (Concepción), and of Temuco. The Catholic University of Maule grants a Licentiate in Religious Sciences (10 semesters) and the title of Professor of Religion and Philosophy (10 semesters and practicum). The Catholic University of the Most Holy Conception grants a Licentiate in Religious Sciences and Ecclesiastical Studies and, since 2004, it grants, in conjunction with the Faculty of Theology of Salamanca, a Licentiate and a Doctorate in Biblical Theology, Dogmatic Theology and Practical Theology. The Catholic University of Temuco grants the title of Professor of Religion (8 semesters) and offers a Certificate in Theological Studies to students of the university (6 courses). The Catholic University Raul Silva Henríquez of Santiago also has an Institute of Religious Sciences, which grants the title of Professor of Religion for primary and secondary education (10 semesters). This university was established in 1990 on the foundations of what used to be the Professional Institute Blas Cañas, founded in 1982 with the support of Cardinal Raul Silva Henríquez. Since 1993 it is under the auspices of the Chilean Episcopate as a Catholic University, and in 1999 its administration was entrusted to the Salesians and its name was changed to the present one.

It is necessary to mention, finally, the Alphonsianum Institute of the Redemptorists, in Santiago, that teaches the necessary courses for priestly formation; and the Professional Institute Catechetical Home, that prepares Professors of Religion for primary (8 semesters) and secondary education (9 semesters).^[4]

There are some diocesan seminaries that offer the complete theological curriculum necessary for priestly ordination. This is the case of the Pontifical Seminary of Santiago and the Seminary San Fidel (diocese of Villarrica), both affiliated with the Faculty of Theology of the PUC. This is also the case with the diocesan Seminaries of Valparaíso, San Bernardo and Concepción.

4. Ecumenical and Interdenominational Institutions

The Evangelical Faculty of Theology, with chairs in Santiago and Concepción, was founded by a group of seven churches (the Anglican Church of Chile, the Lutheran Evangelical Church, the Presbyterian Evangelical Church, the Pentecostal Church of Chile, the Wesleyan Evangelical Mission; the Pentecostal Mission Church, and the Methodist Church of Chile). Some evangelical churches have seminaries for the theological formation of their own pastors and pastoral agents.

The Ecumenical Center Diego de Medellín is an institute of permanent formation for the laity and pastoral agents of diverse Christian churches.

2. History of Theology, Especially Since Vatican Council II

1. Theological Institutions

The Faculty of Theology was founded in 1935 as a precondition to the granting of the title of "Pontifical" to the Catholic University of Chile. In its foundation, it is important to mention – with regards to the hiring of some European professors – the significant work done by the Jesuit Alberto Hurtado, who at the time, was studying theology and working towards a doctorate in Education at the Catholic University of Louvain (today he is beatified and is on the verge of being canonized).¹⁵¹

In the first half of the twentieth century, with the essential collaboration of the Jesuits, two other Catholic Universities were founded: the Catholic University of the North, with chairs in Antofagasta and Coquimbo, and the Catholic University of Valparaiso. In both, Institutes of Theology were established with the complete educational curriculum necessary for priestly formation.

When in 1991 the Catholic University of Chile separated itself from its regional chairs, new Catholic Universities were founded that also established Institutes of Theology: The Catholic University of Maule, Talca; The Catholic University of the Most Holy Conception, Concepción; and the Catholic University of Temuco. Its teaching staff is mainly lay and they are dedicated first of all to the formation of professors of religion for primary and secondary education. (The Theological Institutes of the Catholic University of the North in Coquimbo, and of the Catholic University of Maule theologically form the priests for the dioceses of Serena and Talca respectively).

The relation of these institutions of theology to the local churches is quite close. In the case of the Catholic Universities, the Bishop of the respective diocese is at the same time the Grand Chancellor of the University and has a special oversight of the theological Institute. The two Pontifical Universities - the Catholic University of Chile and the Catholic University of Valparaiso have, in addition, a connection with the Roman See, specifically with the Dicastery for Catholic Education. The Catholic University Raul Silva Henríquez, created by the Episcopacy of Chile, has been entrusted for some years to the Salesians, whose Provincial in Chile is the Grand Chancellor of the University. The Evangelical Faculty of Theology depends on the authorities of the churches that maintain it.

The relation of these institutions with society occurs predominantly through the professionals who are formed in these institutions, who are mainly priests and other pastoral agents, and professors of religion for primary and secondary education (in Chile, since the military government, all establishments of primary and secondary education must offer religion classes). Chilean society does not seem to value the importance of theology itself for culture. Also, it does not seem to be clear in the consciences of the professors of these theological institutions the social and cultural value of theology in itself, except for its moral value.

The university institutions of theology are formally within the University, but in a habitual relation of non-total integration to it. The Faculty of Theology at the PUC, for example, has its own Statutes which supersede those of the University, and its students (80% religious) enter mainly through "a complementary" route with requirements different from those of the rest of the students at the University. In the recent past, chiefly during the military dictatorship - that intervened in 1974 in the entire university system -, the influence of the Faculty was not well accepted by the authorities of the University, who even wanted to isolate it with its own campus, thus separating it from the rest of the University. That situation seems to be reversing itself; in fact, the Faculty must give a course (of Fundamental Theology) to all students of the University, as an integral part of the new "Baccalaureate" that is part of all professional studies at the University since 2003.

There are in the university institutions of theology two types of theological curriculums. The first one is the one demanded for the ordination of priests (and that many lay pastoral agents follow). In the Faculty of Theology at the PUC, this curriculum has two forms: the classical one of a Baccalaureate in Theology (two years of philosophy and three of theology, with the study of classic languages), and the post-conciliar one of the Licentiate in Religious Sciences (which is of the same length and contains the same course work, but without the classical languages and with an emphasis on the pastoral rather than on research). This second form is the one found in other university institutions.

The other curriculum is the one required for the formation of professors of religion for primary and secondary education. It has the essentials of the previous one, but with very little philosophy (except the one for professors of religion and philosophy, as is the case in the Catholic University of Maule and others). The PUC has been for some years training professors for secondary education in a different way: to the complete curriculum for a licentiate, a year of pedagogical training is added; for that reason, in the Faculty of Theology at the PUC there is no longer a special curriculum for religion professors.

A constant problem in these institutions is the hiring of a sufficient number of good quality professors. One has to fight against a culture in which intellectual work is not valued and against an ecclesiastical atmosphere that seeks the immediate. From the very beginning, the Faculty of Theology has resorted to European and North American clergy with doctoral degrees, but the diminishing number of priestly and religious vocations in the countries of the North has caused this source to dry up. Since 1940, the Faculty of Theology has granted the degree of doctor in Theology, trying to form the professors needed; but until now not too many doctorates have been granted (only 28 in 63 years). The efforts to encourage dioceses and religious congregations to set aside people for theological work clashes against the urgencies of the pastoral reality of Chile (also in Chile vocations have diminished), but especially with institutional necessities: frequently professors of the Faculty are named Bishops or to internal ministries within the religious congregations. Lately the laity has been encouraged to pursue academic careers in theology. Here the problems are of a different kind: low salaries and the possible mistrust

of the hierarchy. Nevertheless, there is an increasing number of laity with doctorates in Theology (obtained by some in Chile, but the majority in Europe) and who are professors at these university institutions. It is possible to imagine that the presence of these lay theologians will ultimately leave an important mark in Chilean theology, first of all with regards to the relation of theology with society.

80% of the students at the Faculty of Theology are from religious congregations, primarily male. The 20% of lay students at the Faculty of Theology study either to become religion professors, or to become pastoral agents. There are also cases - mainly of older people - who study in order to satisfy their own desire to know theology.

2. Main Theological Tendencies

Depiction of the Faculty of Theology at the PUC. Since its foundation, 25 years before the Council, the Faculty has been characterized by the pluralism of its theological schools that represent its different professors; a pluralism recognized early on as an asset.^[6] It is significant to note that, from the beginning, professors have undertaken and sponsored studies in historical theology, and that one can perceive in many of them a clear hermeneutical sense.

At the time of Council, the pluralism of the Faculty increased with the integration of the professors (and their own students) from some of the religious schools of the country. The contribution of the Salesian, Jesuit, and Sacred Heart professors was particularly important. One always dealt here with a pluralism respectful of different ideas, but not without orientation; in particular, one can emphasize the concern to engage in scientific theology and, once the Council got underway, in a theology totally in sync with the renewing line of the so-called conciliar "majority."

Until the military coup, that was followed by an intervention in the university system, there was an important presence of ideas - being developed since the end of the 60s- from Liberation Theology. After the coup, those ideas did not disappear; and they even survived the two Vatican Instructions on Liberation Theology. These ideas evolved and enriched themselves as new perceptions on the influence of cultures in theoretical thought and on the values of popular Latin American cultures came to the fore.

At the moment, the theological work of the Faculty is concentrated in three areas. One excavates historical roots and tries to recover our theological roots (there are 6 volumes in a collection of Theological Thought in Chile, published in *Anales de la Facultad de Teología*^[7]), and at the same time it investigates the Latin American milieu (there is an abundance of bibliographical information compiled by SELADOC – Latin American Seminary of Documentation, founded in the Faculty in 1971 – on whose foundation several theses have been written for the Licentiate in Latin American Theology). The second area is Patristic Theology: Six Patristic Seminars have been held with international participation, several theses have been written for the Licentiate in Patristics,^[8] some monographic investigations have been published,^[9] and group investigations have been made possible that integrate young professors.

Finally, there is group and interdisciplinary work around one of the most urgent - and still largely pending – tasks raised by the II Vatican Council: how the Church can establish an adequate relation to the modern world. This fundamentally concerns the subjects of faith and culture, of the evangelization of culture and the inculturalization of faith (already dealt with in many Internal Seminars of the Faculty, with the frequent participation of Professors from other Academic Units of the University and outside of it,^[10] and the topic of publication of numerous professors).

Looking at the other theological institutes, it is possible to see that, in the Ecumenical Center Diego de Medellín and in the Alphonsianum Institute, Liberation Theology is quite explicitly pursued, whereas in the seminaries a more cautious and conservative theology seems to prevail, more concerned with transmitting the tradition than with thinking about the future.

The shortage of theologians who have the time and the capacity to dedicate themselves to elaborate a theology that assumes the challenges of the present, causes a properly disciplined work not to exist among us, except perhaps in the areas just mentioned in which professors of the Faculty have concentrated their research. A sample of this deficiency is that in the Chilean Society of Theology there are no disciplinary sections. What has been positively developing in the past few years is a greater presence of women theologians, who are beginning to meet to deal with the subject of women and theology.

3. Main Theological Publications

a) Magazines

The Faculty of Theology publishes two theological magazines: *Anales de la Facultad de Teología*, a magazine founded in 1940, which stopped being published between the years 1950 and 1958. Once founded in 1960, the second magazine, *Theology and Life*, transformed itself into a collection of theological monographs, which lately has published good doctoral theses presented to the same Faculty but also to important European Faculties. *Theology and Life* has picked up the initial miscellaneous character of *Anales* and it focuses on theological scientific dialogue.

Since 2001, the annual gathering of the Chilean Society of Theology – published until then in book form - appears in a Yearbook entitled *Anales de la Sociedad Chilena de Teología*.

The Seminary of the diocese of Valparaiso publishes since 1994 *Veritas* magazine and, since 1998 the Theological Center of the Catholic University of the Most Holy Conception publishes *Anales de Teología*. The Evangelical Theological Community has published a Yearbook (only the years 2000 and 2001).

b) Books

Concerning books, all selections are arbitrary and subjective. In order to show the variety of treated subjects, one can present the following list of some of the publications of the past 10 years.

-AA.VV.

Grandes teólogos del siglo XX Antonio Bentué [et al.]. Santiago, Chile San Pablo 1996. 197 p.

-Antonio Bentué

Literatura teológica latinoamericana 1968/1992: catàleg [ed. Antoni Bentué]. Barcelona : Facultat de Teologia de Catalunya, c1993. 763 p.

La experiencia bíblica : gracia y ética. Madrid PPC 1997. 183 p.

Espíritu de Dios y espiritualidad laical. Santiago, Chile San Pablo 1998. 124 p.

La opción creyente : introducción a la teología fundamental. Santiago, Chile : San Pablo, 2001. 459 p.

Las tentaciones de Job. Madrid PPC 1998. 107 p.

Muerte y búsquedas de inmortalidad. Santiago, Chile : Ediciones. Universidad Católica de Chile, 2002. 185 p.

-Fernando Berríos Medel

Teología del trabajo hoy : el desafío de un diálogo con la modernidad. Santiago, Chile Pontificia Universidad Católica de Chile 1994 (Anales de la Facultad de Teología 45). 261 p.

-Carlos Casale Rolle

El envío. Tema fundamental y estructura formal de la obra de Hans Urs von Balthasar. Santiago, Chile Pontificia Universidad Católica de Chile 1997 (Anales de la Facultad de Teología 48, cuadernos 1-2). 334 p.

-Fernando Castillo Lagarrigue

Teología latinoamericana : rasgos imperativos y desafíos : liberación y praxis [con Juan Noemi C.]. Santiago, Chile Centro Ecuménico Diego de Medellín 1998. 119 p.

-Jorge Costadoat, s.j.

El Dios de la vida. El "discurso sobre Dios" en América latina. Investigación sobre algunas obras principales de Gustavo Gutiérrez, Rolando Muñoz, Jon Sobrino y Juan Luis Segundo. Pontificia Universitas Gregoriana, Roma, 1993.

Cristo para el cuarto milenio. Siete cuentos contra veintiún artículos. San Pablo, Santiago, 2001, 192p.

-Samuel Fernández E.

Cristo médico, según Orígenes : la actividad médica como metáfora de la acción divina. Roma Institutum Patristicum Augustinianum 1999. 327 p.

-Luis Martínez Saavedra

Evangelización inculturada y acción del espíritu santo en el mundo : ensayo de etnología cristiana desde América Latina. Santiago, Chile San Pablo 1995. 332 p.

-Anneliese Meis W., ssp

El rostro amado : aproximaciones a la antropología teológica. Santiago, Chile Comala 1994. 347 p.

El rostro esplendoroso. Santiago, Chile Comala 1994. 306 p.

El rostro velado : una búsqueda inconclusa. Santiago, Chile Comala [1995]. 307 p.

Antropología teológica : acercamientos a la paradoja del hombre. Santiago, Chile : Eds. Universidad Católica de Chile, 2001. 524 p.

-Ronaldo Muñoz G., ss.cc.

Llamados desde el pueblo. Santiago, Chile Rehue 1990. 242 p.

-Juan Noemi Callejas

La fe en busca de inteligencia : ensayos teológicos. Santiago, Chile Ediciones Universidad Católica de Chile 1993. 218 p.

El mundo, creación y promesa de Dios. Santiago, Chile San Pablo 1996. 619 p.

-Fredy Parra C.

Modernidad, utopía e historia en América Latina. Santiago, Chile San Pablo 1995. 308 p.

El Reino que ha de venir: historia y esperanza en la obra de Manuel Lacunza (Anales 44, 1993, cuaderno 2) Santiago, Chile Pontificia Universidad Católica de Chile 1993. 219 p.

-Juan Francisco Pinilla

El dinamismo del encuentro entre Dios y el hombre : en los comentarios al Cantar de los Cantares de Orígenes, Gregorio de Nisa y Juan de la Cruz [con Anneliese Meis y Antonio Castellano]. Santiago, Chile Universidad Católica de Chile 2000. 245 p.

-Rodrigo Polanco Fermandois

El concepto de profecía en la teología de San Irineo. Madrid : Biblioteca de Autores Cristianos, 1999. 430 p.

-Fernando Retamal Fuentes

Chilensia pontificia [compilado por]. Santiago, Chile : Eds. Universidad Católica de Chile, 1998ss. vol. 1 en 3 tomos; vol. 2 en 2 tomos; vol. 3 (en preparación)

-Guillermo Rosas D., ss.cc.

El misterio de Cristo en el año de la iglesia : el año litúrgico en Odo Casel. Santiago, Chile Pontificia Universidad Católica de Chile 1996. 194 p. (Anales de la Facultad de Teología 47, cuaderno 2)

-Maximiliano Salinas Campos

En el cielo están trillando : para una historia de las creencias populares en Chile e Iberoamérica. Santiago, Chile : Universidad de Santiago, 2000. 302 p.

El reino de la decencia : el cuerpo intocable del orden burgués y católico de 1833 : ensayo. Santiago, Chile : LOM, 2001.

-Eduardo Silva A., s.j.

Poética del relato y poética teológica. Aportes de la hermenéutica filosófica de Paul Ricoeur en Temps et récit para una hermenéutica teológica (Anales de la Facultad de Teología 51). Pontificia Universidad Católica de Chile, Santiago, 2002, 346 p.

-Sergio Silva G., ss.cc.

¿Por qué murió Jesús? Iniciación a los Evangelios. Volumen I: Lectura del Drama. Santiago, Ediciones Universidad Católica de Chile, 1996. (Colección Fe y Doctrina). 444 p. Volumen II: Lectura del Escenario: Naturaleza, Persona y Cultura. Santiago, Ediciones Universidad Católica de Chile, 1999. (Colección Fe y Doctrina). 463 p.

-Joaquín Silva Soler

La verdadera religión : un diálogo con Bernhard Welte. Talca : Universidad Católica del Maule, 2000. 414 p.

-Fernando Verdugo, s.j.

Relectura de la Salvación cristiana en Juan Luis Segundo. Estudio de las mediaciones culturales subyacentes a su soteriología de los años ochenta. Universidad Pontificia Comillas, Madrid 1996, Colección Tesis Doctorales: N° 137/1996; publicada también en Anales de la Facultad de Teología 54, Pontificia Universidad Católica de Chile, Santiago, 2003.

-Sergio Zañartu Undurraga, s.j.

Historia del dogma de la encarnación desde el s. V al VII. Santiago, Chile Universidad Católica de Chile 1994. 148 p.

4. The Public and Political Context and the Influence of Theology

It is not easy to discern the influence of theology – almost nonexistent, at least as a social force – as distinguished from that of the Church as such. Thus, I will talk about the influence of the Church.

However, if there is properly speaking a theological influence, this in fact has rather come from the outside, that is to say, from the theology of the North, mainly European. This is the case, to my understanding, of the strong influence exerted in Chile by the Christian-democratic political thought, mainly represented in the thinking of Maritain (rather than Mounier). Liberation Theology has also had political repercussions, especially in the movements that developed from the Christian-Democratic Party (MAPU in 1969 and Christian Left in 1971). But this was only the case in the first years of this theology, in which there was a certain infatuation with the social and political analysis of Marx; and anyway, from the Chilean perspective, it was a foreign theology: it chiefly came from Peru (Gutiérrez) and Brazil (Assmann), although it was widely received by several sectors of the clergy and the laity, in addition to some theologians.

Three main stages can be distinguished. In the years preceding the military coup, the Chilean Church played a decisive role in the social and political reforms that were developing in the 50s and that culminated in the Christian-Democratic government of Eduardo Frei Montalva (1964-1970). In particular, two Bishops - Manuel Larraín and

Raul Silva Henríquez- began in Church lands the agrarian reform, giving land to the peasants. The Jesuit magazine Mensaje, spread the analyses and the reformist and revolutionary proposals at the beginning of the 60s. Many Christians were part of the government's organisms that carried out these structural reforms.

During the military dictatorship (1973-1990), the Church was decisive in the fight for human rights. A symbol of this was the Vicaría de Solidaridad (Vicariate of Solidarity), created by Cardinal Silva Henríquez in Santiago, but with sees in many other dioceses of the country, as a successor to the Comité por La Paz (Pro Peace Committee), which was ecumenically established (Catholic and Lutheran Churches and the Jewish Rabbinate), a few days after the military coup.

The return to democracy has brought a notorious focus of the official Church on questions of sexual and marital morality; and a concentrated political effort to prevent the promulgation of the Law on Civil Marriage that incorporates the possibility of civil divorce. If in the first two stages there was a presence of theologians, in this last one they have been absent. An explanation may be found in the following paragraph.

5. Theology and the Ecclesial Context

It is necessary to distinguish two sectors of the ecclesial context, the lay faithful, on the one hand, and the bishops and the clergy, on the other hand.

With regards to the lay faithful, one can see that the success of the programs of "Theology for the Laity" – offered at the Faculty of Theology since 1960 and multiplied with the creation of new Catholic Universities, including the Jesuit University Alberto Hurtado (which does not have a Center of Theology properly speaking) – is an indication of the important influence of theology. In fact, time and time again, adults who have been excited by the theology presented at these courses of Theology for the Laity, have come to formally study theology at the Faculty. Also it is important to mention the frequent presence of theology professors and other theologians in talks and brief courses given at parishes and dioceses.

With regards to the clergy and the bishops, the influence is not so clear. In the 1980s, for example, a renewal course in theology for clergy, organized by the Archbishopric of Santiago, but given by professors of the Faculty and Pontifical Seminary; almost immediately died out due to lack of interest on the part of the clergy. As far as the bishops are concerned, they rarely consult the Faculty as such, although they do consult certain professors of theology or theologians who belong to the Faculty. It is symptomatic of what happens with the Doctrinal Commission of the Episcopacy (which has a Theological Commission that advises it): it must give itself subjects to study, because rarely tasks arrive from the Episcopacy.

3. Challenges for the Future

Before naming some of the main challenges, it is good to point out that – at least since the time of Vatican Council II – there has been developing in Chilean theology, particularly in the Faculty of Theology, a certain form of doing theology that is more

inculturated, which is starting to become tradition. It is a form of making theology that is attentive to present history, conscious of its roots and of decisive importance to culture. Something of this has been crystallized in the three priority areas of investigation of the Faculty that I pointed out above.

A first challenge is of a cultural nature and it includes the Chilean society as well as its Church. It is to contribute to the development in Chile and in the Chilean Church of a suitable appreciation for theological work (in general, of intellectual reflection). Without this cultural substrate, there will be no intellectual or theological vocations. At the bare minimum, there will be some destined to fill the professorial chairs which are needed for the formation of professors of religion, priests and other pastoral agents; but theological reflection will not be stimulated which is the indispensable sustenance of a good education.

A second challenge is to deepen the hermeneutical character that theology must have today, in this "era of the hermeneutics of reason" in which we live. Here, attention to culture, mainly to its increasing diversification (ethnic groups, classes, youth, etc.), and to history (we are dependent on a sweeping process of techno-scientific globalization), especially of the poor, is decisive.

Finally, it is necessary to develop a theology of the laity. Not so much, although also, of the laity as object, but mainly of the laity as subject, that is to say, one that tries to make possible a theological task of the laity itself, that makes theology of its experience (family, politics, science, technology, art, etc.). For it, theology must establish certain indispensable foundations, such as the further study of topics like the "sensus fidelium" as a theological place, the phenomenon of the reception in the Church, and others.

Appendix 1:

Total population by ethnic group

Ethnic groups	Population	Proportion	
		in the ethnic groups	in the country
Total Ethnic groups	692,192	100.00	4.579
Alacalufe	2,622	0.38	0.017
Atacameño	21,015	3.04	0.139
Aymaran	48,501	7.01	0.321
Colla	3,198	0.46	0.021
Mapuche	604,349	87.31	3.998
Quechua	6,175	0.89	0.041
Rapanui	4,647	0.67	0.031
Yámana	1,685	0.24	0.011

Appendix 2:

Religious Affiliation in Chile. Census 2002. 15 Years or Older

	Catholic	Evangelical	Witness ^[11]	Jewish	Mormon	Muslim	Orthodox	Another	None ^[12]	Totals
Population	7,853,428	1,699,725	119,455	14,976	103,735	2,894	6,959	493,147	931,990	11,226,309
Proportion	69.96	15.14	1.06	0.13	0.92	0.03	0.06	4.39	8.30	100.00
Men	3,725,025	770,811	44,683	7,339	46,888	1,918	3,506	283,942	581,546	5,465,658
Proportion	68.15	14.10	0.82	0.13	0.86	0.04	0.06	5.20	10.64	100.00
Women	4,128,403	928,914	74,772	7,637	56,847	976	3,453	209,205	350,444	5,760,651
Proportion	71.67	16.13	1.30	0.13	0.99	0.02	0.06	3.63	6.08	100.00
15 to 29 years	2,431,689	564,650	34,940	4,177	41,765	1,054	2,118	186,202	407,644	3,674,239
Proportion	66.18	15.37	0.95	0.11	1.14	0.03	0.06	5.07	11.09	100.00
Men	1,194,044	266,557							246,572	1,850,682
Proportion	64.52	14.40							13.32	100.00
Women	1,237,645	298,093							161,072	1,823,557
Proportion	67.87	16.35							8.83	100.00
30 to 44 years	2,449,523	572,249	41,232	3,853	33,317	981	2,200	162,199	301,395	3,566,949
Proportion	68.67	16.04	1.16	0.11	0.93	0.03	0.06	4.55	8.45	100.00
Men	1,174,839	264,531							188,945	1,753,369
Proportion	67.00	15.09							10.78	100.00
Women	1,274,684	307,718							112,450	1,813,580
Proportion	70.29	16.97							6.20	100.00
45 to 59 years	1,650,789	328,949	24,909	3,522	17,431	529	1,342	94,532	145,640	2,267,643
Proportion	72.80	14.51	1.10	0.16	0.77	0.02	0.06	4.17	6.42	100.00
Men	788,946	144,407							93,869	1,103,558
Proportion	71.49	13.09							8.51	100.00
Women	861,843	184,542							51,771	1,164,085
Proportion	74.04	15.85							4.45	100.00
60 to 74 years	948,938	174,850	13,778	2,026	8,973	249	853	38,445	59,195	1,247,307
Proportion	76.08	14.02	1.10	0.16	0.72	0.02	0.07	3.08	4.75	100.00
Men	426,827	72,086							40,206	573,613
Proportion	74.41	12.57							7.01	100.00
Women	522,111	102,764							18,989	673,694
Proportion	77.50	15.25							2.82	100.00
75 years and more	372,489	59,027	4,596	1,398	2,249	81	446	11,769	18,116	470,171
Proportion	79.22	12.55	0.98	0.30	0.48	0.02	0.09	2.50	3.85	100.00
Men	140,369	23,230							11,954	184,436
Proportion	76.11	12.60							6.48	100.00
Women	232,120	35,797							6,162	285,735
Proportion	81.24	12.53							2.16	100.00

Appendix 3:

Web Page Addresses of the Theological Institutions

University	Institute	Web page
Pontifical Catholic University of Chile	Faculty of Theology	HTTP://www.puc.cl/facteo/
Pontifical Catholic University of Valparaiso	Institute of Religious Sciences (ad instar Facultatis)	HTTP://www.ucv.CL
Catholic University of the North	Department of Theology of Coquimbo (Guayacán Campus)	HTTP://www.ucn.cl/FacultadesInstitutos/Departamento_teologia.asp
Catholic University of Temuco	Institute of Theological Studies	HTTP://www.uct.cl/facultades/teologico.php
Catholic University of Maule (Talca)	Faculty of Religious and Philosophical Sciences	HTTP://www.ucm.cl/facul_inst/religio_filoso/inicio.htm
Catholic University of the Most Holy Conception (Concepción)	Theological Center	HTTP://www.ucsc.cl/facultades/teologico.php?facultad=8
Catholic University Raul Silva Henríquez (Santiago)	Institute of Religious Sciences	HTTP://www.ucsh.cl/Depto_Escuela/home.asp?opc=2&seccion=religiosas
Annex to the Pontifical Catholic University of Chile	Professional Institute Catechetical Home	HTTP://www.hogarcatequistico.CL

^[1] This title as well as the scheme that organizes the Report fits the proposal of Peter Hünemann, founding President of Insect.

^[2] In Appendix 1 is the complete data.

^[3] It is possible to see Appendix 2, with a complete frame of the data, also by groups of age and gender.

^[4] In Appendix 3 other data pertinent to these institutions is found.

^[5] A history of the Faculty exists: Marciano Barrios Valdés, La Facultad de Teología de la Pontificia Universidad Católica de Chile : sesenta años de historia al servicio de Chile y de su iglesia (1935-1995). Santiago, Chile, Sociedad de Historia de la Iglesia en Chile, 1995. 216 p.

^[6] See Agustín Martínez, Diez años de la Facultad de Teología”, en Anales de la Facultad de Teología 6,1945, 6; Daniel Iglesias Beaumont, “Cinco lustros”, en Anales de la Facultad de Teología 12, 1960, 109.^[7]

^[7] Theological thought in Chile. Contribution to its study. I. Epoca de la Independencia Nacional, 1810-

1840 (Anales 27, 1976, cuaderno 2, 224 p.); II. Epoca de la reorganización y consolidación eclesiásticas, 1840-1880 (Anales 31, 1980, cuaderno 1, 219 p.); III. Marciano Barrios Valdés, Historiografía eclesiástica chilena, 1848-1918 (Anales 38, 1987, cuaderno 1, 171 p.); IV. Marciano Barrios Valdés, Historiografía eclesiástica chilena, 1918-1988 (Anales 40, 1989, cuaderno 2, 110 p.); V. Fredy Omar Parra Carrasco, El Reino que ha de venir: historia y esperanza en la obra de Manuel Lacunza (Anales 44, 1993, cuaderno 2, 219 p.); VI. Marciano Barrios Valdés, La Iglesia en la historiografía de los civiles, 1848, 1988 (Anales 46, 1995, cuaderno 2, 127 p.).

[\[8\]](#) Some have been published Eduardo Rodríguez A., s.j., La dynamis de Dios en San Justino (Anales 31, 1980, cuaderno 2, 95 p.); Alberto Capboscq L., El bien siempre mayor y sobreabundante (In Cant. 174,16). Aproximación al nexo entre belleza, bondad y verdad en el pensamiento teológico de Gregorio de Nisa In Cant. OR. V-IX (Anales 43, 1992, cuaderno 1, 130 p.).

Anneliese Meis Wörmer, S.Sp.S, La fórmula de fe “Creo en el Espíritu Santo” en el siglo II. Su formación y significado (Anales 29, 1978, cuaderno 2, 335 p.); Anneliese Meis Wörmer, S.Sp.S, El problema del mal en Orígenes. Importancia y significado teológico del tiempo en la argumentación sobre el mal del Peri Archon III, I, p. 1-24 (Anales 37, 1986, cuaderno 2, 36 p.).

Fe y Culturas (Teología y Vida 19, 1978, fasc. 1-2); Diseño del futuro: Tecnología y Escatología (Teología y Vida 23, 1982, fasc. 1-2); Desafíos a la Teología (Teología y Vida 27, 1986, fasc. 1); Seminarios Interamericanos de Religiosidad Popular (el 2º en Teología y Vida 18, 1977, fasc. 2-3; el 3º en Teología y Vida 28, 1987, fasc. 1-2, el último en Teología y Vida 44, 2003, 233-355); Economía, política y cultura en la “Gaudium et Spes” (Teología y Vida 30, 1989, fasc. 1-2); Filosofía y Teología. Relaciones y límites (Teología y Vida 33, 1992, fasc. 1-2); Trabajos del Programa “Fe, Ciencia, Universidad” (Teología y Vida 34, 1993, fasc. 1-2); Diálogo médico-teológico: Vida y muerte (Teología y Vida 35, 1994, fasc. 1-2); Teología, Universidad e Iglesia (37, 1996, fasc. 3).

[\[11\]](#) Jehovah Witnesses

[\[12\]](#) Includes atheists and agnostics.