

THE SEMINARY CURRICULUM--A STUDENT'S PERSPECTIVE

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March 25, 1983

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## THE SEMINARY CURRICULUM--A STUDENT'S PERSPECTIVE

### I. Introduction.

In looking back over the past nearly four years of study at the Wisconsin Lutheran Seminary, the thought occurred that it might be both beneficial and interesting to attempt a comparison between the goals and expectations of a beginning student and those impressions which exist near the end of that four years of study. As the concepts for such a report and its content were being considered, consideration was given to the possibility that such a report could be enhanced by delaying comment for a few years until learned principles could be applied and tested practically. However, experience shows that the benefits of such a delay are normally overridden and negated by forgotten commitments and loss of thought concepts. To compensate for the lack of applied experience, the background for this review has been extensively supplemented by observation of graduates from this seminary, discussions with these pastors, interviews with seminary professors, discussions with fellow students and several years experience as an active layman.

The initial objectives motivated by a desire to begin a course of study at the Wisconsin Lutheran Seminary were, as stated in a request for special admission, to study God's Word in its inerrant truths under the best possible tutorage and to study toward applying those biblical truths practically in the public ministry. These objectives do coincide with the "Statement of Purpose"<sup>1</sup> of the WLS, and for the most part these objectives have been satisfied over the past four years. However, in disagreement with the general tone of the 1978, WLS self-study,<sup>2</sup> neither of the stated objectives have been entirely satisfied against personal expectations and, at least in the opinion of this writer, the course of study does not measure up to stated WLS objectives. (For an example of what is called the general tone of the self-study, the reader is referred to page 88, of the 1978, WLS self-study. As an example of stated WLS objectives, reference is made to the same report, page 18, paragraph I.2. under the heading, REPORT OF THE PASTORAL THEOLOGY DEPARTMENT; note specifically the phrases 'develop aptitude and skill' and 'all practical aspects'.) Since the 1978, WLS self-study will be referenced several times throughout this report, it is pertinent at the outset that this writer's analysis of said self-study be presented.

The WLS self-study of 1978, is characterized as a 'self-inflicted pat on the back' for a firm stand upon the IN STATU QUO.

This review, by its very nature, will lean heavily toward the negative aspects of the WLS curriculum and those areas of the curriculum which have fallen short of personal expectations. Thus it is also only proper that from the beginning a summary of the positive aspects of the curriculum, which by far outweigh the negative, be presented. This concept, the overall superior quality of the WLS curriculum, is laid upon the conscience of the reader, lest someone form the opinion that the curriculum is considered entirely unsatisfactory. The training received by a student at the WLS is of the highest quality, imparted by a group of highly qualified, dedicated professors. For an individual desiring an education based on the true, inerrant Word of God, one might say, "Its the only show in town." Axiomatically, the Word of God can neither be improved upon or changed. However, the methods by which that Word is learned and presented by imperfect humans should always remain open to meet changing needs and toward improvement. The Gospel message does not change and neither can it ever be less than the only foundation for all areas of the public ministry. Yet, a pastor must be be equipped to practically apply the full Word of God in a variety of situations, and over the years in a changing worldly environment, the emphasis and practical needs of people change. It is toward this latter aspect that this review of the seminary curriculum is directed.

## II. Evaluation of Diverse Conclusions.

Since it has already been inferred that the conclusions of this review differ from those presented by the self-study of 1978, the apparent reasons for the difference will be explored and highlighted. In summary, the difference in conclusions is found in the methods in which the background data was accumulated; this review is based on a more practical, realistic accumulation of data than was the self-study.

This review is based upon 35 years experience as an adult layman, which includes involvement with 11 differing congregations and 14 pastors. Over a period of two summer vicarships, work was done in an additional 12 congregations. During the same time period, discussions with some 11 pastors concerning the subject of this review were conducted. For the specific purpose of this review, an interview was conducted with a representative from Wisconsin Lutheran Child and Family Service who has

instructed at the WLS during the summer quarter. Interviews were conducted with 3 WLS professors, and data was compiled from 38 questionnaires which were completed by returning 1982, vicars. (A sample interview sheet used for discussions with the professors is included in Attachment I, and a vicar questionnaire in Attachment II.) It is considered that such a background provides a solid base for a review of this type.

On the other hand, the self-study of 1978, is based for the most part on three sources of information: Questionnaires sent to students, questionnaires sent to pastors, and faculty opinion. The major shortcoming of the student questionnaire can best be expressed through repetition of the unofficial, 1982, theme of the married student's lounge. This theme was formulated after a younger student had expressed concern over the status of an older peer who had dared to disagree with the opinion of a professor. The theme, 'Co-operate and Graduate', was thus formulated. A degree of submissiveness should be expected from students, but it certainly does not allow for forthright, open answers to a questionnaire of this type.

The shortcomings of the questionnaire sent to the pastors are twofold. First and foremost, the questionnaire violates a most important principle of a good questionnaire—simplicity and ease of response. For a respondent who is busy and yet feels an obligation to respond, the questionnaire as presented promotes 'taking the easy way out', which also biases the response in the direction in which the originator anticipates that the survey should take. Secondly, and this shortcoming would also apply to the student questionnaire, the questions were asked of a group of individuals who for their entire life have known no other educational system than the one under evaluation; this makes a comparative evaluation a bit difficult. For this shortcoming there is no apparent solution. To be noted at this point is the comment that the background for this review includes 15 years in advanced education, at 5 colleges, as both student and instructor, covering diverse fields.

The third factor of basis for the self-study conclusions, faculty opinion, includes a broad experience background and obviously deserves a heavily weighted favorable rating. However, even here, the people interviewed raised some interesting questions. "How long does it take after being away from the parish ministry to lose a practical perspective? How can a professor keep himself in touch with the current needs of a

parish pastor? Conceding the fact that the call to a professorship is sometimes accepted because that is where talents and interests lie, how much practicality is lost in persuing those interests?" These are provocative questions which can only be answered by the individual professor.

The impression gained from interviews with the professors was one of a recognized need for revision and upgrading of the curriculum by the individual professor. Yet, this recognized need is not apparent in either current activities or in the recommendations of the self-study. The tendency for placing the blame appears to be a cumbersome, tradition bound system which stubbornly resists attempted change. A review of the relatively few changes and adjustments made as a part of the self-study seems to bear this out. After almost five years, the most of the changes recommended by the faculty itself remain unimplemented.

A suggestion which could prove beneficial to the next self-study would involve a broadening of the term 'self-study'. The concept of the questionnaire could be eliminated by including one pastor, who has been in the parish ministry between five and ten years, for each professor on the self-study committee. The responsibility of these pastors to the committee would end only upon resolution of all recommendations made by the committee. The benefit would be twofold; Recommendations might more readily be implemented and an apparent communication problem between faculty and field would be bridged. The assumption that a communication problem exists is based on the widely divergent responses between the interviews for this review and to the self-study questionnaire. During the interviews, in an attempt to discover a reason for this difference, the question was asked, "Have you communicated what you have said here to the seminary faculty?" The responses to this question were evenly divided between, "I have," and a resigned shrug of the shoulders.

### III. Suggested Curriculum Revisions.

In general, the suggestions for revision of the curriculum include two areas, Isagogics and Pastoral Theology. In the field of Isagogics, the study of Scripture, the following revisions are proposed: (Note that all proposed changes are based on the current, 1982-83 curriculum.<sup>3</sup>)

1. Increase each of the Old Testament 200 series courses (O. T. 221, 222, and 223) by one quarter hour each.
2. Increase N. T. 129, The Synoptic Gospels, by two quarter hours.

These proposed increases, totaling five quarter hours, are made for the following reasons:

1. Consistently ripping through 10 to 12 chapters of the Bible in a 50 minute class period, as is the case in the 200 series Old Testament courses, can hardly be considered an introduction to these Books of the Bible. Under these conditions, the stated objectives for these courses<sup>4</sup> are no more than a facade.

The proposed increases would allow for a slower pace, plus allow time for study of some important sections in the original language, increasing and refreshing language skills.

These suggestions were made by at least one class during an end of the course critique. This review, then, constitutes a response to the instructor's suggestion that the faculty would be more receptive to such a proposal if it came directly from students rather than through the instructor himself.

2. The study of the Synoptic Gospels, N. T. 129, suffers from the same malady as stated above; namely, lack of adequate class time. From personal experience, it became readily apparent, very early in the course of study, that the student was expected to record every word spoken by the instructor, every word written on the blackboard and to copy verbatim every viewgraph. The immediate purpose became apparent when the only correct answer to a test question was a word-by-word repeat of the instructor's dictation. It was anticipated that the taking of such meticulous notes would prove invaluable in subsequent years. However, having had occasion to refer to these notes during the past three years on several occasions, they have proven to be useless; on each occasion, nothing but a blank spot was found be-

cause time limitations did not permit discussion of that particular section.

Ideally, one would prefer that all courses involving the study of Scripture be expanded. This being entirely impractical, the preceding proposals include only those courses for which the current time allotment is considered critically inadequate. In response to the 1978, WLS self-study proposals, which recommend a compression of the Old and New Testament curriculum by some 3 to 4 hours over the three year schedule, it seems a bit idealistic to think that the same amount of material can be covered in less hours by merely changing individual courses from a three to a two quarter schedule.

An additional proposal which would increase the effective study of Scripture without increasing time requirements involves the manner in which individual courses are taught and the utilization of allotted time. To understand the impetus behind such a proposal, it is necessary to first understand the broader motivating principle. One of the major motivating factors for entering this course of study was the opportunity to study Scripture in an intensified instructor-student interface. Anything, then, which detracts from this type of environment would be considered detrimental. Examples of such detrimental influences include the introduction of extraneous materials and especially the presentation of papers and exegesis by fellow students. Obviously a student must learn to become a competent exegete through practice and he must also become competent in presenting such work. However, competency in presentation skills need not consume valuable biblical theology time when these skills are developed in such courses as Homiletics and Education. In short, "Don't bore me with peer presentations." If one were inclined toward depending on someone else's exegesis, better exegeses are available than those presented by students. A graduate can spend the rest of his life listening to peers at conferences, etc. But loss of the student-professor interface during this three years of study is a permanent irretrievable loss. The current Psalms course, O. T. 232, is considered the primary example of such a loss.

Characterization of the present Psalms course:

1. A full one-fourth of the course time is expended on introductory materials, learning among other things how to blow a ram's horn without spewing a chew of

of snuff across the room, memorization of Hebrew vocables for various unknown musical instruments - - - -.

2. Student presentations of exegesis of 15-16 Psalms which consume at least one-third of the allotted class time.
3. Exegesis of 3-4 Psalms by the professor in the remaining time.

This approach to the Book of Psalms leaves over 85% of the Book untouched. It is difficult to reconcile such an approach with the wealth and abundance of doctrine contained in this Book of the Bible.

Proposed changes in the Psalms course:

1. Limit introductory materials to the first 6 class periods.
2. Retain the exegesis of 3-4 Psalms by the professor.
3. Retain the exegesis of selected Psalms by the students; retain the peanuts and root beer and even distribute copies of the various exegeses to classmates. But eliminate class presentations by the students.
4. Study the remaining Psalms, including those assigned to individual students for exegesis, isagogically.

In the second general area of study, Pastoral Theology, the following additions to the curriculum are proposed:

1. A P. T. 300 series, three hour, one quarter course in evangelism concepts. The first half of the course would include the study and an overview of the various evangelism programs which are in use throughout the Synod. This study would also include the basic concepts of setting up a program in a congregation, recruitment and training of laymen. At the inception of the second half of the course, students would be assigned in pairs to specific area congregations to canvas, evangelize and to follow-up on prospects. (It is assumed that no student would object to a commitment of two evenings or weekend hours per week for one-half of a quarter.) The second half classroom work would involve discussion of situations encountered in the field, a discussion and attempted class resolution of problems encountered, and evaluation of new ideas which students develop from their experiences.



2. A P. T. 300 series, three hour, one quarter course in Pastoral Counseling. The course would include in equal proportions a study of Christian counseling concepts and Bible references for various counseling situations, rôle playing and class evaluation similar to that now done in Education and Homiletic courses, and evaluation of actual counseling cases. Cases could be obtained from the files of WLCFS or local universities, with class evaluations, then, compared to actual results.

Before continuing with an explanation of the reasoning behind these proposals, some of the commonly voiced reasons for not including such courses in the curriculum will be dispatched. One of the more common responses is, "You get that in your vicar year." To evaluate this response, a questionnaire, Attachment II, was distributed to the returning 1981-82 vicars. The following chart is a summary of the 38 responses to that questionnaire. The students were asked to evaluate their activity in three areas of practical theology and to characterize the level of activity in these areas based on the number of calls made as being either many, several, few or none. They were then asked to estimate the number of hours spent each month in each of these areas. Thus, the number of hours summarized in the following charts are essentially relative numbers and should not be taken as absolutes.

Type of call:		VISITATION		EVANGELISM		COUNSELING	
		Shut-in/ Hosp.	Delinquent	Canvas/ Follow-up	Church Visitors	Family	Teen
<u>Vol. of calls:</u>	Many	29	1	3	1	2	5
	Several	8	4	4	8	3	7
	Few	1	23	8	21	19	15
	None	0	10	23	8	14	11
Total responses:		38	38	38	38	38	38
		Total hrs./Mo. Max. 104    Min. 1 Ave. 28		Total hrs./Mo. Max. 28    Min. 0 Ave. 6		Total hrs./Mo. Max. 35    Min. 0 Ave. 5	

Except for one highly specialized area, shut-in and hospital calls, the response, "you get that in your vicar year," holds little credence.

Since vicar assignments to various congregations remain relatively constant from year to year, there is no reason to assume that these results are unusual. This means that over 60% of the students leave the Seminary with barely enough knowledge of practical evangelism methods to know what the initials 'TAS' mean. Yet, these same new pastors are expected to become active in the community in which they are assigned and to train lay people to become active evangelists. Once in the parish ministry, the percentage shows a slight improvement; having been in contact with 16 WELS congregations personally for a sufficient time to make an evaluation, over 40% of these congregations have no visible outreach program to their community. It is interesting to note that of this 40%, the percentage for congregations in northern districts is 50%, while the percentage in mission districts isn't much better, at 40%. Making application to the broader sense, is it any wonder that the Synod President ponders over the possibility that there might be 'Sleeping Giants' in our midst?<sup>5</sup>

In discussing the lack of evangelism activity with the pastors of some of the above congregations, responses for lack of activity ranged from, "All of the people in our city are affiliated with a church," to, "Our congregation won't be ready for such a program for another 10 years." Compared to the first response from personal evangelism work in 15 communities and 5 districts, the best case condition was a small community with an unchurched rate of 3%. To the second response, one might ask, "Will the same statement be made to the Lord Jesus on the last day?" One younger pastor may have given the most accurate answer, "I didn't know what I was doing, but I gave it a try. Finally without help and out of frustration, I gave up." The assignment and activity of District Mission Counselors will alleviate such problems, but it is not the total answer. Once again from personal experience, a person just beginning work in this area benefits from and needs someone to use regularly as a sounding board and for discussions; support which cannot be given by a mission counselor who is spread all over a district, but which can be given through a structured course of study.

In the area of Pastoral Counseling, the current curriculum allows for approximately 6 hours of study devoted to the practical application of Scripture to 4 specific areas of counseling. This combined with the experience gained during the vicar year, as shown in the preceding

chart, means that a graduate enters the ministry with just that; namely, 6 hours of training in this area of the public ministry in an age when pastoral counseling has become a critical part of that ministry. Admittedly, much of the expertise in this area must come from experience and younger students are not ready for an extensive study of counseling methods. But, is this an excuse, for all practical purposes, for doing nothing to prepare the student? In response to the question, "What can one do to prepare himself for this area of the ministry?" Two conflicting answers are given; "Read the volume of available literature," and, "Be careful when reading the published literature because most of it is humanistic and/or misleading scripturally." From personal experience, having felt a need in this area and having built a small library on the subject of counseling, one can certainly agree with the latter statement. This leaves us with a dilemma; do we leave the young pastor to fend for himself, running the risk of either error or inactivity, or do we provide him with at least a basic practical background founded on Scripture? Having reviewed the counseling course offered during the summer quarter (An option which unfortunately is not available to a great number of pastors), it would seem feasible to adapt this course, at a more basic level, to the regular Seminary curriculum.

The motivation behind the proposal that the two practical courses, evangelism and counseling, be included in the curriculum embraces what is considered to be a general problem; a problem which it is felt ties to the Synod President's 'Sleeping Giant'<sup>5</sup> concept. Specifically, a lack of empathy appears to exist in pastors toward their congregations, or in an over simplification, an inability to apply a vast knowledge of Scripture practically. Time and again over the years as a layman, statements have been heard which in summary reflect the concept, "I would dearly love to take my problem to my pastor. I know that he can guide me to God's Word, but he cannot relate that Word to my problem." The people who voice these frustrations are not generally those who don't want to be told that they are sinners, but rather those who are faithful, active Christians. In recent years, this same concept has remained but the words are changed to, "How great it is that older men are being called into the ministry in larger numbers. We'll finally have some pastors who understand our problems." Thinking back over the years, personal experience reflects the same concept. Of the several

pastors serving the congregations in which membership was maintained, only three were considered as someone to consult when problems arose. Interestingly, two of those three entered the ministry at a later age; the third is apparently the exception that proves the rule.

The crux of the problem does not begin at the Seminary; but goes back to the very beginnings of the educational process. For the sake of brevity, the educational system from the beginning of Sunday School through Confirmation can generally be categorized as consisting of four concepts: shut-up, listen, memorize and recite. After Confirmation, the road heads in two directions. Those who do not continue studies toward the public ministry are expected to suddenly become active, involved, affluent Christian laymen. (Through the sanctifying work of the Holy Spirit, many are indeed.) Those who continue their studies toward the public ministry are subjected to more of the same. The situation at the Seminary changes slightly. The student at the Seminary is trained in various forms of impersonal communication, from the pulpit and at the head of a classroom. The proposed courses in evangelism and counseling, then, are an attempt to integrate into the curriculum the other aspect of communication, the personal, one-on-one interaction which is also an important part of the public ministry. Most certainly, personal communication and empathy cannot be poured into a student with a funnel and in a classroom; these things come with experience. Yet, as the ground work is laid in the classroom for development of public speaking skills, so also can the student be prepared with the basics in this area.

The proposed changes in the Seminary curriculum presented on the preceding pages represent a total increase of 11 quarter hours. The following evaluation of some of the courses in the present curriculum and accompanying recommendations will show how these 11 hours can be incorporated into the curriculum without an increase in total hours.

1. Reduce the present P. T. courses (P. T. 158, 258, 358A-C) from 11 quarter hours, three years to 6 quarter hours, two years.

The portions of this course which are and would be duplicated in other courses would be eliminated; namely, the section on Christian Education which is a duplicate of material covered in Education courses and

the sections on counseling which would be covered by the proposed counseling course.

The present course consists of, under various disguises, the reading of a 378 page book over a three year period, consuming some 100 classroom hours. Any student who has reached the seminary level in his educational process is capable of reading and comprehending this book in one 4 hour sitting. The obvious response to this proposal, "But look at all of the questions that the students ask. There isn't enough time now to answer them all," can be negated by repetition of a basic principle--this course is a classic example of the principle, "Work expands to fill the allotted time."

2. Incorporate the Advanced Hebrew Grammar course (O. T. 124, 2 quarter hours) into the present Exegesis courses and into the proposed expansion of the Isagogics courses. A similar proposal was made during the 1978 WLS self-study.<sup>6</sup> Yet, after almost 5 years, it remains unimplemented. At a minimum, the placement of this course into the Junior year schedule represents the worst possible placement; after just completing such courses at the Bachelor level, the student is hardly receptive to an immediate repetition of the mechanical memorization of verb forms. Incorporation of these studies into the study of Scripture facilitates a continuous review of grammar over the entire three years of classroom study.

3. Eliminate the Theological Encyclopedia and Methodology course (Survey 101, 2 quarter hours).

The recent reduction of this course from a 3 quarter course to the present one quarter was an excellent move. But why let it suffer a lingering death? Why not let it die a peaceful death?

The material covered in this course is either covered at least once in other courses or can be covered in a 15 minute orientation tour through the library.

It has always been a source of wonder and amazement that so many institutions for higher learning consider such a course necessary. (In the secular world, it is usually

limited to the Bachelor Degree level and is called 'The Dean's Sleeper'.)

3. Finally, the last and most difficult of the recommendations involving the Liturgics and Church Music Departments. In as evangelical a manner as possible, the best recommendation that can be made would involve the scrapping and rebuilding of the entire curriculums. Stopping short of that, a 'band-aid' approach will be attempted.

Characterization of the present curriculums:

- A. The reading by students to students from the pages of Reed.
- B. The reading by students to students from the headings of the hymns in The Lutheran Hymnal.
- C. The reading of old conference papers by the instructor.
- D. The playing of nonsensical music after several minutes delay while the records are located and the record player is made operable.
- E. The distribution of several pieces of paper containing incomprehensible characters which presumably represent various forms of historic liturgies.
- F. 15-20 minute class periods, which ties-up the schedule for the entire hour.
- G. Repeated last minute cancellation of class, again consuming an entire hour on the schedule.

An area which potentially has so much to offer, in actuality yields so little. Is it assumed that the student already knows and appreciates the content and the richness of the various forms of the liturgy currently available? What about co-ordination of the music with the theme for the day and the sermon? An 'Isagogical' study of the content of the hymns would be helpful. In this time period when a new hymnal is being considered, it is considered imperative that the students be kept up to date as things progress, facilitating a smoother transition through understanding. Even now, discussions concerning availability and content of new hymns and liturgies would help.

The band-aids:

A. Practice in Liturgical Forms, Lit. 146A, 1 quarter hour. No change.

B. Doctrine and History of Worship, Lit. 146B, 3 quarter hours and The History of Christian Church Music, C. M. 283, 3 quarter hours.

Combine into one 4 quarter hour course, with emphasis placed on those areas discussed in the preceding paragraph.

C. Choral Study, C. M. 246, one quarter hour each quarter, 9 quarter hours total.

Either meet for the first 15 minutes every other week at the beginning of the hour devoted to the Seminary Choir or meet once a week for 10 minutes during the mid-morning break. Either option would be approximately equal to the time now utilized.

Incorporation of these recommendations into the curriculum would reduce the three year current schedule by 20 quarter hours, compared to a proposed increase of 11 quarter hours. If an even further reduction in the current schedule were desired, the Junior and Middler Church History courses could benefit from the example set by the Senior Church History course. Organization of the first two year courses along the lines of the Senior course would easily reduce time requirements by one-third. A well organized course even provides an added benefit, a higher retention rate on the part of the student.

#### IV. Concluding Comments.

The frustrating aspect of a paper of this type is that one can not go beyond the point of making recommendations and asking questions. Thus, as the paper began, so will it end, with comments and questions.

1. The recent incorporation of the Mission Perspectives and Audio-visual Aids courses is an encouraging sign. Yet, there are some questions. It took over two decades to go from a Mission Seminar to a Mission Perspectives course. Will it take another two decades for further expansion in this area? Is incorporation of the Audio-Visual Aids course an indication of where priorities lie when expansion of the

curriculum is considered?

2. There appears to be a disconnect between what is said and needed in the field and what is heard and to some extent considered to be necessary at the Seminary. Why?
3. There appears to be a disconnect between the priorities of individual professors and the system which is made up of these individuals. Case in point, the gap between the recommendations made during the 1978, WLS self-study and the number of these recommendations which have not been implemented after nearly five years. Why?

It is both a hope and a prayer that this paper will be read in the same light as it was written. The hope that in some small way it will be of some use. The prayer that it will be read, not as an attempt to degrade, but as an attempt to further improve an excellent program.



Sample Guideline-Interview With Professors

I. Experience background.

- A. Total years in the ministry?
- B. Years as a professor?

II. Historical overview of curriculum changes.

- A. How many major changes have occurred during your tenure?
- B. What was the nature of these changes?
  - 1. Source of initiation-(internal/external, educational innovation, etc.)
  - 2. Considerations evaluated prior to implementation.
  - 3. Time lapse from proposal to implementation.
- C. Perception of faculty's attitude toward changes?

III. Faculty curriculum review.

- A. Prior to CHE charter.
- B. Subsequent to CHE charter.
  - 1. Frequency.
  - 2. Guidelines-(NCACS, Bd. of Control, CHE, etc.)
- C. Sources of change proposals (% distribution).
  - 1. Faculty?
  - 2. Parish ministry?
  - 3. Students?
  - 4. Other?
- D. Order of priorities when reviewing change proposals.
  - 1. Personal?
  - 2. Faculty?

IV. Personal review of courses taught.

- A. Frequency?
- B. Review process.
  - 1. Are notes, lectures, etc. reviewed for strong and weak points?
  - 2. How often are student evaluations of courses requested and reviewed?

V. Miscellaneous questions.

- A. What are the educational expectations for the vicar year?
  - 1. What positive indicators are seen in the returning Seniors?
  - 2. What are the negative indications?

- B. The 'Self Study', (A Self-Study of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, May 1978.) indicates a general acceptance of the current curriculum by both students and graduates. Were the responses biased by either the nature of the questionnaire or the environment from which the responses were received?
- C. Could, considering practicality, any change be made in the current curriculum which would better prepare students for the public ministry?
1. God's Word.
  2. Practical Theology.
  3. Other.
- D. Is a professor, after several years as a professor, able to keep in touch with the 'real world'? How?
- VI. Additional comments by interviewee.

To: All Seminary Seniors  
From: Paul O. Kupke  
Subject: Vicar Year Questionnaire

Please complete the following questionnaire concerning a portion of the training that you received during your vicar year. This information is needed as part of an upcoming term paper, so please complete and return to me at the earliest possible date.

VISITATION	LEVEL OF ACTIVITY (check appropriate box)				TYPE OF ACTIVITY (check appropriate boxes)			
	many	several	few	none	discussed cases with bishop	observed bishop's sessions	conducted sessions on own	
shut-in calls								
hospital calls								
delinquent member								
other:								
							<sup>1</sup> preparation time/total time	

  

EVANGELISM								
canvas								
follow-up calls								
newcomers								
church visitors								
other:								
							<sup>1</sup> preparation time/total time	

  

COUNSELING								
pre-marital								
teens								
family								
other:								
							<sup>1</sup> preparation time/total time	

NOTES:  
<sup>1</sup> Estimate the hours per month spent in preparing for visits, then estimate the total time, preparation and actual visits, spent for each of the three major categories, visitation, evangelism and counseling.

<sup>2</sup> If you wish to comment concerning your experiences in any of the above areas, please do so on the back of this form.

END NOTES

<sup>1</sup>A Self-Study of Wisconsin Lutheran Seminary, (Mequon, May 1978) p.7.

<sup>2</sup>ibid, p.88

<sup>3</sup>Catalog, Wisconsin Lutheran Seminary, (Mequon, 1982-83).

<sup>4</sup>A Self-Study of Wisconsin Lutheran Seminary, (Mequon, May 1978) p.118.

<sup>5</sup>J. P. Schaefer, The Northwestern Lutheran, (Milwaukee: Northwestern Publishing House, August 15, 1982) vol.69, no.15, p.235.

<sup>6</sup>A Self-Study of Wisconsin Lutheran Seminary, (Mequon, May 1978) P.22.

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