

## CURRICULAR IMPLICATIONS FOR PREPARING FUTURE MINISTERS TO BECOME ALL THINGS TO ALL PEOPLE

### Previous Presentations

Our liberal arts-based worker training curriculum is still the best because it develops students who are curious, current, conscious of history, creative, appreciative of the creativity of others, cultured, able to learn on their own, able to do various kinds of critical thinking, and able to communicate thought in speech and writing.

#### LIBERAL ARTS STUDENTS:

- curious
- current
- conscious of history
- creative
- cultured
- critical thinkers
- communicators
- able to learn

This does not necessarily mean that our liberal arts curriculum must continue to be conducted exactly as it is today. Changing times call for adjustments. The setting in which our graduates serve as ministers has changed in the last two decades, and it continues to change. Are there other liberal arts courses which more nearly meet present needs? Liberal arts courses should be education effective. If they do not yield the benefits they promise, they also call for revision, if not replacement. **A deep appreciation of the past blessings of a liberal-arts based worker training curriculum needs to be tempered by a constant willingness to refine that curriculum so that in these decades of rapid change our graduates are able to become all things to all people so that by all possible means they might save some (1 Co 9: 22).**

### Becoming All Things To All People

What does it mean "to become all things to all people"? The context of these words in 1 Corinthians 9 provides this answer: Paul was concerned that nothing he did or said would get in the way of the Gospel he wanted to share with all people. The context also tells us what these words do not mean: Paul was never willing to do anything by which he might compromise a scriptural truth. Though he said he was willing to become "like a Jew" by conforming his life to the Mosaic law, he was not willing to grant that it was necessary to do this in order to be saved. Though he was willing to become "like one not having the law" by disregarding the Mosaic law when he was among Gentiles, he was not willing to grant that Christian freedom meant one could ignore God's holy will as expressed in the moral law.

*all things to all  
People.*

**Becoming all things to all people means, then, that one is willing to adapt himself in every way in every situation to every kind of people in order to avoid anything which might get in the way of sharing the Gospel - as long as this adapting does not require any compromise of the truths of God's Word.**

Paul was willing to do this for only one reason, namely, "that by all possible means I might save some." That, too, has been the ultimate goal of the liberal arts-based curriculum which we have developed to prepare our students for ministry. This goal must continue to serve as the guiding principle in any future refinements we make in this curriculum. Therefore, in assessing what changes, if any, we need to make in our present curriculum **we must ask not only "Will this change help our graduates become all things to all people?" but also "Will it help them by all possible means to save some?"**

#### **This Presentation And Your Assignment**

It is with all the foregoing in mind that we undertake the consideration of the implications which the changing needs of the public ministry have for the present form of our liberal arts-based worker training curriculum. Significant changes in our society will be noted along with the general implication(s) each change may suggest. This will be followed in each case by some specifics as to how our curriculum might be modified to address the implication of each change.

What follows is presented as a gathering of ideas from a number of sources: articles in secular and religious education periodicals, several papers delivered in the last year in pastoral conferences on the subject of changes which affect contemporary ministry, strategic planning in our synod and the mission-vision statement, the letters received by Prof. Eickmann which he graciously shared with me, and thoughts expressed by pastors, teachers, professors and laypeople with whom I discussed the topic of this paper.

After hearing this presentation you will be asked to react in breakout groups. Your assignment will be to add any important implications which you feel this presentation missed. Then you are to choose what you feel are the three implications which should be given top priority. As you hear the

**ASSIGNMENT**  
**Which, if any, do you consider to be the top 3 to be given priority?**

presentation you might already begin to prioritize them in your own mind. Or you might decide none of them are important enough to necessitate changes in our present curriculum.

### Some Basic Guidelines

Four guidelines are the basis for the general thrust of the curricular suggestions made under each implication:

- (1) We are preparing ministers who are generalists;
- (2) The outcome we seek needs to be supported in each course in the curriculum;
- (3) Reinforcement of key things across the curriculum is vital;
- (4) Continuing education needs more attention than ever before.

#### GUIDELINES

- generalist
- outcome
- reinforcement
- continuing education

Our goal at every level (high school, college, seminary) is not to prepare specialists but generalists - graduates who are not specialists in one aspect of the pastoral or teaching ministry but who can function in the common office to which our graduates are most often assigned.

Therefore, in our curricula we have courses which give a general background or foundation on which graduates can build the added knowledge or skills required by a specific calling.

This does not mean that our courses are not outcome oriented. Courses need to be shaped in the light of the final "product" a graduate is to be. For example, mathematics or science should not be taught only for the sake of the knowledge of this discipline. While this knowledge is important, an eye should also be kept on the use the future pastor or teacher will make of the study of this subject, and emphases and applications within the course should be adjusted accordingly.

Any knowledge or skill which will be helpful to a future minister in becoming all things to all people should be reinforced across the curriculum as well as being taught in a specific course. For example, English grammar should not be taught just in the English course but it should be reinforced in every other class where the student is required to do some writing.

Finally, not everything can be learned in school prior to entering the ministry. Serving in the ministry needs to be accompanied by a process of continuing education by which a person continues to grow in the knowledge of Scripture and in the skills needed in one's particular calling.

## **Six Implications**

The points which follow are not taken up in order of priority as the presenter views them. This was purposely avoided. As was indicated earlier, it will be your task to determine if the topic has been exhausted and then what kind of priority should be assigned to the curricular implications noted in connection with the changes taking place in the ministry in which our graduates will be serving.

### **A. The implications of the fact that a growing number of our graduates will be serving as ministers in a cross-cultural situation.**

#### The Situation

- Since 1950 we have had considerable expansion in world missions. This means that about one in every five pastors will receive a call to serve in a culture other than his own.
- The mobility of people in the U.S., immigration trends, and the expansion of WELS into 50 states means our ministers are serving and reaching out to more and more people whose cultural background is not northern European (Afro-American, Spanish American, Asian-American, Muslim, etc.).

#### The Implications

- We need to train students so they are able to adapt to cultures other than their own. It would be best if they were given a general background of cultural differences rather than an intensive study of one language or one culture. (generalist)
- The training should emphasize especially how future ministers can relate to people of another culture and avoid cultural gaffes which would put roadblocks in the way of effective ministry. (outcome).
- A faculty workshop would help alert all the faculty members to key ideas of cultural adaptation which can be reenforced across the curriculum. (reenforcement).

#### Specific Suggestions

- Make sociology a required course on the high school level (with emphasis in at least part of this course on how people of different cultures can relate to one another in a constructive way within the same society).
- A cultural anthropology course on the college level (with emphasis on : how culture shapes the thinking of an individual socially; how religion, language and the arts are vehicles of a culture; and how one deals with aspects of a culture which

<p>-SOCIOLOGY -CULTURAL ANTHROPOLOGY -CROSS-CULTURAL MINISTRY</p>
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conflict with scriptural truths and principles.)

-A unit on cross-cultural ministry in the seminary pastoral theology and education courses.

-Some helps for continuing education on cross cultural ministry (a workshop or seminar, booklets, audio and/or video tapes).

**B. The implications of the fact that the society in which we live has contributed to a breakdown of the family.**

The Situation

- More and more of our students are coming from family situations which reflect the breakdown of the family in our society.

- In most of the congregations in which our graduates will serve as ministers they will have to do family counseling and preventative family ministry.

- In most of the communities in which our graduates will do outreach work, they will have to deal with troubled families.

The Implications

- We need to train our students so that they can be builders of Christian families (first their own and then also able to guide and help others develop a solid Christian family).

- All faculty members need to be aware of using the opportunities they have both in the courses they teach and in their personal contacts with students to reenforce the key points developed in those courses which teach family life as a unit in the course.

Specific Suggestions

- Make sociology a required course on the high school level (with emphasis in part of this course on what a scriptural view of the family is and how our society is undermining the family in a number of ways.)

- A topical study of what the Bible teaches about the family as a unit of either a college sociology course or a college religion course.

- Either a unit (or an expanded unit) in a college psychology course on the psychology of counseling, or a course on the psychology of counseling (and educational psychology) as a follow up to the basic psychology course.

-An expanded unit on family counseling in the seminary pastoral theology course and a unit in the DMLC and seminary education

- SOCIOLOGY
- TOPICAL STUDY
- FAMILY COUNSELING
- FAMILY LIFE EDUCATION

courses on family life education (engaged to be married, newly married, parents with young children, parents with adolescents, marriage after children leave the home, single parents with children, interfaith marriages, birth control, abortion, unwed mothers, divorce, broken families, single parents, step-parents, working mothers, nursery, elderly, singles, parenting skills, role of man and woman, child abuse, homosexuality).

-A faculty workshop on family life education so that faculty members can reenforce the key points in some way in every course across the curriculum.

N.B. A BPS family life education program is in the offing.

**C. The implications of the fact that we are living in a society in which a shift is taking place from things being planned and directed from the top down to more teamwork between those in authority and those under authority.**

The Situation

-In industry (Japanese influence ?) there is a shift from central planning and management to more self-direction by work teams. In government (as a result of the Reagan era?) there has been a shift in a number of responsibilities from the national to the state to the local units of government.

-The demands placed on both pastors and teachers in the present-day ministry has led both to look for help in ministry from able and willing laypeople (teachers helpers, youth group leaders, etc.)

-Using people in ministry without giving them the training they need will often be counterproductive.

-A new program of training laypeople for ministry is being developed by the BPS, and a new program of training people at our synodical schools for staff ministry is in the offing.

The Implications

-We need to train our students not only to be effective in their own ministries but also to be able to be effective in being team leaders.

-This training would equip them to use interactive teaching methods effectively. This cannot be done just in teaching them theory in the education courses, but it needs to be done, at least in part, by the example of many teachers in many courses in the curriculum (reenforcement). Future ministers generally will not teach the way they were told to teach in a course on theory but the way they themselves were taught.

- This training should also equip them to evaluate how an able layperson or a form of staff ministry might be used to assist in the ministry of a particular congregation.
- This training should equip them to plan and implement ways of involving others in this ministry.
- This training should equip them to do the training which is necessary to prepare laypeople to be effective in a given phase of the ministry of a congregation.

Specific Curricular Implications

- Presidents and academic deans might encourage and help every teacher to use interactive teaching methods in at least a part of every course in the curriculum.
- A unit in one of the education or pastoral theology courses which teaches program assessment and planning skills (i. e. how to lead a group of people to evaluate a program in which they are involved [strengths, weaknesses and needs], and then to be able gradually to lead that group to plan and implement any needed changes.)
- A unit in one of the education or pastoral theology courses which teaches basic training skills (i. e. how one trains others to do a given phase of ministry on their own or in a team with others.)

<ul style="list-style-type: none"> <li>-Interactive teaching methods</li> <li>-Program assessment and planning skills</li> <li>-Basic training skills</li> <li>-Christian leadership and management</li> </ul>
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N.B. The BPS Training Christians For Ministry curriculum will be helpful to this end.

- An additional or an expanded unit in administration courses on Christian leadership and management (managing volunteers, program management, system management, delegating, making meetings work, decision making, etc.)
- Continuing education workshops and materials on all four items.
- Faculty workshops on interactive teaching methods, assessment and planning skills, leadership and management so the key ideas are supported in some way in as many courses as possible across the curriculum (reenforcement).

**D. The implications of living in a society in which a leader's ability is measured as much if not more by his ability to communicate and his interpersonal relations than by the content of his message.**

### The Situation

-It seems that government officials are elected as much on their ability to communicate as they are on their political stand. Television has changed the attitude of people as an audience. A message with good content is not enough to hold attention; the message must also be presented in a way which makes it interesting.

-In a society in which jobs are becoming more and more service oriented, interpersonal skills are taught to more people and are expected in leaders by more people than ever before.

### The Implications

-The writing and speaking skills of our students need to be honed more than ever, not just in classes which teach these skills directly, but in every course across the curriculum (reenforcement).

-Ministers in the decades ahead need to be well trained in communication skills so they can present their message in the best possible way not only in large group settings but also in small group and one-on-one settings.

-Students need to be trained in evaluating the effectiveness of their communication in different settings so that they are always aware of how their words and actions are being read by the people they are serving with the Word.

-Students need to be trained in interpersonal relations, not only in a theoretical course, but also by the example of a minister in the real life setting of a congregation and by increasing involvement in the congregational setting as they progress in their training.

### Specific Curricular Suggestions

-Additional or expanded units on writing and speaking skills in the high school and college English courses (with a corresponding reduction in the teaching load of composition and forensics teachers so that they can give a lot of attention to each individual student and extra attention to students who need it.)

- Writing and speaking skills
- Communication skills
- Group dynamics
- Interpersonal relations

-A unit in the English course on the college level which teaches the theory of communication skills and group dynamics (psychology of communication, communication and discommunication [visual, auditory, kinesthetic] information sharing, reflective listening [attending, responding], problem solving [clarification, referral], conflict management) with application of the key points of this unit in the



seminary homiletics and education courses.

- A unit in the high school and college sociology courses on the theory of interpersonal relations and group dynamics.
- Extra-curricular opportunities for students to observe a pastor and/or teacher at work and to become involved in the life of a congregation (e. g. at the high school level = a weekend [or two-day midweek] visit with a pastor or teacher; at the college level = a full week visit in the sophomore year [and at NWC again in the senior year]; at the Seminary = a student or two assigned to an area congregation so he [they] can become involved in the life and work of that congregation (visit meetings of all kinds, do some teaching, visit sick and shut-ins, make some evangelism calls, etc.).
- Continuing education workshops and materials on all four items.
- Faculty in-service workshops on communication skills, group dynamics, and the theory of interpersonal relations so the key ideas of each are reenforced in some way in as many courses as possible across the curriculum.

#### **E. The implications of living in a society in which electronic tools are becoming part of everyday life.**

##### The Situation

- Electronic presentations (overhead, slide, video) are becoming more and more common in the lives of the people our students will serve with the Word ( e.g. elementary, secondary and college education; job training; sales and service; entertainment; etc.)
- Studies are indicating that - for better or for worse - the younger generation of our day learns faster and better (i. e. understanding and retention are notably increased ) by visuals accompanying audio presentations than by audio presentations alone.
- Computers are being used to save large amounts of time (word processing, record keeping) and enabling presentations and publications to be done in a professional way (graphics, desktop publishing).

##### The Implications

- Our students need to be trained how to operate these electronic tools well so they are not afraid to use them, or so they know how to have others put these tools to work in their ministry for them (e. g. the way a secretary can use the computer for them, the way a member of a congregation can use his camcorder or his photography hobby for them).
- Our students need to be made aware of the uses to which these tools

can be put in the ministry. Members of the congregation have the know-how to operate electronic tools, but since they are not working in the ministry itself, they cannot see all the uses to which the tool might be put (e. g. how a teacher can use video in the various subjects he or she teaches; how a pastor can use slides in his Bible information class).

-Telling students about how to use these electronic tools will not prepare them to use them in their ministries. They will need the example of teachers across the curriculum using these tools and requiring students to use these tools (e. g. using slides and/or overhead transparencies in student presentations, doing assignments on a computer) before they will use them in their ministries (reenforcement).

#### Specific Curricular Suggestions

-A unit in a course at the college level which teaches the students the proper use of electronic tools and gives them some practice in the use of each individual tool.

-At each terminal school, perhaps in the education course, incorporate suggestions for the use of electronic tools by ministers in their work as well as requiring - within reason, obviously - the development of useful software by individual students or small groups of students (e. g. a couple overheads for use in teaching a Bible history or catechism lesson, some slides for teaching the key events in the life of Luther, etc.).

-In-service faculty workshops to enable all the faculty members to to see the uses to which they might put electronic tools in their courses and to enable faculty members to use electronic tools well as examples for the students in their future ministry.

N. B. In the high school, college and seminary setting, since there are no members of the congregation who can develop software for the faculty members, might it be necessary to have one person on staff whose part-time assignment would be to develop software for the other faculty members?

-Operating electronic tools
-Use of electronic tools in ministry
-Developing software

**F. The implications of living in a society in which the broadcast media (book, magazine, newspaper, radio, television, movies, recording industry) make the impact of popular culture very powerful in the lives of our students.**

#### The Situation

-Vincent Ruggiero: By age 18 the average student has spent 11,000

hours in the classroom and has watched 22,000 hours of television (and 750,000 advertisements). Television breeds passivity and thereby stifles initiative and creativity. Advertising is filled with propaganda devices - slogans, testimonials from people who are popular, glittering generalities, and manipulative appeals to human needs. Young people need self-discipline - popular culture preaches self-indulgence. Popular culture makes people preoccupied with self, venerates emotion and encourages impulsiveness. Young people need sensitivity to moral issues - popular culture presents vice as virtue. -We should not be surprised, then, to see a "go with the flow" attitude in our students, a tendency to let one's feelings decide what is important, a growing immunity to the immorality surrounding us, and a growing materialism.

-John's Revelation summarizes the three major ways in which Satan seeks to destroy Christ's church : using force to limit the preaching the Gospel, using the influence of false teachers to destroy the Gospel by adding self-righteousness in some way, and using the attractions of the pleasures and treasures of the world to turn people away from the Gospel. We are living in a society where the third danger has become almost as great if not as great as the second.

#### The Implications

-We cannot assume a "work ethic" in our students; more will have to be done than ever before to overcome the "cultural baggage" our students bring with them by motivating them with the Gospel to a willingness to work hard at their studies. Holding the goal of their studies, the Gospel ministry, before them at all times is also important.

-We cannot assume a solid commitment on the part of our students to the ministry; more will have to be done than ever before to overcome the "cultural baggage" our students bring with them by motivating them with the Gospel to this commitment. Holding the joys of the Gospel ministry before them at all times is also important.

-We cannot assume that an understanding of a sanctified life has been impressed on our students in the home in which they grew up. More needs to be done than ever to overcome the "cultural baggage" our students bring with them by leading students with word and example to a better understanding of and the ability to evaluate what is truly God-pleasing in their lives.

-We cannot assume that our students will come with a readiness to sacrifice self and all worldly goods in the service of the Gospel. More needs to be done than ever before to lead our students to

realize that the treasures of this world do not bring true happiness but that the only true treasure is the Gospel. It will also be important to hold before our students at all times the privilege of spending a lifetime sharing this treasure personally with others in a congregation and in the surrounding community.

-This does not mean we need to drop or even to deemphasize some of the present subject matter we teach. Nor does it mean that equal time needs to be given subject matter and "cultural baggage" in the courses we teach. Rather, we need to do more to counteract this "cultural baggage" as each of us teaches our own particular courses (e. g. design discussions of problems, issues, fallacies, breakthrough ideas etc. that are related to our subject matter which lead students to address "cultural baggage" and the subject matter of the course simultaneously; write course objectives which not only address key concepts we want the students to learn but which also include the presuppositions of popular culture we want them to be able to evaluate and reject.)

#### Specific Curricular Suggestions

-Curriculum building in religion courses from grade school, through high school, on into college and the seminary which addresses the third major attack of Satan on the church as much as it does the second.

-Co-curricular opportunities for students to observe a pastor and/or teacher at work and to become involved in the work of a congregation during the student years (cf. the suggestion under point D).

-Personal counseling of students, formal and informal, academic and life-related, at all levels of the students training (high school, college, and seminary).

<p>-Religion curriculum building</p> <p>-Co-curricular opportunities</p> <p>-Personal counseling of students</p>
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#### **Removing Hindrances To The Power Of The Word**

It might seem at first, after hearing all this talk about the changes in society and thus in the work of the ministry, that we are forgetting about the one tool God gave us for ministry, his Word. For example, when you list all the skills suggested in this presentation for our students to learn (cross-cultural, family life, interactive teaching, program assessment and planning, leadership and management, writing and speaking, group

dynamics, interpersonal relations, electronic tools) that we are turning to "gimmicks" as the basis of ministry. If that is in any way what this presentation said, you would be right to reject it completely and consign these pages to the nearest incinerator. However, this presentation means to say to you (and to the degree that it failed to do so, I apologize) that, together with the societal changes which have made ministry more complex than ever before, Satan has been at work using these changes to erect more and more stumblingblocks to the Gospel.

**NOT GIMMICKS  
BUT  
REMOVE  
HINDRANCES**

Future ministers of the Word do not need any skills to make the Gospel more effective. That is impossible. The Gospel is "God's power to save everyone who believes it, the Jew first and also the Greek." (Ro 1:16, GWN) Skills for ministering are taught only to keep the minister of the Word from placing any roadblocks in the way of that Word. The minister cannot add to the power of the Word, but he can get in the way of that power if he does not seek as the apostle Paul to "become all things to all people."

It is just as simplistic for those who train students for the ministry to say "We'll just teach the principles!" as it is for ministers of the Word to say, "We'll just preach the Word!" Paul was not that simplistic; the same Paul who said in 1 Co 2, "I resolved to know nothing while I was with you except Jesus Christ and him crucified," also said in 1 Co 9 "I have become all things to all men so that by all possible means I might save some."

Nor has the past history of the WELS been a record of a simplistic approach to ministering and training ministers. Homiletics has been taught at our seminary for a long time in order that the content and presentation of a sermon might not detract from the message. In education, as the approach to teaching in our country changed from lecture (combined with a couple simple questions) to various types of interactive teaching methods, many of our teachers and pastors have realized that they must adapt so that their method of teaching God's Word does not turn people off to what they are teaching. As the setting of our congregations shifted from communities and neighborhoods where most if not all the people knew each other to larger and more densely populated areas, many of our members needed encouragement and guidance in sharing their faith with total strangers. As a result,

evangelism has become a part of our high school, college and seminary curricula.

Skills such as cross-cultural and interpersonal relations, counseling and administration are also needed to serve people well in contemporary ministry. Shall we ignore these needs in our ministerial training program? Not if we follow the example of Paul and those who have gone before us in the WELS. These skills, too, are needed in our day to eliminate hindrances which ministers might place in the way of the power of the Word.

### **What Can We Do Short Of Wholesale Changes?**

Does this mean we should undertake a major overhaul of our whole worker training program? Not at all! Permit me at this point to summarize the common threads which have run through all six curricular implications noted in this presentation. Four less than wholesale yet (hopefully) helpful changes have been suggested which may allow us do what we want without any drastic change in our basic overall curriculum.

#### **[1] Do More Curriculum Building**

We may need to add a few courses; only a couple have been suggested in this paper. But how will we find room for some more courses? We all have wrestled long and hard in the past decade trying to fit everything in and even to cut some courses. We may feel that to put even one new course in will be difficult. Maybe our frustrations will lead us to do something which to my knowledge has not been done in as thorough a fashion as might be done - that is, curriculum building from the high school to the college to the seminary level.

Just to cite one example - our New Testament courses (history courses or Old Testament courses might have served just as well). Do we at the college level build on what has been done at the high school level, or do we just reteach the same thing in a more thorough fashion (thus needing more periods because it has to be more thorough than was done at the high school level)? And if the student goes on to the seminary, do we build on what was taught at the college level, or do we reteach more thoroughly thus needing even more periods for NT?

Could we not instead at the college level build on what was taught at the

high school level and at the seminary level build on what was taught at the college level? Couldn't we agree on certain emphases and key points which are to be taught at the high school level, then review these at the college level and add some new emphases and key points in the college courses, and then in turn review these at the seminary level and add those new emphases and key points which are needed for those who will be serving in the pastoral ministry? Might this not reduce, if only a little, the periods needed at the college and seminary level, and thus (when combined with the same kind of curriculum building in other sequential courses) open up the little bit of room we need for those courses which need to be added?

An added bonus might well be this, that by focusing the emphases and key points at each level so that we can add fresh new emphases and key points at the next level, we might also do a better job of teaching all the way around.

Curriculum building will require some real working together not only between schools on the same level but also from level to level. Is the effort worth it? It certainly would be if it can improve the overall results of our teaching along with opening up the log jam we all face at the present time in curriculum planning.

## **(2) Be More Outcome Conscious**

While it is true that with a liberal arts curriculum we are seeking to graduate a student who has a broad education and can do some independent thinking, it is not true that this is the final outcome we are seeking. We want a graduate who has these qualities so that he/she might become all things to all people. In turn, we seek this outcome so that by all possible means he/she might save some. In short, we teach courses to produce not just generalists, but generalist ministers who can serve as God's agents by all possible means to save some people.

Doesn't this suggest to us that we all, each of us in our assigned courses, need to be conscious of this ultimate outcome of our worker training and shape our courses accordingly? As was said earlier, this does not mean the mathematics teacher changes the basic content of the course, but it does mean that at least some of the emphases, applications, and assignments will be made in view of the use which the future minister will make of mathematics in his life. Or take history as another example. If

the history teacher remembers that the students in his class will need some interpersonal relationship and leadership skills in their ministries, might he not as a natural part of his course emphasize some of the characteristics of a few people on the pages of history who stand out as good and bad examples in each of these areas?

Again, doing this will require considerable effort on our part. Faculty workshops may be needed to raise our awareness of things we might do to produce generalist ministers, and we may have to revise some of the emphases in our courses. But if the outcome is important to us, isn't it worth the effort?

### **(3) More reinforcement**

Perhaps this point could have been combined with (2) since there is some crossover, but there are also some different thoughts to be added. If the basics of a subject are taught in one course but not reenforced across the curriculum, they may remain nothing but theory in the minds of our students. English skills was the example cited earlier. More examples have been mentioned in the course of this paper: cultural anthropology (cross-culture facts), the use of electronic tools, interactive teaching methods. We cannot just assume that because something has been taught in a certain course our students have learned it well and will put it into practice. Nor dare we just hope that key points taught in a course will be reenforced somewhere by somebody in some other course. Instead, we need to plan exactly how and where reenforcement will be done across the curriculum.

Again, this will require some examination by each of us of our courses. We also will need some faculty workshops to equip us for the task of reenforcement so we can plan exactly how and by whom it will be done. If we realize that often what is taught in a given class will not become part of our students' ministry without some reenforcement, isn't it worth the effort?

### **(4) More Continuing Education Courses And Materials**

Not only is there a limit to what a student can learn over the course of a four or five year program, but there is also a limit to what a student can learn prior to the time when he gets some experience in the ministry and so has the background needed for further training. Saying this does not relieve us of the responsibility for this latter kind of training since that is



also part of our assignment as worker training schools. To ignore this work and to turn our backs on the requests of pastors and teachers for this kind of training would be to lose their respect and to forfeit the rapport we have with them. They might well begin to feel and to say that we are out of touch with things.

We might address the need for continuing education in a number of ways. One way would be to do what the LC-MS is trying: to bring all the graduates back after one year of experience in the ministry for one week of continuing education. In this week they may attend classes, workshops, seminars, etc. of their choice which will help prepare them better for the particular calling in which they are serving. Perhaps we need to produce more materials (books, papers, pamphlets, audio and video tapes) for pastors and teachers to use in a personal study program. Personal study programs can help pastors and teachers grow in those areas in which they know improvement is needed for them to serve better in their present ministry. Perhaps we need to plan and prepare two or three day workshops and seminars which we can take on the road upon request to the far reaches of our synod.

Yes, these things will make heavy demands on our time and energy, but if they are needed in our day, shouldn't they be high on our priority list?

### **CONCLUSION**

It has been said several times already in the past two days, but it is important enough, I believe, to say again. Our liberal arts-based curriculum and the corresponding generalist goal is tried and true. It doesn't need a major overhaul. But the ministry has changed and is changing. Unfortunately this has not made the ministry more simple. Instead, the ministry is more complex than ever.

Evaluation of what one is doing in any kind of ministry is always good if one wants to continue to become all things to all people so that by all possible means one might save some. Because of the changes taking place in contemporary society, there doesn't seem to be much question that there is a continuing need for ongoing evaluation and adjustments in contemporary ministry so that one doesn't place hindrances in the way of the power of the Word.

What is true of the ministry in general is certainly also true in our

assigned task of preparing young men and women for a ministry in which they can become all things to all people so that by all possible means they might save some.

David Kuske  
Professors Conference  
Watertown, Wisconsin  
June, 1990

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### ASSIGNMENT

Take the following three points up in sequence in your breakout group. A suggestion is also made as to how much time might be spent on each.

1. Are there any implications in addition to the six suggested in this paper which your group feels should be added? If so, briefly summarize them. (5 minutes)
2. Choose what your group considers to be the top three of the six implications suggested in this paper and/or those added by your group in #1. List these three in order of priority and state why you placed them in this order. (15 minutes)
3. What curricular implications do these top three have for us? (25 minutes)  
N.B. You do not necessarily have to get through all three of the implications that you chose to place on your priority list. Make sure you do complete the first one on your list. Then work on the other two as time allows.
  - (a) Do we need a new course or courses? If so, at what level should this course or these courses be taught?
  - (b) Can the curricular implications be met by being more outcome conscious and by doing more reinforcement? If so, what courses at what level would be the best candidates for this kind of curricular attention?
  - (c) Should the curricular implications be met in some way by continuing education? If so, what form of continuing education would be best to meet the need?

N.B. The essayist will circulate among the breakout groups and you can ask any questions or share with him any thoughts you have at that time. Prof. Ken Taylor will tabulate the results of point #2 above and announce them at this conference before you leave. The thoughts expressed by the groups in regard to point #3 above will be typed (and compiled?) and sent to each school for follow-up discussion by the faculty.

Summary of Break-out Group Reactions

CURRICULAR IMPLICATIONS FOR PREPARING FUTURE  
MINISTERS TO BECOME ALL THINGS TO ALL PEOPLE

- #1 - B. The implications of the fact that the society in which we live has contributed to a breakdown of the family.

What curricular implications does this issue have for us?

Much is in place in the various curricula and co-curricular activities that include emphasis on implications B and A OR that could serve as vehicles for added emphasis, e.g. courses, seminars, mission fair, etc.

The implications of B are met with constantly [consistency?] in both the pastoral and teaching ministry.

- a) Do we need a new course or courses? If so, at what level should this course or these courses be taught?

No need for new courses, a logical thing to be fit into our existing religion courses. (? Family life is governed by God's value system. ?)

Curriculum building

Prep: sociology - address many of problems

No, handle in religion

College - DMLC: guidance and counseling

- NWC: refocus psychology (on counseling)

Seminary: guidance and counseling

Could be emphasized as a part of existing courses.

Should be done at all levels.

High school: religion courses (a course which every takes, not just an elective)

College: religion, psychology, sociology courses

Seminary: Pastoral theology

Cross-curricular awareness of family breakdown: work within current sociology, religion, and psychology classes. -- Co-curricular idea: more intrusive advising regarding individuals and their family situation. -- Equip students with skills for finding resources/help in dealing with family breakdown (WLCFS).

To introduce a new course means another gets bumped. Present courses have earned a position of importance that makes them not easily expanded. -- Modify current courses. Counseling dovetails into religion classes.

MLPS currently offers sociology-speech as elective, not required. -- Many area Lutheran high schools teach "senior religion" as topical student of current problems. -- Important to teach critical thinking toward our culture. -- Suggest greater study of other modern cultures to develop a more objective view of our own culture. -- In religion courses, study what our media show about our society and compare with what Scripture says. -- Religion courses could deal much more closely with our current society's problems and needs. -- Family life education for the family? No new ideas.

No new course needed necessarily.

## Break-out Group Priority List

Break-out groups were asked to prioritize the following list of implications from Prof. David Kuske's presentation, "Curricular Implications for Preparing Future Ministers to Become all Things to all People."

- A. The implications of the fact that a growing number of our graduates will be serving as ministers in a cross-cultural situation.
- B. The implications of the fact that the society in which we live has contributed to a breakdown of the family.
- C. The implications of the fact that we are living in a society in which a shift is taking place from things being planned and directed from the top down to more teamwork between those in Authority and those under authority.
- D. The implications of living in a society in which a leader's ability is measured as much if not more by his ability to communicate and his interpersonal relations than by the content of his message.
- E. The implications of living in a society in which electronic tools are becoming part of everyday life.
- F. The implications of living in a society in which the broadcast media (book, magazine, newspaper, radio, television, movies, recording industry) make the impact of popular culture very powerful in the lives of our students.

Assigning the value of three to all number one priorities, two to number two priorities, and one to number three priority listings, the following resulted:

Number one priority	Implication B	35 pts.
(breakdown of the family)		
Number two priority	Implication D	19 pts.
(ability to communicate and interpersonal relations)		
Number three priority	Implication F	14 pts.
(impact of popular culture)		

Implication A followed closely with 13 pts., implication C was fifth with 10 pts. Implication E received no points.

- b) Can the curricular implications be met by being more outcome conscious and by doing more reenforcement? If so, what courses at what level would be the best candidates for this kind of curricular attention?

Outcome consciousness

Prep: practical applications in religion courses

College - DMLC:

- NWC: emphasize since not a terminal school  
NB liberal arts

Seminary: usually there

Should be cross checking in and between departments to insure that material is being covered. (Coordination of religion, psychology, sociology, English, and speech courses)

Some discussions must be integrated into present courses on high school level: social studies and problems, biology, literature religion. -- Develop sensitivity to gender - woman counselor for sister or mother role. -- In college these must be reenforced. -- 2 emphases: one for student himself, one to instruct student to deal with those who have the problems. -- Also expand individual support staff. -- Recognize problems and their depth and whether or not the problem should be referred to available state and church agencies. -- Help students to feel welcome, that they can approach you for help. -- Provide or attend workshops and seminars for continuing growth to help.

- c) Should the curricular implications be met in some way by continuing education? If so, what form of continuing education would best meet the need?

continuing education - endless: (difficulty) pastors and teachers can't (don't) relate because of lack of personal experience; some of our pastors and teachers may come from broken families

- enforcement:
- a) pastor and teacher conferences, workshop
  - b) formal courses
  - c) Synod certification requirements
  - d) counseling of workers

Continuing education:

Pastoral/teacher conferences

Summer school/summer quarter

Workshops: taken to the people (including laypeople) at a variety of locations

\*Coordinated synod-wide emphasis including: district conventions, NWL, Meditations, Lutheran Educator, and use of electronic media, etc.

Summer school and post-graduate should be emphasized and encouraged. DMLC in particular has expanded and exported its workshop and summer school offerings.

- #2 - D. The implications of living in a society in which a leader's ability is measured as much if not more by his ability to communicate and his interpersonal relations than by the content of his message.

What curricular implications does this issue have for us?

Speech activity and skills at prep level are vital to the curriculum. -- This kind of speaking-writing activity across the curriculum is a most desirable improvement to our curriculum. -- The matter of communication in all subject areas has been brought up at professors' conferences a number of times, but nothing has ever really happened. -- Use of student-to-student conference or teacher-to-student conference a learning aid will also yield better interpersonal relationships. -- Teach students to use Scripture in interpersonal relationships (e.g. one student brings a problem to another -- the second seeks to offer help.) -- Perhaps a program of defending one's course as it relates to the total school program would provide an instrument to monitor curriculum value.

All those things in last paragraph on page 8 are important. Are or should be addressed in classes. Often not done, yet assignment to church work is often contingent on this paragraph's content. The instructor is the model more often than what we say.

- a) Do we need a new course or courses? If so, at what level should this course or these courses be taught?

(Com. 201) Course in listening, group dynamics, small group discussions, interpersonal communications. Continue to build speech courses (Speech I). Support composition requirements in the other disciplines of the curriculum.

Secondary level beginnings.

Repetition on college level at both DMLC and NWC.

No new courses. Just new directions for our current courses. -- Counseling must be taught in institutions by example. In dormitory and on our campuses, deans, tutors and counselors must be given more time to talk personally with students. -- Matter of time. Must sit down with individual students and talk, not as part of a course. Advisors need to have time to do this. -- Relationships with other students is pretty strong. Often student relationships with adults are very weak. Put students into as many non-student relationships as possible: summer evangelism, etc.

- b) Can the curricular implications be met by being more outcome conscious and by doing more reinforcement? If so, what courses at what level would be the best candidates for this kind of curricular attention?

No, but the reinforcement in the other disciplines of curriculum are necessary.

- c) Should the curricular implications be met in some way by continuing education? If so, what form of continuing education would be best to meet the need?

Faculty development workshops and seminars.

#3 - F. The implications of living in a society in which the broadcast media (book, magazine, newspaper, radio, television, movies, recording industry) make the impact of popular culture very powerful in the lives of our students.

What curricular implications does this issue have for us?

Current emphasis appears to be more on technical aspects of media.  
FVL: A special media course is in place which does emphasize media impact.

Use interactive techniques in teaching religion so student will have an opportunity to apply God's truth to their lives.

F is broad and has a direct effect on B.

a) Do we need a new course or courses? If so, at what level should this course or these courses be taught?

To introduce a new course means another gets bumped. Present courses have earned a position of importance that makes them not easily expended -- Modify current courses. Counseling dovetails into religion classes.

MLPS currently offers sociology-speech as elective, not required. -- Many area Lutheran high schools teach "senior religion" as topical student of current problems. -- Important to teach critical thinking toward our culture. -- Suggest greater study of other modern cultures to develop a more objective view of our own culture. -- In religion courses, study what our media show about our society and compare with what Scripture says. -- Religion courses could deal much more closely with our current society's problems and needs. -- Family life education for the family? No new ideas.

b) Can the curricular implications be met by being more outcome conscious and by doing more reinforcement? If so, what courses at what level would be the best candidates for this kind of curricular attention?

c) Should the curricular implications be met in some way by continuing education? If so, what form of continuing education would be best to meet the need?

Summer school and post-graduate should be emphasized and encouraged. DMLC in particular has expanded and exported its workshop and summer school offerings.

- #4 - A. The implications of the fact that a growing number of our graduates will be serving as ministers in a cross-cultural situation.

What curricular implications does this issue have for us?

Much is in place in the various curricula and co-curricular activities that include emphasis on implications B and A OR that could serve as vehicles for added emphasis, e.g. courses, seminars, mission fair, etc.

- a) Do we need a new course or courses? If so, at what level should this course or these courses be taught?

Sociology/American history. Possibility of a semester of American history (how and who came and built our America) and second semester on American sociology (how the people here now live, adapt, etc.).

Junior or senior year of high school.

New courses. At least one on the college level.

Formal courses for college level.

Co-curricular programs on the ~~high school~~ level are popular, and can be effectively used simply because they are not enforced.

Use existing courses and broaden their cultural explorations. To do this, the faculty needs to become aware of other cultures so that they can communicate such.

Place emphasis on good communication skills and this area is helped also. -- Strong lessons from the Word in chapel, religion classes will create attitudes of humility, tolerance, adaptability to the lifestyles of others. -- Open up current courses (music, history as examples) to awareness of other cultures.

- unit on cross-cultural ministry taught at WLS/DMLC
- workshops on this subject offered for those already involved or to encourage involvement in this type of ministry
- cultural anthropology taught on college level (NWC/DMLC) and perhaps at WLS
- sociology course teaching "different is not necessarily bad, it's just different"
- cross-cultural awareness begun in elementary school
- encourage pastoral/teacher conferences to consider education, consideration, discussion of cross-cultural ministry
- continuing education also for the congregation to assist the pastor in his cross-cultural work

- b) Can the curricular implications be met by being more outcome conscious and by doing more reenforcement? If so, what courses at what level would be the best candidates for this kind of curricular attention?

No, but reinforcement across the faculty is needed.

Curricular buildup would allow colleges to branch out in new/further aspects of other cultures after high schools have laid some ground work.

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- c) Should the curricular implications be met in some way by continuing education? If so, what form of continuing education would be best to meet the need?

Continuing education cannot meet need by itself.

Cultural anthropology might be an elective for those who had sociology in high school.

#5 - C. The implications of the fact that we are living in a society in which a shift is taking place from things being planned and directed from the top down to more teamwork between those in authority and those under authority.

What curricular implications does this issue have for us?

If one successfully meets the effects of C, the implications of some of the remaining theses will be met.

- a) Do we need a new course or courses? If so, at what level should this course or these courses be taught?
- b) Can the curricular implications be met by being more outcome conscious and by doing more reenforcement? If so, what courses at what level would be the best candidates for this kind of curricular attention?
- c) Should the curricular implications be met in some way by continuing education? If so, what form of continuing education would be best the meet the need?

## UNSPECIFIED

What curricular implications does this issue have for us?

- a) Do we need a new course or courses? If so, at what level should this course or these courses be taught?

no

Overall, no strong push for new courses. Rather, change some direction in what we already offer.

A new course does not appear to be needed. The essayist's suggestion to exercise vigilance in curriculum building deserves immediate attention.

- b) Can the curricular implications be met by being more outcome conscious and by doing more reinforcement? If so, what courses at what level would be the best candidates for this kind of curricular attention?

seminars (workshops), in-service, incorporating the new into existing courses/care not to overlap material in courses on the same campus/  
brainstorming/teach across the curriculum

Yes. Religion, pedagogy and pastoral theology, social sciences

- c) Should the curricular implications be met in some way by continuing education? If so, what form of continuing education would be best to meet the need?

continuing education taken to constituent/on campus/interactive television