

## B I B L E S C H O O L

- P. BEAU

## CURRICULUM AND OBJECTIVES

Introduction In recent months there has been much agitation against the public school system of Hong Kong. While listening to the complaints of both instructors and students it becomes apparent that much is to be desired. The school system is so geared for intellectual growth that pupils who have completed Primary 6 usually drop out of school and try to find a job. Those that continue their education seem to have as their objectives to become either blue collar or white collar workers or to matriculate to some university in order to earn their degrees, for the sake of a better income or for prestige.

Professor N. Henderson, head of the Department of Education of the HK University recently asked the question (Dec. 6, 1971, page 7, HK Standard): "What is wrong with our schools?" He answers: "It is that the education we mainly give here is intellectual education, and that it encourages self-centered and competitive behavior. It concerns the pupils' intelligence, his powers of memorizing, and it is judged solely by his paper performance, or written results."

Another educator complains: "Too much book knowledge!" The pupil that is able to easily memorize the pages of the text book is the student found near the head of the class. He is working diligently to pass the standard government examinations. And this system seems to have the approval of most of the parents of Chinese children.

In a strong attack on HK society, Magistrate John Millar said (HK Std. Feb. 7, 1972): "Hong Kong is a totally artificial society, and it is immediately sensed by the young people." The same day Dr. L. Ding described the drug problem in HK as the product of a "sick" adult society.

I'm sure that each one of us present here could speak at length about the sick society in which we find ourselves, and in which we are expected to carry out the Lord's command of teaching and preaching the Gospel, of gathering redeemed souls for the Savior. And it is this sick society which presents tremendous problems for us, problems which penetrate the membership of the church, sickness which rubs off and afflicts also the students who apply for entrance into our Bible Schools.

To become more specific: The Chinese society has cultivated means and ways of artfully manipulating transactions of moneys so that the manipulator will obtain some gain at the expense of someone else. He will do it so cleverly that he will be hardly detected. It may even be done by a friend

BEAU, PAUL  
 LIBRE  
 1972

"who knows a friend who knows a friend". It may be done openly by expecting "tea money", or it may be done "under the table". This taint in the Chinese society is there, and it is not uncommon to find it practiced among our students and our vicars and national pastors. It has been said to me recently: "That was the downfall of old China."

In speaking about a Bible School and the choosing of a curriculum it behooves us to keep in mind the character of the people among whom we are laboring, and to set up our course of study to meet their needs.

## I

### OBJECTIVE OF THE BIBLE SCHOOL

#### 1- Adaptation and variety in our programs.

The objective of the Bible School must be the education of the total man in faith and life through graded curricula, fellowship activities, devotional worship, ethical training, psychological development, guidance for further study, and counselling in regard to vocation.

Finishing school or stepping stone In secondary schools such as our Immanuel Middle School the teacher in the class room soon senses which student is particularly interested in the study of God's Word, and whose heart has become inflamed by the Gospel of the Savior. It is here that the Christian teacher is given the opportunity of speaking to and encouraging such students to continue their education (or training) in a Bible School, having in mind possibly the Christian preaching ministry or teaching ministry. Thus, the Bible School might become a "finishing school" or it might become the stepping-stone for entrance into the theological seminary.

Finishing school As a "finishing school it could become the training center for future Sunday school teachers, or it might provide necessary Bible instruction for teachers in our school who have not had adequate training in Bible doctrine (not just historical knowledge). Or the Bible School would serve to train men and women to be mature Christians in their homes, establishing family altars, and "bringing up their children in the discipline and instruction of the Lord." (Eph. 6,4) Then, too, the Bible School might serve to train men and women to visit homes and hospitals. In Hong Kong the latter is very important.

If the work of evangelism means anything to us, if souls are to be invited to hear the Gospel, if others are to be reclaimed, if still others are to be comforted and strengthened in their faith, then the Bible School becomes a MUST. This work of evangelism which trained lay people are able

to do, will free the pastor for other important mission work. Doors often remain closed if men call whereas women are welcomed. Such is the case in Hong Kong.

Stepping Stone The Bible School as stepping-stone to the seminary is also a MUST. We found through disappointing experiences what a mistake it was to have enrolled students at our seminary years ago without preliminary training. We are still suffering because of that mistake. (That is all that needs to be said now.) We cannot be too careful in screening the candidates who apply for entrance into our seminaries. We must be convinced that, beyond their academic qualifications, their heart is filled with a great measure of love for the Lord and His Kingdom, a love for people, and that, in a wider sense, they have been called for this work by the Lord.

Must be Christo- Such a Bible School must adapt itself to the needs of the  
centric people wherever it becomes established. Nida (in his book "Customs and Cultures", pg 263) has this comment: "Alert educational missionaries are no longer content to adopt in wholesale fashion curricula from the United States or European countries. They are determined to train people for life situations, despite the conservatism of some few colonial educators, who still insist on Latin, classical history, and English literature while almost totally neglecting a study of the people's own traditions. Teachers of the Bible are endeavoring to make the message of Scripture a contemporary reality as well as an historical revelation." The Bible School program must be Christo-centric. Every subject taught must have in mind the glorification of the Savior who has given Himself to the world of men as the only Savior from sin and destruction. This, truly, is the greatest need of each student, that he realizes he has been shot through with sin, conceived and born in sin, but that Jesus Christ became Man for his sake, humbling Himself in order to redeem him, suffering the pains of death and of hell to bring about his reconciliation to God, that now, by faith in this Savior, there is no more condemnation, but that he is a beloved child of God. Convinced of this, he is willing in love to serve his fellow men by pointing out the same way of salvation to them.

The home of In considering the purpose of a Bible School we must  
primary importance keep in mind that for most nationals among whom we are laboring the established church is an alien concept. We cannot do our church work of teaching and preaching (of evangelizing) in our various mission fields as we would carry it out in our established congregations in the States. (It is true of course that in late years we have begun to enlist our dedicated lay people to become better "priests

Page 4 - not on microfiche

unto God" by serving their congregations as evangelists within the community in which they are living.) It is not enough that we conduct weekly Bible classes in this or that private school without further contacts with the homes of these students. It is not enough that we form instruction classes and hold Sunday services with pupils and students in our Lutheran schools without drawing in the parents and the family circle. Before there was an established church the Christian family comprised the church. Permit a few quotations from The New Bible Dictionary, page 417: "The household was an important factor in the growth and stability of the Church. Already among the Jews the household was the context of such religious exercises as the Passover, a weekly sacred meal, prayers, and instruction. Luke states that the breaking of bread took place in the Jerusalem church 'by households' (Acts 2, 46)..... In Hellenistic cities the role of the household in the establishment of churches was no less important. The first accession of Gentiles was the entire household of Cornelius at Caesarea, comprising household servants, a batman (soldier), kinsmen, and near friends (Acts 10, 7 and 24). When Paul crossed to Europe, the Church was planted at Philippi with the baptism of Lydia's household and that of the jailer (Acts 16, 15 & 31 - 43)..... In Jerusalem households were apparently instructed as units "in every house" (Acts 5, 42), and this was also Paul's custom, as he reminded the Ephesian elders "from house to house" (Acts 20, 20). A regular catechesis existed setting forth the mutual duties of members of a Christian household: wives and husbands, children and fathers, servants and masters (Col. 3, 18 to 4, 1; Eph. 5, 22 to 6, 9; 1. Peter 2, 18 to 3, 7)..... Reference is made to "the church in the house" of Priscilla and Aquile (Rom. 16, 5 and 1. Cor. 16, 19), of Nymphas (Col. 4, 15), and of Archippus (Phil. 2). This means either that the household was regarded as an EKKLESIA in itself, or that the Church in a given locality met within the scope of one household's hospitality 'by households'..... It is not surprising therefore that the Church itself should be thought of as "the household of God" (Eph. 2, 19), or "the household of faith" (Gal. 6, 10."

We must establish better contacts with the homes (in Hong Kong) than we have in the past. We must consider obtaining these contacts particularly from our dedicated and trained lay people. Here is where the Bible School comes in. Working within the scope of each congregation these contacts would become responsible to their respective church councils and to their pastors.

2- Balance between academic and practical training at Bible school and seminaries.

a- Importance of both.

The Need to go to Arabia William N. Taylor in his 'Paul the Missionary' writes (pg 64f): "Even in his unconverted life Paul was undergoing preparation for his future career; but all that was in a manner external. An internal and spiritual fitness was still required, and that was furnished, not only by his conversion, but also by his communings with the Lord in Arabia. He who would preach the Gospel with power must be himself a believer in the Lord. The secret of true, heart-stirring eloquence in the pulpit is, next after the power of the Holy Ghost, that which the French Abbe has very happily called 'the accent of conviction' in the speaker. Behind every appeal that Paul made to sinners, there was the memory of that wonderful experience through which he passed on his way to Damascus; and therefore we are not surprised that he so preached as either to secure men's faith or to rouse their antagonism. But his conversion alone, with his Arabian revelations, would not have made him the apostle he became. In the desert he met his Lord, and received from Him many important spiritual communications. There, too, he meditated on the truths revealed to him, and poured out his heart in prayer for a thorough understanding of their meaning and a full realization of their power. Thus he came back to Damascus, if not with a face glowing like that of Moses when he descended from Sinai, at least with a heart filled and fired with love to Him who had there unfolded to him the mysteries of His Gospel. --- Now, what Paul thus received from the Lord has been given to us by evangelists and apostles in the New Testament Scriptures. Our Arabia, therefore, will be the study and the closet in which we pore over these precious pages, and seek to comprehend their many-sided significance, as well as to imbibe the spirit by which they are pervaded. He who would preach to others must be much alone with his Bible and his Lord; else, when he appears before his people, he will send them to sleep with his pointless platitudes or starve them with empty conceits.. Get you to Arabia, then, ye who would become the instructors of your fellow men!"

Seminary Training This Arabia is found under the listings of the theological disciplines shown in the catalogs of our seminaries: Biblical Theology, Historical Theology and Systematic Theology. The purpose for a specialized course of study of this kind is best summarized in the 1971-72 catalog of our Wis. Luth. Seminary, page 23, following 'Biblical Interpretation (Exegesis)': "Thorough, intensive, and reverent

study of the Holy Scriptures is the very heart of our Seminary training. No one can be a God-pleasing public witness of Christ unless with a believing heart he fully understands the whole message which our God and Savior would have us proclaim to sinful men for their salvation now and hereafter."

Bible School <sup>What is said of the academic training of students preparing for</sup>  
Training /<sup>the holy</sup>ministry must also be said of the academic training of students preparing to become lay leaders in the church. They too must certainly go to Arabia in order to obtain a deeper knowledge of their Lord and Savior and His way of salvation, which He provided through His vicarious atonement. We should certainly keep in mind that for the most of our mission fields there is so very much to "unlearn", because of national or tribal or family traditions which have deep roots in superstitions. This "unlearning" can never happen through secular education. (One often hears: "When people are educated then they will be civilized.") To be civilized does not necessarily make a person a Christian. Only the Holy Spirit, through the Word of God, can change the heart and make a person 'a new creature in Christ.'

b- Relationship of both the academic and practical training.

From What to How - The studies in Biblical and Historical and Systematic  
Seminary Theology should lead to Practical Theology, the theory and practice of preaching, pastoral theology (the practical ministry) and Christian education. What the student has learned from the Word of God is now to be put to practical use in the active ministry. (1. Tim. 3, 2-7 NASB): "An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine, or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity, (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil." The academic training shows the student WHAT to do; the practical training HOW to do it. Both must work hand in hand. (Guidance during vicarship will be referred to later.)

From What to How - Closely related to the training for the ministry is the  
Bible School training of church workers at the Bible School. Such workers might be compared with the "deacons" of which Paul speaks, 1. Tim. 3, 8f. Kretzmann in his commentary writes of them:

"(The deacons) had charge of the business end of the congregation, especially of the care of the poor, although they did not neglect the service of the Word when opportunity offered. The duties of the deacons resemble somewhat those of the bishops (pastors)." Of these Paul says (vs. 8-12 NASB):

"Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine, or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. And let these also first be tested; then let them serve as deacons if they are beyond reproach. Women (apparently the wives of deacons) must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Let deacons be husbands of only one wife, and good managers of their children and their own households."

Without Doubt Both the bishops and the deacons were recognized representatives of the Church of Christ. It behooved both, not only to be able to divide the Word of Truth, distinguish between Law and Gospel, but to live blameless lives, as "children of God above reproach in the midst of a crooked and perverse generation." (Phil. 2, 15) Such must be the ministry of those who hope to serve the Church of Christ after having completed their course of study at the Bible School.

c- What is adequate supervision of workers (vicars, lay helpers)?

Vicars A vicar program affords a wonderful opportunity to work with the nationals. In Hong Kong we are requiring our seminary graduates to serve three years as vicars. If at all possible he is placed in a congregation where an expatriate pastor can work with him. The Mission Council reviews the work that is to be required of the vicar, with the instructions that monthly reports be submitted regularly to both the called or supervising pastor of the congregation and to the Friendly Counselor (who in this field is also the president of the seminary - in charge of the vicar program.) The expatriate pastor working with the vicar is able to observe daily the work the vicar is doing, and where praise is deserving that this be given, or if correction in doctrine or practice needs to be made, that this too be given, with patience, in brotherly love.

Language From our own practical experiences we have found that it is very necessary to keep in mind the weaknesses of the society in which we are living. The "richness" previously spoken of includes: gross materialism, gambling, manipulating money, engaging in half-truths for the sake of politeness, and an excessively strong pride in nationalism. Most Chinese do not trust each other. Therefore the high fences around their property and the steel doors guarding their houses, with perhaps a dog or two in the

7

home. Then there are the hangups relative to ancient customs which militate against the Word of God. -- Thus the proper supervision of doctrine and practice! This cannot be too emphatically underscored. And this is primarily the responsibility of the supervising pastor who has daily contact with the national.

Away from Home Base Where we have no daily supervision by an expatriate pastor, such as in Taiwan, visitations are made every two or three months.

Four to five days are planned for the two pastors, usually over a Sunday, reviewing their work and advising when necessary. Doctrinal discussions are entered upon. Meetings are held involving church councils as well as with the District Council. Evangelism and stewardship are discussed: soul reclamation and conservation, care of property, taxes, policies, etc. Under circumstances one of our expatriate pastors has spent extended time in Taiwan for the sake of proper supervision and advice.

Lay Workers The lay worker will normally fall under the care of the local congregation and its pastor(s). The daily schedule will be arranged by the pastor(s), and assistance will be given where needed in carrying out the assignments. A worksheet of activity will be completed by the worker (having in mind particularly the visitor of homes). Some sort of filing system will need to be kept for the congregation by the mission caller. The pastor(s) will meet with his Sunday school teachers each week for a thorough discussion of the lesson to be taught the following Sunday, explaining difficulties in the lesson and pointing out the aims or doctrines to be emphasized. Class routine, attendance, problems, and improvements will certainly be enunciated.

Supervision, Only Advisory Finally, in the matter of supervision of vicars, lay workers, or even of national pastors, the expatriate should always remember that he is an alien to the people among whom he is laboring. There might be a fine, Christian, brotherly relationship existing between nationals and expatriates, it is nevertheless true that we are among them only by the grace of God and by tolerance (or invitation) of the nationals. Our ways are not always their ways, and their ways not always our ways. Therefore we should never give the impression that we want to dominate their church and its institutions. Because we are on the mission field in only an advisory capacity we will try as much as possible to work through the nationals. Borrowing an expression from Longfellow's Hiawatha: "Though she leads him, yet she follows." We should envision the day when the national church becomes a self governing body.



d- Program for inducing continued academic study after graduation and ordination.

Home Working Library At the Bible school and the seminary students are taught how to study. But it is hardly to be expected that they will retain all the details of the subjects covered while under instruction.

The beginning pastor will need an adequate library for further research and study. Because of a language problem this list of books may have to be limited. A ready cash expenditure may also be a problem. Nevertheless, a nucleus of books for a working library is herewith suggested:

- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| 1- New American Standard Bible      | 11- This We Believe               |
| 2- A Bible in the vernacular        | 12- Summary of Christian Doctrine |
| 3- A pocket Bible                   | 13- Catechism of Differences      |
| 4- Cruden's Concordance             | 14- A Still Small Voice (sermons) |
| 5- Nave's Topical Bible             | 15- Basic Doctrines of the Bible  |
| 6- A Dictionary of the Bible        | 16- The Pastor's Companion        |
| 7- Kretzmann's Popular Commentary   | 17- Catechetical Helps            |
| 8- Lutheran Book of Prayer          | 18- Martin Luther                 |
| 9- Guidance from God's Word         | 19- Books in the vernacular       |
| 10- The Book of Concord (Triglotta) |                                   |

This list is far from complete but it is a beginning, to which may be added according to local needs.

Seminary Library Students, vicars and pastors living in the vicinity of a seminary will have the opportunity of borrowing books for research or study. This should be encouraged. At least in the seminary library they should have access also to our Northwestern Lutherans and the Wisconsin Theological Quarterlies. If our vicars and pastors cannot afford subscribing for them, and if the local church is unable to underwrite the subscription moneys, then the seminary reading room will need to come to their assistance. Meditations should also be kept in mind for daily devotions.

Post Graduate Study We have found that most of the graduates of our seminary were weak in this or that area of theology (homiletics, pastoral theology). But while they were serving as vicars we requested their return to the seminary for certain classes, that is, those living in the Honolulu area. Those in Taiwan were sent materials (pastoral letters, The Practical Ministry, Dogmatics). While both men in Taiwan lived in Taipei they met every Monday for study. After one of them was called to Central Taiwan they were asked to meet for study once each month. When the Counselor from Hong Kong made his visitations to Taiwan these study materials were again reviewed and discussed.

Daily Work Schedule Another important aid for the vicar and student is a "plan for the day". The busy pastor must find time for everything, and the only way he will be able to accomplish this is by proper and careful planning. There must be a time for eating and sleeping to be sure, but these must be limited in order to have time for the important issues belonging to the ministry and the care of souls. The shepherd of souls must realize that the Lord has granted him the here and now in which to labor: "the right cometh when no man can work." Procrastination should never be the order of the day. There must be time for a careful reading of the New Testament (making notations), time for textual study for the Sunday sermon, - time to prepare for confirmation and/or Bible classes, - time for pastoral calls and for missionary calls to gain new members, - time for scheduled classes, - time for reports to be completed and filed, - time for important letters, - time for odds and ends that always appear in the pastor's study (or congregation). Somewhere there will be time for the daily paper and for the Northwestern Lutheran. This could well serve as a rough outline of a pastor's day from 7 a.m. to 11p.m.

Conferences and Retreats The brethren of the clergy ought to consult together often. In Hong Kong we meet once each month. Some topic which was assigned to a national pastor is taken up for discussion quite informally. These sessions can be most edifying; sometimes they are little more than bull sessions in which policies are discussed (or ancient customs). -- For meaningful camaraderie Nila in his book, Customs & Cultures, suggests "retreats". Study conferences may be interspersed with folk games and songs or even drama. We may envision most of the members of families taking part. If a place with dormitory is available - away from the bustling city - I'm sure this type of conference would aid much warmth to the relationship between nationals and expatriates, and would be an effective arm in a program for continued study. (In the framework of the above we may also consider the production of much needed literature: tracts, pamphlets and books).

## II

### THE BIBLE SCHOOL CURRICULUM

a- Objective (merely preparatory - or practical to train lay leaders?)

Feeling of Inadequacy Although we have already (I,1) spoken about developing better contacts between churches (schools) and homes by training lay workers to become liaisons, we need to refer to this objective again in reference to choosing a Bible School curriculum. Evangelism has long been a weakness in our churches in the States. Although our lay people had been made aware of the Gospel call to be witnesses for Christ" few were trained

h \* t \* to it. They felt a great inadequacy, and this in a society recognized as being Christian. How much more in a pagan society will now found Christians not feel their inadequacy to be witnesses for Christ.

Feeling of Inadequacy This feeling of inadequacy is strengthened by the Strengthened peculiar problems whose roots lie deeply ingrained in the customs and beliefs of the people among whom we are laboring. Some of the problems in Hong Kong have already been named. May I speak of similar problems among the Chinese of Indonesia. Dr. Hendrik Kraemer, in his book "From Missionfield to Independent Church", writes (pg 156): "The Chinese, and the Chinese Christians too, are a remarkable people. They are intelligent, self-assured, capable of making money, frank, friendly, talkative, yet at the same time subject to family and clan, and hence not at all personally free; they love gambling, are self-indulgent, fond of honor and prestige, and lacking in true neighborliness. They love to talk about religion; often they know much about it, and yet they are not profoundly religious persons. On the other hand I was very very much struck by the fact that among youth one meets with very serious and promising individuals..... And yet most of them do not reach the stage of conversion. Many regard Christianity as too difficult; they are deterred by the "narrow path".... In the Indigenous world this is also a constant objection on the part of those who have a little more intimate acquaintance with Christianity. Usually the reason is that the older generation in the family, especially the older women, oppose conversion. There the power of "hao" (Filial Piety) becomes apparent. There is, however, no objection to believing the Gospel. But conversion, i.e. leaving the group and hence exposing the ancestors to the danger of being neglected in life hereafter, that is the one inadmissible crime..... Generally they do not regard the missionary as the "tuan" (head) of the congregation. The missionary is to the Chinese in the first place a readily accepted asset, increasing the standing of their congregation, and secondly, a man whose pastoral care and other services they will readily exploit, and thirdly, he is a kind of dignified "djongos" (servant), who is there to deal with different kinds of "perkaras" (problems - physical, material). Since he is a dignified "djongos", he is, of course, respected as a specimen. Fortunately, there are also Chinese who see in him a spiritual guide."

The same writer admits that "Western education has a strongly undermining effect upon this society" and that future education should be "guided towards constructive ends". As a means which had been thought of as "constructive" by missionaries, he mentions "release time instruction", (pg 140): "These schools have little evangelistic value in my opinion. As a rule they teach Biblical history during three half-hour periods a week. This could

still be important enough for spreading a knowledge of the Gospel, provided that the entire school is pervaded by a Christian atmosphere during the whole time of instruction..... Furthermore, the evangelistic value of the schools to the extent that their "gurus" (missionaries) carry on evangelistic work in the neighborhood is neither very high in my opinion. This work is usually done in a too mechanical way, while we should, moreover, not forget that it is extremely difficult work."

Thoroughly Practical This calls for a Bible School, the objective of which is not to be merely preparatory but thoroughly practical, having in mind the training of church workers who will have a feeling of adequacy within their complex society. They must have, not just knowledge of their tools with which they are going to work (gnosis, Rom. 2, 2) but a full knowledge (epignosis, Rom. 1, 32),- not just knowing them (ginosko, Acts 1, 7) but fully knowing them (epiginosko, Mt. 7, 16). Instruction must go much farther than the class room. Webster's New International Dictionary speaks of "learning as knowledge, as acquired by study, contrasted with knowledge or wisdom gained by experience. Quote: 'He is a man of deep learning, but totally ignorant of life and manners,' by M'me. d'Arblay. Our kind of instruction has in mind 'paideia' (from pais, a child), the education, training up, nurture of children (Eph. 6, 4). In other words, the students in the Bible School must learn how to use their tools to the best advantage. This can be done only by practical experience in the areas for which the students are preparing themselves. This calls for actual field work, and this training would most likely fall in the second year of the Bible School.

b- In-Service training

(As noted and condensed from our CELC Bible Institute Prospectus)

During the second year of attendance students will be given opportunities:

- A) to teach Sunday school;
- B) to teach Bible subjects in primary or secondary schools;
- C) to make mission calls;
- D) to assist in translating;
- E- to conduct youth meetings.

They will be assisted by called pastors and teachers.

c- Suggested Curriculum for the Bible School

periods per wk

<u>I- Preparatory</u>		
A- Biblical Background	1 year	2
B- Biblical expressions & theol. terms (vernacular)	2 years	1
C- Beginning Greek	2 years	2
D- Beginning Hebrew (?)	1 year	1
<u>II- Biblical Theology</u>		
A- Old Testament Books	2 years	4-5
B- New Testament Books	2 years	4-5
<u>III- Historical Theology</u>		
A- Church History	2 years	2-3
B- Lutheran Confessions (Symbolics)	2 years	2
<u>IV- Systematic Theology</u>		
A- Summary of Christian Doctrine	2 years	3-4
B- Comparative Christian Religions, and Cults	1 semester	3-4
<u>V- Practical Theology</u>		
A- Evangelism	1 semester	3
B- Christian Education	1 semester	3
C- Church Music and Worship	1 semester	1-2
D- Piano and Organ (to be given outside of school sessions)		

ESSAY FILE WORKSHEET

AUTHOR: Behm, Paul  
(Use form in Yearbook for WELS, LC-MS, etc. authors)

TITLE: Bible School: Curriculum  
and Objectives

PRESENTED TO: 1972 World Mission Seminary  
Conference

MEETING AT (church or school): \_\_\_\_\_

CITY AND STATE: Jessha, Africa

DATE: April 12-14, 1972

PAGES: 14  
(include pages of text and bibliography)

ESSAY FILE NO.: 1151

TRACINGS:

1. WELS - MISSIONS - ADDR,  
ESS LECT.

2. WELS - MISSIONS - THEORY -  
ADDR ESS LECT.

3. MISSIONARIES, TRAINING OF -  
ADDR ESS LECT.

4. MISSIONARIES, TRAINING OF -  
STUDY AND TEACHING - ADDR, ESS,  
LECT.