

ISSUES...

IN CHRISTIAN EDUCATION

Summer, 1979

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EDITOR'S NOTES

Psychologists emphasize the importance of having a good self-concept and knowing who we are for productivity and happiness. Knowing what our role in life is and being assured by those around us that we are important are essential ingredients in our development of views concerning our worth.

Whether or not Lutheran teachers have a more difficult time defining their role positively and maintaining a healthy self-concept than other servants of the Word may be debatable. Much depends upon how each teacher regards himself and upon the signals he receives from his parishoners, pastor, parents, other teachers, and district and synodical officials.

This number of *Issues* addresses the role of the teacher in the parish, community and Synod. The Editorial Committee hopes it will be useful to our readers in evaluating what Lutheran teachers do and what is being done to them today. If readers realize that nobody gains by "putting down" Lutheran teachers and if Lutheran teachers gain encouragement to focus on their opportunities to serve the Lord in gladness regardless of the station in life ascribed to them, this *Issues* will have served a useful purpose.

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All contributors to this number of *Issues* are members of the Seward Concordia Teachers College faculty. Views expressed should not be considered to be statements of the position of the faculty.

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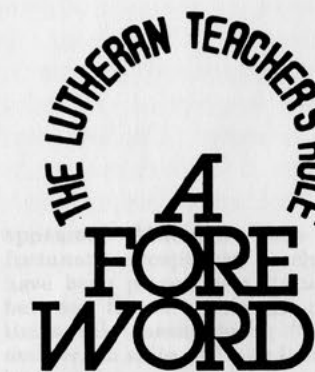
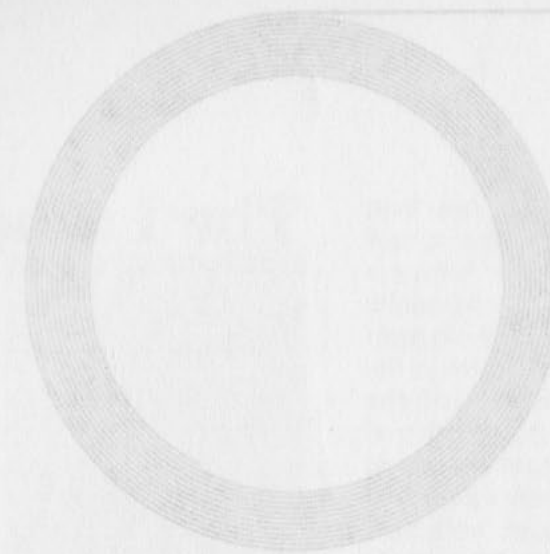
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The role of the Lutheran teacher in our church body engages our attention in this issue of *Issues*. After 132 years of Missouri Synod history, can this subject still be a real "issue" in our circles? Curiously and unfortunately, the answer is, "Yes."

Should Lutheran teachers be regarded as laypersons, or should those regularly called by Lutheran congregations after having been duly trained in synodical colleges (and certified) be regarded as a part of the clergy?

Earlier in this century our Synod opted clearly for ministerial status for our teachers based on (a) their professional *preparation* in synodical theological colleges, (b) their *call* by a Christian congregation, and (c) their *function* in teaching God's Word to children and adolescents. A request from our synodical leadership resulted in recognition by several departments of the U.S. government of our Lutheran teachers as "religious" and "ministers of the Gospel," a legal status which still prevails today.

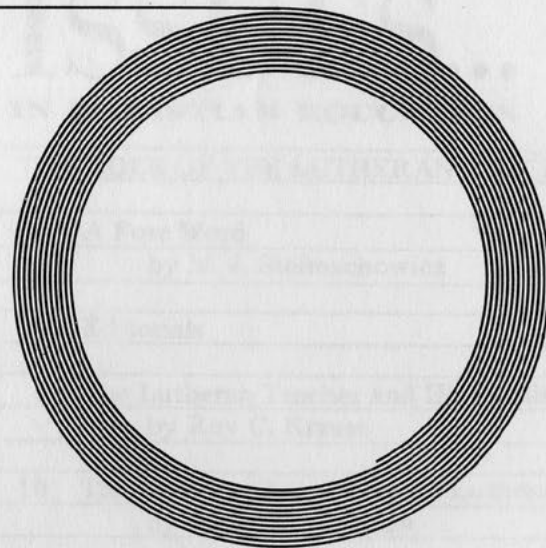
While our Synod has regarded the properly trained, certified and called teachers as teaching ministers, it has not authorized their ordination, reserving this rite for those prepared for and called to the pastoral or preaching ministry. This distinction between ordained and unordained ministers seems to be clear and to have served our church reasonably well. In practice,

however, teachers are often regarded as belonging neither to the ranks of the laity or to the ranks of the clergy as far as convention voting, for example, is concerned. Why not regard Lutheran teachers simply as unordained clergy who are members of the teaching ministry but not members of the pastoral ministry? Each office has certain distinctive rights and privileges. For example, most members of the preaching ministry do not qualify for licensure as classroom teachers just as most members of the teaching ministry do not qualify for certification by the Synod for the pastoral ministry.

Hopefully the articles in this issue will serve to clarify and illuminate other difficulties arising from our varying perceptions of the role, office and functions of a consecrated corps of men and women who are dedicating their lives in service to our Lord Jesus Christ in an effort to respond to His command, "Feed My lambs."

The elementary and secondary schools of our Synod stand as one of the distinctive blessings and characteristics of "Missouri." These schools flourish and grow under God through the faithful efforts of the servants of the church known as teachers. It behooves us as a church body to face this issue squarely, clarify their role and define their office more precisely.

M. J. Stelmachowicz



Reflections of a Mayor

A person enters the arena of politics because he is moved to attempt to improve the well-being of the governed. To become elected one very often must make promises. Many of these are idealistic dreams of programs that will either simplify the laws and ordinances of the governed, or else will change the laws to satisfy more of the population.

It doesn't take long to discover that promises for changes are not so easily kept. There is the great area of the possible that must be considered along with what is legally permissible. In city government only what is directly allowed to the city can be established by law. One soon discovers that what one would like to do is not always permitted by the established laws of the state. One also discovers very quickly that there are certain requirements which must be met because they are statutory law.

"Why don't you do something about this, that, or the other," is easy for citizens to suggest. The elected official is caught trying to do something, unable to do it because often it is not within the realm of his delegated responsibility. Soon he becomes very frustrated. He is accused of selling out, not living up to his promises, being incompetent, or worse. When he does something to pass a law to correct a situation, someone else feels that the new law is unjust. Every action that an official takes may be second-guessed by every other citizen, from the most emotionally involved to the most abstractly legal and unbiased. Each one sees something different that is wrong in the new change. Similarly, everyone wants instant justice or an instant correction of a flaw, but the reality is a slow grinding-out process under the wheels of justice, which must examine the possible and adhere to the legal.

One requirement for officials is to live with frustration. Even if one is aware of the possible and the legal, one must reconcile one's self to the fact that being honest, fair, just, able, wise, standing in integrity, and promoting the general wel-

fare will only bring criticism. Not everyone will appreciate nor approve of one's actions. Having contributed his best to the wise governing of the body politic, an elected official can be assured that someone, somewhere, sometime will question his judgment. If the ordinance passed has been good, it will stand; if not, a new one will be enacted and administered. New promises will continually confront legal requirements, and the art of politics will go on.

Stephen J. Korinko

The Role of the Lutheran Teacher in the Parish

The role of the Lutheran teacher in The Lutheran Church-Missouri Synod has been extremely vital and important in the church, especially at the local parish level. It is a correct judgment to state that, without the Lutheran teachers and Christian Day Schools, the LC-MS would not have experienced the growth it has, nor maintained the solidarity and clear identity over the years since its beginning some 140 years ago, nor would some congregations or parishes have gotten off the ground or even survived.

Traditionally, the Lutheran teacher has been male, completed a synodical teacher education preparation program, and served the congregation as teacher of its elementary school, as organist and director of the choir. Often many menial tasks were also expected of him. On the one hand he was considered a quasi-theological pedagogue, and on the other a servant of the parish, depending upon expediency — from "Herr Lehrer" to custodian. He was not only disenfranchised in the Synod, but also in the congregation.

Over the years, much of this role has remained constant, with Lutheran teachers still serving as a teacher in the school and often as organist and choir director, if adequate ability in these latter areas is present. Yet, the role has also

expanded tremendously and at the same time has become more complex, professional, diverse, and specialized. Today the Lutheran teacher in his/her ministry may also be serving the parish as the leader and counselor of youth and young adults, as vacation Bible school and Sunday school director, as liturgist and/or assistant at communion, instructor of the confirmands, as minister of education, visitor of the sick, and as operator of summer camps.

Various factors contribute to this change and evolution of the role. Among these are the change from the usual one or two room school to multiroom schools, and the increase in professional preparation to the bachelor or master degree level, and increased and more varied parish needs in ministry. The change from an all male, career and called membership to a situation in which men and women are called or contracted is also a factor. State certification regulations and accrediting agencies have had an influence. So has the intrusion of federal, state, and local education regulations affected the role. The change in the mission of many parishes brought a multicultural constituency of pupils. The mainstreaming of the physically handicapped and mentally retarded are other recent developments. Multiparish schools have caused role changes, and this has been stimulated especially by the rapid growth of Lutheran secondary schools. The change from the teacher's in loco parentis position has been responsible for legal implications in teacher-pupil relationships that are quite different than they were in the past.

Some parishes today view the teacher as a "second pastor," at least in function. This is reflected in title changes such as director of Christian education, minister of education, youth counselor, etc. Some of these positions actually have no formal classroom teaching responsibilities at all. So far, however, the title "assistant pastor" has not been formally used. This indicates that the basic official status of the role has not changed, in spite of the tremendous expansion of the functions of the role.

With all of the changes, or in spite of them, the Lutheran teacher's role in the parish is still important, probably even more so than it was a hundred years ago. The LC-MS would have a difficult time maintaining itself at its present level without the "teachers." The future holds some interesting and promising developments.

M. B. Kirch

The Role of the Lutheran Teacher in the Synod

As our Lord and Savior Jesus Christ walked the earth, he was recognized primarily as a "Rabbi" or master teacher. Teaching and teachers have been crucial to Christianity and, specifically, to The Lutheran Church-Missouri Synod.

Article III of the Synodical Constitution states that one of the objects of Synod is to train "ministers and teachers for service in the Evangelical Lutheran Church" (#3). Teachers are specifically mentioned in Article V as holding membership in the Synod as advisory members (V, B, 5). "The furtherance of Christian parochial schools and a thorough instruction for Confirmation" (#6), the supervision and protection of ministers and teachers in the performance of their duties (#7), and maintenance of the "rights" of these workers (#8) are other objects of our Synod that pertain to teachers. The teacher's role is a significant one in our church. A system for attaining the status of Lutheran teacher through our synodical teacher training program or by means of the Lutheran Teacher Colloquy has been developed over the years.

With the expansion of our schools and the development of the special role of the Lutheran teacher in the Synod, a separate training program was developed in Addison, Illinois. "Teacher" became a respected title like "Pastor" in many congregations. However, once teachers were educationally segregated, a gap

appeared. Although there were many fortunate exceptions, teachers generally have been placed in a status somewhere between the laity and the pastor. Sometimes this meant being "accepted" by neither. In spite of being labelled "powerless pedagogues," teachers have been significant and influential servants of the Synod in the field, on synodical and district boards and committees, and on the floor during convention proceedings. Some Lutheran teachers serve as executive officers, synodical officials and presidents of synodical colleges. Although honor and status in themselves are not wrong or evil, the temptation to "lord it over others" is ever present with us all while we are yet in the flesh. It would seem that until all church workers are trained together, we shall be living under a hierarchical status system based on "where you went to school." Sometimes one is reminded of Jesus' strong rebukes of the scribes and Pharisees concerning their preoccupation with status.

The role of any synodical ministry is servanthood. Today there are many servants. Some, perhaps, have difficulty with their leadership and power positions in remembering their servant role. We need to be reminded that we are representatives of God, not God. The central function of all pastors, teachers, professors and administrators should be to equip the people of God, the church (Eph. 4). The church needs faithful facilitators and enablers, not power-hungry manipulators who please itching ears.

The hope for any reorganization of our Missouri Synod is that we might develop greater unity in the total ministry of God's people, the church, in outreach to all for whom Christ died. In that process let us also pray and work for the honorable recognition, acceptance, and development of the position of the Lutheran teacher as one of God's esteemed servants in our church.

Glenn O. Kraft

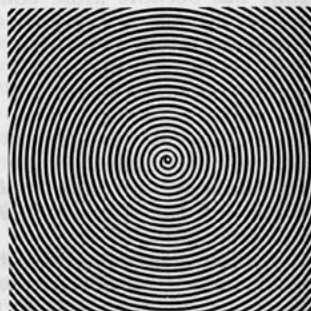
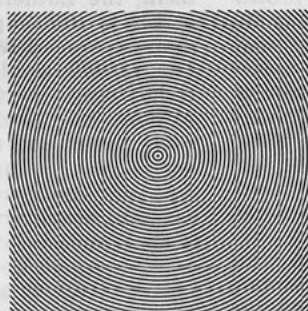
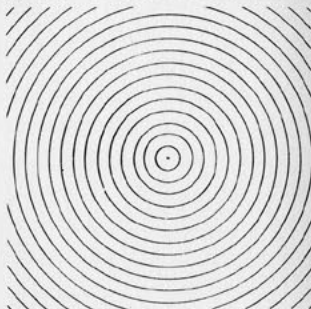
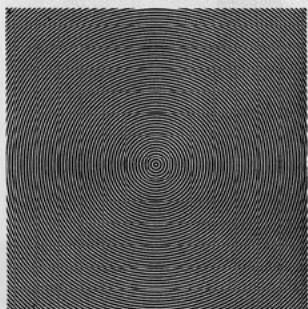
The Lutheran Church-Missouri Synod has long accepted as fact the premise that Lutheran school teachers are not teachers only but that they are ministers of religion as well. This has been especially true in regard to male teachers. The LC-MS has been less clear regarding the role of female teachers in the Lutheran system. Throughout the history of the LC-MS most congregations have defined the office of the Lutheran teacher as one of classroom teaching plus parish ministry. The Lutheran teacher has been recognized as a leader in the parish as well as a teacher of children. The purpose of this article is to discuss the role of the Lutheran teacher in ministry, especially as it relates to his role in the parish.

Lutheran Teachers — Ministers of Religion

The Lutheran Church-Missouri Synod has been active over the years in proving to the federal government that male teachers in the LC-MS are indeed ministers of religion as well as classroom teachers. These activities were especially prominent during the time when Dr. John W. Behnken was president of the Synod. The efforts of Dr. Behnken and others had positive results. During World War II large numbers of Lutheran teachers were exempted from military service because the government considered them to be ministers of religion. A number of Lutheran male teachers were literally pulled out of military service after they had been inducted and were in training because the government had been convinced that these teachers were indeed ministers of religion. Today Lutheran male teachers are given the same consideration as their pastors in such areas as social security and income tax. They are considered to be self-employed and their housing and utilities may be declared exempt from income tax.

As of this date, Lutheran female teachers have not been given the same consideration by the government or by congregations as the men. The reason for this is that the LC-MS has not defined the role of women in ministry as clearly as it has the role of male teachers. Although those responsible for teacher placement in the Synod have emphasized the similarity between male and female calls and have succeeded in developing a single call document for both men and women, many congregations have continued to make a difference in the manner in which they employ male and female teachers. Men receive calls while women receive contracts; men receive their calls through the action of the voter's assembly while women receive contracts through boards or even individuals. Although it is true that the LC-MS has not clearly defined the role of women in ministry, it is a known

The Lutheran Teacher



and His Parish

by Roy C. Krause

fact that women have been active in various forms of ministry other than preaching. There are still a few areas in ministry today in which only the male participates, but the list has grown smaller over the years. Both in teacher preparation and congregational expectancies male and female teachers are envisioned as being in ministry and as having important roles in the parish outside the classroom.

Ministry Defined

Ministry is equated with service. People in ministry are there because they are interested in serving. Candidates preparing to be Lutheran teachers are informed that one of the major differences between Lutheran teaching and public school teaching is that the Lutheran teacher has the added privilege of being called into parish ministry outside the classroom. During the time of their preparation Lutheran teacher candidates are given opportunities to discuss their future roles in ministry as well as in teaching. By the time of graduation they know about and have

discussed what their possible roles in ministry might be. Many of them have taken extra time to prepare themselves for ministry in such roles as organist, choir director, youth leader, mid-week, Sunday school or VBS leader. Lutheran teachers have in fact dual roles — they minister to the needs of the children in the classroom and they minister to those in their area of responsibility outside the classroom.

Beginning teachers are often concerned about how extensive their ministry outside the classroom will be. They wonder how much the congregation calling them will expect of them. Many of them want to be active in the congregation but know that they also have responsibilities as classroom teachers and that teaching may not be easy.

It is difficult, if not impossible, to define the extent of anyone's ministry. The problem is often too complex for that. Much depends upon the teachers' individual personalities. Some individuals thrive on congregational involvement while others find it difficult to work with joy because they need more time for classroom preparation. Regardless of differences, however, the key word is still *ministry*. The Lutheran teacher, because he/she is in ministry, is expected to serve the parish outside the classroom to the extent that interests, time and talents permit. They are not to consider themselves solely as classroom teachers. Ministry for the Lutheran teacher has always and hopefully will always mean classroom teaching plus some additional service in the parish.

Congregational Expectancies

Congregational expectancies vary greatly from parish to parish. When a vacancy in a teaching position occurs in some congregations it is assumed that the new teacher, whether experienced or a beginner, will fill the position to the same degree as the former teacher. The duties of the teacher outside the classroom remain the same. In other congregations thought is given to the abilities of the teacher called before duties are assigned. If the candidate is a beginning teacher, one without experience, the responsibilities outside the classroom will be lightened at least until the beginning teacher feels comfortable in the classroom.

All too often a new graduate is given the call to teach and to perform all the extra duties performed by the teacher being replaced. Leaders frequently forget that the teacher being replaced has years of experience behind him. They forget that there is a big difference in performance between a person who has taught for a number of years and one who is coming into a classroom with very limited experience. They

fail to remember that the beginning teacher not only has a new curriculum to master but that he/she needs time to become acquainted with students, parents, school, congregational philosophy and with all the things which make up this new field of responsibility.

For four years the beginning teacher has been a student being taught many of the things one needs to know to become a successful teacher. Once he gets into his classroom, he needs time to select the practical from the impractical, the real from the theoretic, and to decide what works for him and what doesn't. Besides, the teacher must be prepared to handle criticism from parents and congregational leaders as though he had been a teacher all his life.

While the above speaks about the beginning teacher, it must not be taken for granted that the experienced teacher is not involved in classroom preparation and the problems which accompany teaching today. Teaching itself has become more complex for everyone. This doesn't say, however, that a teacher should not be active in ministry outside the classroom. It does say that there are aspects which should be considered in congregational expectancies when considering the workload of the teacher.

Fortunately, many congregations today are of great assistance in aiding teachers, especially beginning teachers, in extending their involvement in ministry outside the classroom. Many congregations, when calling a new teacher, state that they would like to have the teacher be responsible for *one* leadership activity outside the classroom. This activity has normally been in organ, choir, youth work, or in some other field or activity. Limiting involvement in leadership to one area is generally sufficient to give even the beginning teacher the time needed for overall adjustment. Other congregations, when submitting a call for a beginning teacher, include this statement or a similar one in their call document: "Teacher participation in activities outside the classroom will be arranged by mutual agreement as time, talents, and abilities permit."

Limiting the teacher's leadership role to one area or arranging for parish activities by mutual consent are ideas that are becoming more popular today. Neither of these plans disregard the role of the Lutheran teacher in serving the parish outside the classroom, but they are realistic endeavors in aiding teachers in becoming involved in parish ministry in such a way that it can be gradual and accomplished with joy. The congregation has the right to expect its teachers to be involved in parish ministry; teachers have the right to expect that their involvement be reasonable.

A Look at the Past and the Present

Pastors and teachers who have been in ministry at least twenty-five years speak of the days when the pastor and the teacher together performed all the tasks in ministry in the congregation with the exception of those areas which could be delegated to members of the congregation. The teacher taught all eight grades in a one room school and what the teacher didn't do, the pastor did. The following true story helps illustrate how it was:

There was a young married man who served in a one teacher school in a rural parish. Besides teaching over thirty pupils in eight grades, he served as organist, choir director, youth leader, adult Bible class leader, athletic director, and school janitor. He was kept busy but he never grumbled and he enjoyed his work. When possible, his wife aided him in the activities, especially in youth work. The men of the parish, many of them farmers, often volunteered their services for work to be done around the church and school. The young teacher made it his business to be present for these work sessions whenever possible. He also attended men's club meetings and congregational activities. He was loved and respected by members of the congregation and with all of this the school also prospered. When he suggested better lighting in school, it was installed. When the pot-bellied stove needed replacement, a modern oil furnace was purchased. When the school needed painting, he helped paint it. The young teacher fulfilled his ministry with joy. After a number of years, he moved on to greater challenges but he was long remembered for the role he took in ministry in that parish and community. A comment frequently heard in later years was, 'Now there was a teacher.'

People who remember situations similar to this are tempted to say, "Yes, those people were true servants of the church. It's too bad they don't come like that anymore." There are those who would take exception to statements like that today, and rightfully so. We need to be careful when we make judgments without all the facts.

It is true that there are teachers whose dedication to ministry may be questioned, but it is also true that there are teachers today whose dedication exceeds that of some teachers in the past. Times in education and service have changed. For example, the home was more involved in the educational process in the past. The young teacher in the story probably had fewer discipline problems to face than the teacher today. When problems arose, he was given authority to handle them. Today parents are more likely to take the teacher to court or have him relieved of his job if he performed in the manner in which he would have years ago. Teachers need tremendous dedication today even to put up with the problems associated with classroom teaching. For the teacher today, especially the beginning teacher, it is the lack of time or complete fatigue rather than the lack of dedication

or interest which prevents further involvement in parish ministry.

On the other hand, Lutheran teachers who are not interested in or refuse to serve the local parish in ministry might well ask themselves if they really want to be Lutheran teachers. Ministry is what Lutheran teaching is all about.

Leadership versus Participation

A distinction should be made between a teacher serving in a leadership role and serving in the role of a participant. Many activities within a congregation need participants and are open to all members of the congregation. Members possessing the gifts and abilities required in a certain activity are encouraged, and to an extent, expected to participate. The Lutheran teacher is a member of the congregation and, as a member, he may also be expected to participate in congregational functions just as anyone else. If a teacher is a good singer, it is just as proper for him or her to be a member of the church choir as it is for a housewife, a secretary, or a public school teacher. Just as members are given the opportunity for choice so the Lutheran teacher should be given the opportunity to make choices in areas of participation. The Lutheran teacher should not be made to feel obligated to participate in every activity. Teachers have need of time for family living just like everyone else.

Serving in a leadership role necessitates abilities beyond those of the participant. Not everyone is capable of playing the organ, directing the choir, or serving as youth leader. These activities require ability plus time for planning, practice and execution. They take leadership ability and good leadership takes time. The teacher who serves as choir director, for example, must make decisions on what is to be sung in the various services, order music, keep it in proper file, prepare for and conduct rehearsals, direct the choir as it performs, and in many instances worry about whether the members will all be present. Effective leadership does take time and those involved should be given the time necessary for the task.

There can be no hard and fast rules as to the amount of participation which should be expected of the Lutheran teacher. The degree of involvement must remain an individual matter between the congregation and the teacher. Some teachers, especially those with limited experience, do need more time for preparation in whatever task they perform. Others have the gift to do well with less preparation. Congregations should allow their teachers time for

classroom preparation, for themselves, and for their families.

Lutheran teachers do have the obligation to serve their parishes in areas of ministry outside the classroom. Teachers are not to use teaching preparation time as an excuse for not serving the parish as talents permit. Congregations are not to burden the teacher with duties that are unreasonable. There is need for harmony and understanding between a congregation and its workers in the area of ministry and parish service. When this harmony exists, both profit from it. To misquote Scripture one might say, "... that they may do it with joy and not with grief for that is unprofitable for both."

Conclusion

The role of the Lutheran teacher in the parish of today is not as clearly defined as many would desire. Teaching and ministry are both more complex than what they were formerly. Individual differences in both teachers and congregations make it virtually impossible to draw up hard and fast rules as to what participation in parish life should be. A closer look, however, indicates that a number of basic principles or guidelines could be considered for both congregation and teacher in regard to ministry. A number of these guidelines are listed below for ready reference and discussion.

For congregations:

1. Congregations are certainly within their rights to expect Lutheran teachers, both male and female, to be active in ministry outside the classroom. Areas of responsibility, however, may differ between male and female because of Biblical interpretation.
2. In the matter of classroom teaching plus parish service, congregations are urged to work toward the policy of equal pay for equal work, regardless of sex.
3. Congregations should be reasonable in what they expect the Lutheran teacher to do in parish services outside the classroom. Teachers need time for classroom preparation, especially beginning teachers, and parish duties should not be so time consuming that they interfere with effective teaching.
4. Congregations, when calling a beginning teacher to replace one with experience, would do well to consider all the aspects of teaching and ministry before arbitrarily assigning all of an experienced teacher's responsibilities to the new teacher.

5. Congregations would do well to study the time factor involved in parish services and let it be a consideration when assignments in parish services are made.

6. Congregations are encouraged to indicate in the call document, whenever possible, that while service in the parish will be expected, the area or areas of service will be agreed upon by mutual consent. If it is not possible to work on a mutual consent basis, congregations would do well to limit leadership responsibilities to one major role.

7. Congregations should work with their teachers in determining ways in which the kingdom of God can best be served at that place.

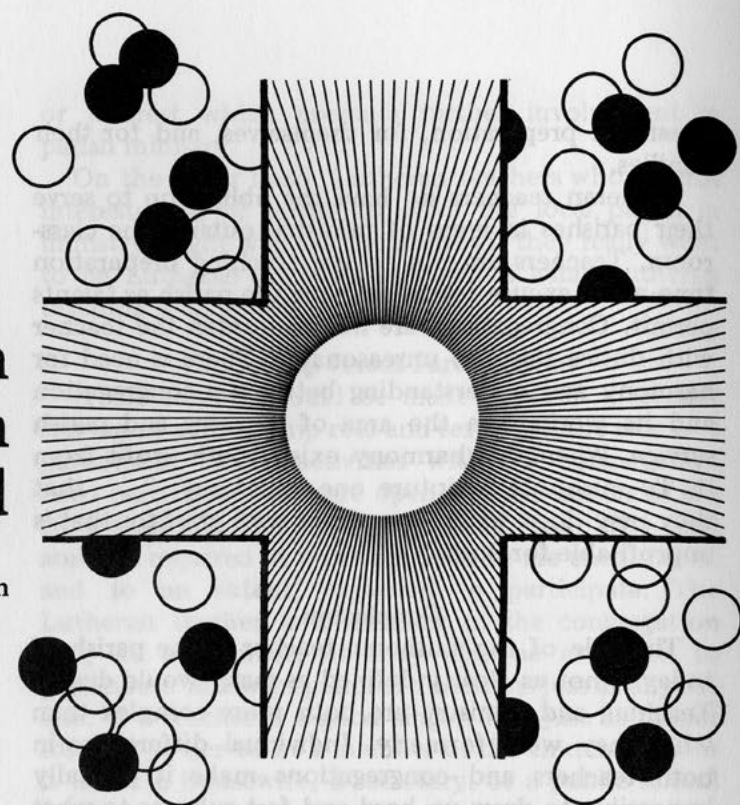
For Lutheran teachers:

1. Lutheran teachers should expect and be willing to serve a congregation in ministry outside classroom teaching.
2. Lutheran teachers should be willing and ready to assume a leadership role in the parish outside the classroom and be willing to participate in other areas of parish life as time, talents and abilities permit.
3. Lutheran teachers are not to use their need for classroom preparation time as a continuous excuse for being relieved of other services in the parish.
4. Lutheran teachers should be alert early in their teacher preparation to the fact that they will be expected to perform in a dual role in ministry — as a classroom teacher and as a minister in the parish. They should prepare themselves to serve in both roles.
5. Lutheran teachers would do well to consider the needs of the parish for their services outside the classroom and be willing to participate to the extent possible.
6. Lutheran teachers should consider their call to service in a parish as an opportunity to serve in ministry, to look upon it as the time in their lives when they are given the opportunity to put into practice their training in ministry, and to find joy in their service.

To congregations and Lutheran teachers alike, Paul's familiar words in Ephesians, chapter 4, seem to be appropriate: "I beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace."

The Lutheran Teacher in the Lutheran Church —Missouri Synod

by James H. Pragman



The Lutheran Teacher's Role Some Historical Observations

Several resources on the history of the role and office of the Lutheran school teacher have been published and illuminate some aspects of the subject.¹ The Lutheran school teacher as he or she is known today is a development unique to North American Lutheranism. To be sure, school teachers in Lutheran circles thrived in Germany, but the situation in North America developed somewhat differently from the German experience. Initially, teachers among the German Lutherans in Pennsylvania prior to the American Revolution were licensed by pastors and bound to teach according to proper principles of Lutheran theology. Stephen A. Schmidt makes the observation that they were more than "‘nine to three’ professionals"; rather, they were ministers and servants of the entire congregation performing duties in the congregation beyond their normal classroom responsibilities.²

When the founders of the Missouri Synod came to St. Louis and Perry County, Missouri, they brought with them concepts of professionalism in ministry that guided them in the development of training programs for Lutheran school teachers. Instead of studying the curriculum of the *Gymnasium* with its heavy emphasis on languages and preparation for the

university, prospective teachers in Germany followed the curriculum of the *Realgymnasium* which contained fewer requirements in the classical languages and more requirements in the learned arts and sciences. After the prospective teacher completed his course of instruction and survived an internship of two to five years, the candidate was required to pass a state certification examination; if he wished to teach in a church school, he would also have to pass a theological examination administered by the pastor of the congregation where he would serve.³ The expectations of the church were clear: the teacher should be proficient in those areas of thought and life that were essential for competent service as a teacher and, specifically, as a Christian teacher. Teachers were respected and held in high esteem.

When the Saxon immigrants established their institution of higher education in Perry County, Missouri, at Altenburg, students who intended to become pastors or teachers were taught and instructed on the basis of the same curriculum. This arrangement was not extraordinary for the reason that the offices or roles of pastor and teacher were usually in those early days combined in the person of one individual. The unity of the office of pastor-teacher had salutary effects on the life of the parish.⁴

The office of the Lutheran school teacher was held in high regard by the founders of the Missouri Synod, and it still is held in high regard by the Synod. Gradually, however, the role of the teacher came to be seen as an office or role that was subordinate to the office or role of the pastor. The nature of that "subordination" was not expressed precisely or with adequate rationale. It is questionable whether or not some of the founding fathers of the Synod, including C. F. W. Walther, accepted without qualification the notion that the teacher is subordinate to the pastor in a ranking of ministers and ministries.

August C. Stelhorn notes that Walther saw professors who were pastors *as* teachers; neither the teacher nor the pastor was to be elevated over the other because of some special or inherent quality in the nature of their ministries.⁵ The attitude toward the teaching ministry exhibited by Walther and other early leaders of the Synod was not reflected by later generations in the Synod. The attitude exhibited by P. E. Kretzmann, for example, seems to illustrate the new order of things: the teacher and his ministry was not to be esteemed on the same level as the preacher and his ministry. Furthermore, the teacher was not central to the church's ministry; rather, the teacher was incidental "much as the office of Sunday school teacher, deacon, janitor, organist."⁶

Within the limits of this essay, it is impossible to review or summarize in any detailed way the various views that have been expressed on the office and role of the Lutheran school teacher. Schmidt's analysis is well-documented and challenging; he has performed a necessary service by inviting people to think critically about the office and role of the Lutheran school teacher. Schmidt's work, A. C. Mueller's study, and the work of others who have considered in detail the office of the church's public ministry in relationship to the office of the teacher suggest that at one time in the history of the Synod there was great unity and unanimity between pastor and teacher, but that the relationship has changed over the years. That unanimity and unity has been lost, or at least diminished. All participants in the discussion of these matters claim that they represent the tradition of the Synod, the tradition of Walther, and the tradition of the Fathers. Surprisingly enough, all of them do represent the tradition of the Synod, the tradition of Walther, and the tradition of the Fathers. Depending on how one reads and interprets the various specific and incidental comments about the office of the ministry in the Synod's traditions, one can find elements in the traditions to support more than one position.

Perhaps, before anything else can or ought to be done about the questions which prompted the editorial committee of this journal to ask this writer to prepare this essay, it will be necessary to retrace the steps taken and evaluate the shape of the questions being asked. As someone has noted, "You cannot get right answers to wrong questions."⁷

The Question of Ministry

Depending on how one phrases a question in the light of the problems one wants to answer, the quest for truth and understanding will take certain shapes and follow certain directions. That observation is elementary, and it applies to the discussion at hand: how shall the question about ministry be phrased? what are the problems that prompt the church in these days to wonder about the ministry? and what are the resources available to the church as it strives to develop its understanding of the ministry in a new age? These major questions require major answers; this essay can only intend to initiate discussion by focusing attention on the central issues.

Questions about the ministry, and particularly about the ministry of the Lutheran school teacher, seem to be shaped in terms of the need to define the status of the teacher in relation to other members of the clergy (i.e., the pastors of the church). Are

teachers a part of the clergy or not? Are teachers subordinate to pastors and, if so, in what way? Perhaps it is not too wide of the mark to suggest that the problem of authority lies behind many of the concerns being expressed today on the matter of the church's ministry. All of these questions and concerns seem to have coalesced around two poles of thought:

1. Teachers are really only extensions of the pastoral office and, therefore, subordinate to it.
2. Both teaching and pastoring function as specialties within the office of the ministry.

The proponents of each view insist on the correctness of their view but fail to convince proponents of the other view to abandon their cause and join the obvious cause of truth and rightness. What are some implications of each of these views?

If the first view is correct — if it is true that teachers participate in ministry only in so far as they are properly authorized extensions and auxiliaries of the pastoral office — then the teacher cannot claim that he or she participates directly in ministry. Rather, teachers do only those things that the occupant of the pastoral office allows them to do, in line with the call that the congregation or calling agency has extended to the occupant of the pastoral office. It would seem that the Lutheran school teacher's sense of calling is jeopardized by the view that he has no ministry except by extension and delegation from the pastoral ministry. Can it be said that teachers have a legitimate and valid call, properly speaking, under the view of the ministry that subordinates them and makes them ancillary to the pastoral ministry?

The second view holds that both teachers and pastors participate in the one office of the ministry and that both of them have valid and legitimate ministries in their own sphere of activity. This view means that the teacher without question or qualm can and must view himself as a legitimate and valid minister of the church. Furthermore, the teacher can and must view his work as a teacher of arithmetic or reading or history or English as the work of ministry.⁸ The teacher is a minister, just as the pastor is a minister.

To be sure, the claim that both teachers and pastors are ministers does not mean that teachers and pastors are either responsible for the same things in ministry or capable of doing the same work. To say that both teachers and preachers are ministers does not eliminate the very real distinctions between the teacher's calling and the pastor's calling. Those distinctions are determined by the calling body — congregations, Lutheran high school associations,

synodical districts and boards, boards of control, etc. — as those bodies designate individuals to exercise the ministry on behalf of the church publicly. To say that both teacher and pastor are ministers does not mean that teachers, therefore, can climb into the pulpit as they feel they need on a Sunday morning and preach the sermon (that is not the teacher's call), nor can the pastor decide on Monday morning to enter the classroom to teach Bible history (that is not the pastor's call). There are distinctions in ministry, and those distinctions are determined by the calling agency. Furthermore, one minister may be placed in subordination to another minister: that, too, may be decided by the calling agency through its call, but such subordination must not be allowed to imply that the one in subordination is somehow or other less a minister than the one who is given the responsibility of supervision. It is a principle of good administration that some should supervise others so that the work is done decently and in good order. That also happens to be a principle St. Paul recommends to the church in I Corinthians 14:40! But administration must be kept in its place: the ministry of the kindergarten teacher in that sphere of activity is valid ministry, just as the work of the full-time administering principal or administering pastor in that sphere of activity is valid ministry.

Those who have involved themselves in the study of the office of the ministry are familiar with certain statements from the Synod's traditions that relate to the ministry of teachers and preachers. C. F. W. Walther declared in his Thesis VIII on the ministry that "The ministry is the highest office in the Church, from which, as its stem, all other offices of the Church issue."⁹ Many interpreters of this statement assume very quickly and easily that Walther understood the *pastorate* to be that highest office. According to A. C. Mueller, however,

This is where the cardinal mistake is made. If the pastorate, as we know it today, is not prescribed by the apostles as the one God-pleasing arrangement for the fulfillment of the charge to preach the Gospel and if the pastorate is nowhere in the New Testament called the highest office in the church, we err when we ascribe to the pastorate alone what should be termed the highest function of that all-inclusive office called *ministerium ecclesiae*.¹⁰

Whether or not the concept of the "highest office" is helpful in discussions about the ministry of teacher and preacher is open to question. The concept has been used in several different ways. For example, Luther in 1523 declared that:

the ministry of the Word is the highest office in the church, that it is unique and belongs to all who are Christians, not only by right but by command.¹¹

But in that same year, Luther also spoke of the "highest office" in this way:

whoever has the office of preaching imposed on him has the highest office in Christendom imposed on him. Afterward he may also baptize, celebrate mass, and exercise all pastoral care; or, if he does not wish to do so, he may confine himself to preaching and leave baptizing and other lower offices to others — as Christ and all the apostles did, Acts 4 (6:4).¹²

Perhaps, remembering the warning about right answers and wrong questions, it would be helpful to underscore what the real focus of ministry in the church is: the Word alone provides authority and power and meaning in ministry. Luther reached this conclusion:

If the office of teaching be entrusted to anyone, then everything accomplished by the Word in the church is entrusted, that is, the office of baptizing, consecrating, binding, loosing, praying, and judging doctrine. Inasmuch as the office of preaching the gospel is the greatest of all and certainly is apostolic, it becomes the foundation for all other functions, which are built upon it, such as the offices of teachers, prophets, governing (the church), speaking with tongues, the gifts of healing and helping, as Paul directs in I Cor. 12:18. Even Christ chiefly proclaimed the gospel, as the highest function of his office, and did not baptize (John 4:2). Paul, too, gloried in the fact that he was sent not to baptize (I Cor. 1:17), as to a secondary office, but to the primary office of preaching the gospel.¹³

What is essential for ministry — whether in teaching or in preaching and pastoral work — is the Word. The pastor and teacher and other participants in the ministry of the Word have no other authority or power than the Word itself in the ministry entrusted to them. The questions and concerns about precedence in ministry sound strange and alien in the context of the Gospels, in the context of Christ's ministry, in the context of St. Paul's ministry, in the context of Luther's ministry, in the context of Walther's ministry, and even in the context of the ministries of thousands of pastors and teachers in today's world.

A Final Thought (For Now)

In 1952 the Pittsburgh Teachers Conference expressed itself on the relationship between pastors and teachers. The conference called for "the principle of equality within servanthood" as pastors and teachers participated in the office of the ministry.¹⁴ Mutual respect and admiration for one another as participants in the office of the ministry is helpful and edifying for the church; concerns about precedence and rank and levels of authority may not be either helpful or edifying. Let the teachers teach and minister according to the church's call as they receive it. Let the preachers preach and pastor the people of God according to the church's call as they receive it.

NOTES

¹ Perhaps one of the more readily available resources is the 29th Lutheran Education Association Yearbook by Stephen A. Schmidt, *Powerless Pedagogues: An Interpretive Essay on the History of the Lutheran Teacher in the Missouri Synod* (River Forest: Lutheran Education Association, c.1972). For the interested reader, the selected bibliographical resources at the conclusion of the work, pp. 129-141, challenge exploration and study. Although Arnold C. Mueller's *The Ministry of the Lutheran Teacher: A Study to Determine the Position of the Lutheran Parish School Teacher within the Public Ministry of the Church* (St. Louis: Concordia Publishing House, c.1964) is not specifically concerned with the history of Lutheran school teaching, the work does include incidental and specific historical data that help clarify the role of the Lutheran school teacher. The work by Walter H. Beck, *Lutheran Elementary Schools in the United States: A History of the Development of Parochial Schools and Synodical Education Policies and Programs* (St. Louis: Concordia Publishing House, c.1939) provides extensive material on the history of parochial education among all North American Lutheran synods and church bodies. Of course, August C. Stellanor's *Schools of The Lutheran Church — Missouri Synod* (St. Louis: Concordia Publishing House, c.1963) is a most helpful resource for the study of the Synod's schools and school teachers.

² Schmidt, p. 15.

³ *Ibid.*, p. 22.

⁴ *Ibid.*, pp. 23-24.

⁵ Stellanor, pp. 212-213. The reference is to Walther's "Address" of 1856 at the installation of Professor Adolph Biewend as director and the Rev. George Schick as assistant director of the college department in St. Louis. The address was given on 31 March 1856 and printed in *Der Lutheraner*, XXII (3 June 1856), 164. Cf., Schmidt, pp. 31-32.

⁶ Schmidt, p. 43.

⁷ Cf., Robert H. Fischer, "Another Look at Luther's Doctrine of the Ministry," *Lutheran Quarterly*, XVIII (August 1966), 261.

⁸ A. C. Mueller, pp. 129ff.

⁹ C. F. W. Walther, *Walther and the Church*, edited by Wm. Dallmann, W. H. T. Dau, and Th. Engelder (St. Louis: Concordia Publishing House, c.1938), p. 78. In German the thesis reads as follows: "Das Predigtamt ist das hoechste Amt in der Kirche, aus welchem alle anderen Aemter fließen."

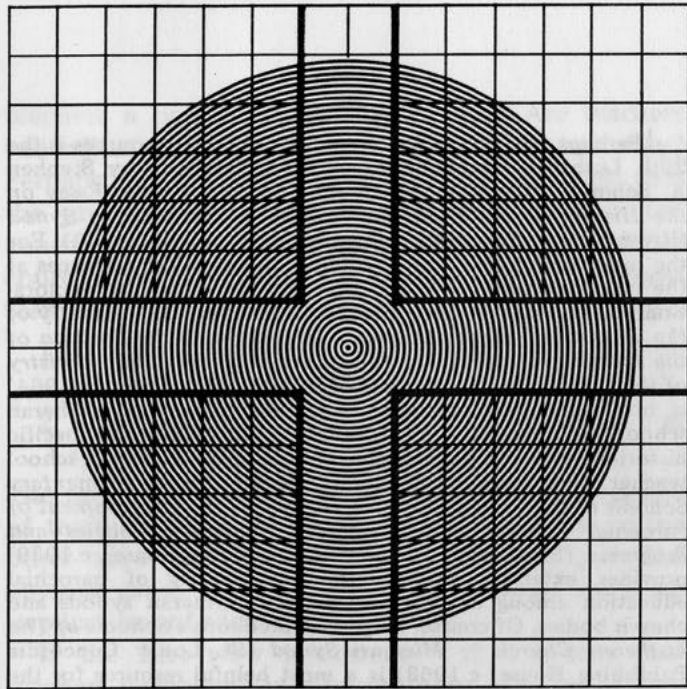
¹⁰ A. C. Mueller, p. 79. Mueller analyzes and evaluates Walther's statements and the concept of the "highest office" with great thoroughness on pp. 78-101.

¹¹ Martin Luther, "Concerning the Ministry," *Church and Ministry II*, edited by Conrad Bergendoff, in *Luther's Works*, edited by Helmut T. Lehmann (Philadelphia: Muhlenberg Press, c.1958), XL, 23.

¹² Martin Luther, "That a Christian Assembly or Congregation Has the Right and Power to Judge All Teaching and to Call, Appoint, and Dismiss Teachers, Established and Proven by Scripture," *Church and Ministry I*, edited by Eric W. Gritsch, in *Luther's Works*, edited by Helmut T. Lehmann (Philadelphia: Fortress Press, c.1970), XXXIX, 314.

¹³ Luther, "Concerning the Ministry," *Luther's Works*, XL, 36.

¹⁴ Schmidt, pp. 100-101.



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The Lutheran Teacher as a Member of the Community

by Martin L. Stork

one of neutrality, but I believe the perceptions of the public may be entirely different. Ritchie Lowry has some very interesting concepts about the local community which I think apply in some measure to any community in which we live, but especially to rural areas, small towns, and smaller cities.

Community membership may be categorized into two groups. The "insiders," those who were born and raised in the local community and the "outsiders," those who have moved into the community. Lowry labels these the "Locals" and the "Cosmopolitans." The Locals tend to be more traditional and conservative in their total cultural views and perspectives. The Cosmopolitans are more often highly mobile, younger, have more education, and are rapidly mobile both socially and economically. They appear to be more liberal in cultural views and perspectives. Hostilities and antagonisms are not uncommon between these two groups. Oftentimes issues and policies become lost in the antagonism and hostility generated between the Locals and the Cosmopolitans. Bitterness sometimes results, and for some it often becomes very personal.

Expectations and perceptions are different for each group. The Local may "enrich" (?) his conversation with expletives and be accepted whereas the Cosmopolitan's use of a single expletive may produce criticism and even alarm. The Local tells a Pollack story and is a "card"; the Cosmopolitan tells the same story and is a "cad."

The point I'm trying to make, Alpha, is this: you cannot assume a neutral position by absenting yourself from community involvement. You may be perceived by some locals as one who is aloof and an

elitist. You may be regarded as one possessing a "holier than thou attitude," you think you "are too good for us," or "if you aren't with us, you must be against us." By being a so-called neutral, you are doing nothing to alter these perceptions, but in effect you are strengthening them no matter how inaccurate they may be. Whether active or inactive in the community, you are producing a public posture, a public image. If you are inactive, you are perceived as uninterested. By taking an active role in the community, you can alter the perceptions that the public has of you and your fellow teachers. You can become an accepted member of the community.

It is true that active participation involves risks. We have been living in the decade of the anti-leader syndrome. As teachers working in a people-building institution, we have the social responsibility to nurture leadership and to develop the understanding and practice of followership. Whereas many people believe that such preparation is implicit in the general education process, recent headlines indicate gross errors in both followership and leadership. Currently our society offers very little incentive for able and dedicated individuals to take the risks of asserting leadership. However, the forces for good and evil in the world are propelled by the thoughts, attitudes, and actions of individual beings. I believe the improvement of society begins in our own community and this improvement is best served by individuals. The basics for improvement are the incremental thrusts of individuals who have the ability to serve and lead. Such individuals are the prime movers for improvement. Such individuals include teachers and principals who would exert a strong influence on society by raising the service-servant aspects of their own leadership and followership, thereby building a more serving institution and a more serving community.

Christian educators have a primary responsibility to carry out the tasks to which they have been called in the local school and church. Such a call does not imply that we should isolate ourselves in our religious ivory towers and avoid participation in community activities. *As viable and visible participants in the community, the Lutheran teacher enhances that classroom instruction which teaches our pupils and students the duties and responsibilities of Christian citizenship.* We then give the impression that we really care and are willing to get "our hands dirty" by cooperating and working with our fellow citizens in everyday community activities. Actions do speak louder than words.

Alpha, I've been emphasizing the "why" Lutheran

teachers and principals should be involved as members of the local community and I know you are thinking "when can I find time to become involved?" or "local meetings are often held during school hours when I am busy in my school and classroom." *One principal wrote to me and said, "People can find time and can do what they want to do. It requires budgeting of time and setting priorities. It may also require delegation of some activities to others which we often fail to do . . . It is often easier for the non-teaching principal to be involved in community affairs because these activities take place during the school day . . . I have always felt that I would try to make time available for a teacher who would really want to take part in some community activity which meets occasionally during the day, but none have asked."*

Alpha, this would be a good time to get a coffee refill. I have not exhausted the "why" Lutheran teachers ought to be involved in the community, but I will let this suffice and would like to make some observations and suggestions relative to "how" Lutheran teachers may be involved.

I do not believe that community involvement needs to be quantified by a specific number of hours or organizations nor need it be qualitative, that is, volunteer service vs. appointed roles vs. elected positions. First of all, I believe we must possess a positive attitude and posture over and against community involvement. *When a principal wrote and stated, "none have asked," he portrayed a posture and an attitude I cannot defend.*

A positive attitude and posture require first of all a "conscious and conscientious concern." Most obviously, Lutheran teachers possess a concern that is centered around the program of Christian education in one's own school and congregation. I'm assuming that you believe such a program will also benefit the local community. I am suggesting that you must broaden this concern into a conscious concern for the total program of education for the community. This would include a concern for the public school education program also. Such a concern should produce a growing interest which will in turn result in involvement ranging from a passive role to a very active role. This is but one example of a positive attitude and posture toward the local community and its welfare. You cannot "fake" this attitude and posture. It must be real and genuine. It is discernable by the public and it will affect their perception of you and your position, thereby either enhancing or degrading your image and position in the community.

Depending upon the local situation and the indi-

Dear Alpha,

Many thanks for your thought-provoking letter. I was a bit surprised at your response to my inquiry relative to the role of the Lutheran teacher as a member of the community. What prompted you to suggest that teacher participation in the community "is a pipe dream?" I would suggest that you get a cup of coffee and brace yourself as I vent some pent-up visceral feelings about the "Lutheran Teacher's Role as a Member of the Community."

Lutheran teachers are not only vital members of the church and school community, but they also hold membership in the larger local community whether it be a rural setting, a village, a small town, a suburb or a large metropolitan area. Such membership implies an interest in and a concern for the welfare and improvement of the local community. Your involvement in the church-school community should not preclude your involvement in the larger local community in which you work and live. Involvement in the local community is not only an opportunity for service to your fellowmen, but I believe it is your responsibility to be involved. It is an opportunity to "let your light shine before men." This is a Christian responsibility and it should not be neglected.

Alpha, you prompted me to re-examine some of my biases when you suggested that teachers should take a "neutral" stance or position because you believe that teachers are in a "no-win" position. A position of neutrality sounds safe and free from public criticism and complaint. Your intent may be

vidual involved, the following activities are illustrative of the natural consequences which are generated by a positive attitude and posture toward the welfare of the total local community. *Education related activities should receive a high priority from most teachers and principals. Such involvement may include the following.*

Develop a positive relationship with the local public school superintendent and school principals. This relationship should promote a spirit of concern and cooperation for the total community. Your involvement should not be limited to what you and your school may receive but should include what you and your school may give or share for the betterment of the community.

Coordinate and plan your school calendar and activities with the public school officials. Cooperate with the local Pre-Kindergarten Testing Program, Hearing and Sight Testing, Achievement Testing, and other testing programs. Facilitate the transfer of your Lutheran school graduates to the local public junior high schools. Plan jointly with junior high principals and teachers an orientation program and an orientation visit for both the pupils and their parents.

As you develop cooperative relationships with local school officials and public school teachers, use these opportunities to clarify the goals and purposes of Lutheran schools, not as competing educational programs, but as alternatives emphasizing the American right of parents to choose the type of education they wish their children to have. In the same breath you must express your concern and support for the best kind of public education possible in the local community, recognizing that many parents have elected this alternative for the education of their children. Yes, Alpha, you may even recommend that a specific child stay in a public school situation due to a specific problem or disability which can be serviced best by specialists available on the public school staff, but not available to your school. On the other hand, you may agree after conferring with the local public school staff to accept a child who may need a situation with a smaller pupil-teacher ratio and more individual attention than they could offer. This genuine concern for the welfare of children and your willingness to work in concert with the public schools will enhance your staff and school image as a people-building institution.

Whenever possible, join public school teachers in planning and working on curriculum changes and revisions. Work closely with the local service unit, not only receiving services but also contributing services for improvement of the efforts of the local unit.

Identify and become acquainted with all the local school and community resources available to your school. Support and participate in science fairs, spelling bees, music festivals, and art shows. Support public school functions by your attendance at sporting events, drama and music festivals, and graduation exercises. Offer the use of your facilities for educational functions whenever feasible.

Participate in programs sponsored by safety organizations, e.g., the police department, the fire department, gun safety clubs, and water safety clubs. Assist in local community fund raising efforts, e.g., Red Cross, Community United Fund, Cancer Fund, March of Dimes, Heart Fund, and others. Cooperate with civic programs and activities such as the celebration of state, county, or community anniversaries, national holidays, Founders Day, and the like. Leadership may be provided for community recreational programs and for adult educational classes and courses.

The degree of involvement in community affairs will vary from individual to individual and from situation to situation. Involvement ranges from simply being present at various meetings and functions to participation in leadership roles. Many times involvement may only require your verbal support and encouragement. A few teachers have accepted appointive positions in the community, and some have been elected to community boards and offices. Often the primary difference between you and a successful state, county, or city leader is involvement. You may have the same talents and abilities, but the difference is that s/he saw the need for involvement and through successful involvement s/he was given ever-growing responsibilities culminating in appointed or elected leadership roles. *Involvement is not debatable, but the degree and level of one's involvement must be determined by each individual teacher and principal.*

In response to my request several Lutheran principals shared with me the kinds of community involvement they have experienced over the past years. Here is a sampling of such involvement:

- Optimist Club: President, Vice President, Secretary, Program Chairman, and Chaplain
- Council of Men's Service Clubs: President, Vice President, Secretary-Treasurer
- Executive Board of Bicentennial Commission
- Mayor's Citizen Advisory Commission: President, Vice-President
- Association of Elementary School Principals: Chairman of Awards Committee
- State Department of Education: Evaluator of

- Teacher Education Programs at state colleges and universities
- Citizens Advisory Committee: Committee Member. Committee helped to upgrade local public school education program
- Curriculum Committees for local public schools
- Liaison between Lutheran schools in the school district and the Community Board of Education
- Coordinator of "Shared Time Classes" after school hours between Lutheran schools and local public junior high schools
- Member of Red Cross County Board of Directors
- Appointed Member of the City Planning Commission
- Appointed Member of the City Council
- Member of the Police Board and Public Works Administration Board
- The Public Schools Advisory Council
- Chamber of Commerce Education Committee
- Learning Center Advisory Board
- Public School Health Committee
- Mayor's Commission for Youth
- Lion's Club
- Mental Health Committee
- Community Caretakers Committee
- Junior Chamber Committee: select teacher of the year

I am certain that these individuals in no way diminished their effectiveness in their local schools and congregations by such involvement. I am just as sure that such involvement enhanced the image of their school and church as they had opportunity by word and action to give witness to their Christian faith and commitment. Evidence of the effectiveness of such involvement should be noted. In 1971 the local public school board (Utica, Michigan) named a new public elementary school building "The W.M. Graebner Elementary School" in honor of the principal of the local Lutheran elementary school.

Another teacher/principal, who was very active in his community as well as in his church and school, received a call to a very responsible position. After lengthy and prayerful consideration, he returned the call. He remarked to me that he had as much positive reaction from the community as he had from the congregation before and after he declined the call. He was very effective and influential in both groups.

In summary then I'll say that there is no debate. The Lutheran teacher, as a member of the community, has the responsibility and privilege of serving the larger community in addition to his work and responsibilities in the school and church in which he

serves. Local and personal factors may determine the kind and degree of involvement, but every teacher must possess and exhibit a positive attitude and posture over and against the local community, its needs, its people, and its continued improvement. Involvement of teachers may range from mere presence at a public function to a major leadership role. Such involvement may include the following: giving verbal support to community projects; serving on various committees of civic and service organizations; assuming leadership of community groups by serving as chairman or some other officer of the group; accepting appointments to serve on community boards and commissions; and in some situations being elected to a local public office, board or commission.

Involvement in the community enhances the image of the teacher, the principal, the school, and the church in the community. Your example of service, followership, and leadership will touch the lives of many individuals as you "let your light shine before men" and as you give witness to the Christian faith which motivates these kinds of community involvement. Men "may see your good works and glorify your Father which is in heaven." Such involvement, by all Lutheran teachers, will help to make the community . . . community.

Alpha, my coffee is gone and I will bring this to a close. I anticipate your forthcoming letter and will expect you to "shoot" a lot of holes in the position I've taken, but as my friend Joe wrote, "even some things with holes in them still serve useful purposes."

Sincerely,
Om'

ACKNOWLEDGMENTS

I wish to acknowledge with thanks the following individuals who shared some of their community experiences with me by letter and/or interview:

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- Mr. Joe House, Teacher/Principal — Redeemer Christian School, Cuyahoga Falls, Ohio
- Mr. Ellsworth Kierbs, Principal — St. John Lutheran School, Seward, Nebraska
- Mr. W. M. Graebner, Retired Principal — Trinity Lutheran School, Utica, Michigan

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After pointing out that the amount of responsibility for the level of a student's motivation which a teacher can accept is limited, the author focuses on the place of extrinsic and intrinsic motivation in teaching-learning situations.

Glaess, Herman. "When Motivation Wanes, Contemplate 'Fear of Success.'" *Issues . . . In Christian Education*. Summer, 1978.

Asserting that motivation is the core of all learning, the writer identifies a number of factors which can lead to an unconscious fear of success which can block human growth and learning.

Grese, Everett. "Fulfilling the Teaching Ministry." LUTHERAN EDUCATION, March, 1972.

A discussion of various facets of a teacher's ministry in a parish.

Harms, Robert. "Relationships Which Promote Success in Christian Education." *Issues . . . In Christian Education*. Fall, 1970.

A discussion of the central role of a teacher's relationships — to God, parents, learners, and a congregation.

Harre, Alan. **NEED TO ACHIEVE AND COMMITMENT AS FACTORS IN THE WITHDRAWAL OF MALES FROM THE LUTHERAN TEACHING MINISTRY.** Unpublished doctoral dissertation, Wayne State University, 1976.

Based on a random sample of 169

male graduates placed in Lutheran elementary schools in 1955, 1960, 1965 and 1970, this study presents an analysis of need for achievement and professional commitment scores of 3 subgroups—"stayers," teachers in public or other private schools, and those engaged in other professions or occupations. Significant differences were found.

Helge, Erich. "The Teaching Ministry-A Unique Profession." LUTHERAN EDUCATION, February, 1968.

Emphasizing the importance of being aware of expectations, the author examines a number of parish expectations deserving the attention of teachers.

Holtzen, Lee Roy. "Who's a Good Teacher?" LUTHERAN EDUCATION, May-June, 1975.

Based on a doctoral research project, this study reports the ranking of 30 competencies and characteristics of Lutheran elementary teachers as perceived by elementary principals, elementary teachers, and college professors.

Janzow, W. Th. "Human Relations in the Christian Classroom." LUTHERAN EDUCATION, January, 1969.

Accenting the importance of human relations in a classroom, the writer suggests ways in which a teacher can respond to 7 misconceptions related to classroom relationship.

Kieschnick, Melvin. "Renewal Through Ministry." LUTHERAN EDUCATION, January-February, 1975.

Acknowledging a need for renewal in his own person and citing indicators of such a need among teachers, pastors, DCEs, and laity, the writer discusses possibilities of renewal through a commitment to the nurture of children, leadership development, and an investment of time and energy in pre-schools, elementary and secondary day schools.

_____. "We Have This Ministry." LUTHERAN EDUCATION, February, 1970.

An examination of pastor-teacher relationships in the light of five theological propositions and *The Mission Affirmations of The Lutheran Church-Missouri Synod.*

Kirch, Martin. "Wanted: Professionals." LUTHERAN EDUCATION, September, 1967.

After raising the question, "How professional are we?" the writer challenges Lutheran teachers to aspire to the dual calling of minister and professional.

Klammer, Enno. "Responsibilities of the Christian Teacher." LUTHERAN EDUCATION, December, 1962.

An overview of key responsibilities often assumed by day school teachers.

Koehneke, Martin. "Teaching-Ministry or Profession?" LUTHERAN EDUCATION, September, 1963.

Asserting that a teacher is engaged in both ministry and a profession, the writer describes characteristics of both facets of a teacher's role.

Kolb, Erwin. "The Case Against Ordination." LUTHERAN EDUCATION, March, 1968.

A discussion of reasons which call for restricting ordination to the pastoral ministry.

_____. "The New Breed of Teachers." LUTHERAN EDUCATION, February, 1972.

A group of college seniors describe their hopes and dreams related to ways in which they may mature in faith and life.

Komarchuk, Andrew. "Critical Characteristics of Effective Teachers." LUTHERAN EDUCATION, October, 1974.

A discussion of four critical characteristics of effective teachers: 1) professional; 2) instructional; 3) personal; and 4) religious.

_____. "What are Your Characteristics?" LUTHERAN EDUCATION, January, 1972.

Based on a sample of 1,096 administrators, teachers, students, and parents contacted in connection with research for a doctoral dissertation, this article identifies in rank order 25 characteristics seen to be important in effective teaching.

Kraft, Glenn. "The Teacher as Motivator." *Issues . . . In Christian Education*. Summer, 1978.

An examination of the teacher as motivator in three significant ways: as a model that stimulates others to learn, as one who builds on intrinsic motivation within learner and teacher, and as a guide in employing extrinsic motivation within the learning process.

Kramer, William. "The Big Little Things in Christian Education." LUTHERAN EDUCATION, September-October, 1976.

A plea that teachers abandon all useless professional jargon for the practice of ministry which enables one to do the big little things which are at the heart of Christian education.

_____. "Equipping the Saints for Their Ministry." LUTHERAN EDUCATION, September, 1964.

Recognizing that ministry often is restricted to professional church workers, the writer cites Ephesians 4 as a basis for viewing teaching primarily in terms of equipping God's people for their ministry.

_____. "How to be a Christian Teacher and Like It." LUTHERAN EDUCATION, February, 1971.

Affirming that the quality of relationships largely determines the success or failure of a day school teacher as well as a school, the author discusses various facets of a teacher's interpersonal relationships.

Krause, Roy. "Goals in Christian Education: An Evaluation." LUTHERAN EDUCATION, May-June, 1975.

A report of some of the results of a doctoral dissertation which compared a ranking of fifty educational goals by administrators of Lutheran elementary schools, faculty members of a church college, and college students.

_____. **THE ROLE OF THE LUTHERAN TEACHER.** Seward: Concordia Book Store, 1978.

Written as a textbook and intended for college seniors, this resource explores a variety of topics related to a teacher's ministry, such as a rationale for Lutheran schools, a teacher's relationship in a school and parish, total parish education, and the church one serves.

Martin, Milton. "A Report Card for the Teacher?" LUTHERAN EDUCATION, May, 1962.

After discussing the importance of continuing education, the writer identifies a number of guidelines for evaluating a teacher's professional growth.

Mensing, Morella. "His Kingdom in our Hands." LUTHERAN EDUCATION, November-December, 1974.

A veteran's perception of the role of the teacher as a link between two worlds — that of a child's changing world and the new life offered by Jesus Christ.

Merz, Walter. "Who is a Leaver?" LUTHERAN EDUCATION, September, 1970.

Based upon a doctoral dissertation, the article identifies a number of characteristics of a sample of teachers which consisted of: 1) those who taught at least two years in a day school and then left teaching; 2) teachers who have remained in the teaching ministry; and 3) teachers who have entered another church ministry, such as directors of Christian education or pastors.

Miller, Arthur. "How to Be and Remain a Professional." LUTHERAN EDUCATION, May, 1964.

After identifying a number of definitions of a profession, the author focuses upon five major characteristics of the teaching profession: special competence, theoretical insights, certification, vocation, and a code of ethics.

Mueller, Arnold. **THE MINISTRY OF THE LUTHERAN TEACHER.** St. Louis: Concordia Publishing House, 1964.

Believing that the basis of a parish's work is a ministry of the Word, the writer builds on a theological and historical perspective in discussing a wide range of topics related to a teacher's role, including the meaning of ministry, the call of a teacher, the significance of ordination and the ministry of women teachers.

_____. "For or Against Ordination: A Reaction." LUTHERAN EDUCATION, September, 1968.

Responding to articles written by Osing and Kolb discussing the case for and against the ordination of teachers, the author explores differences between two views of ministry: 1) the pastorate is the one divinely instituted office with all other positions being auxiliary; and 2) there is one divinely instituted office of the ministry which is expressed in a variety of forms, such as teacher, pastor, deaconess, minister of parish education, and college instructor.

_____. "My Advice to Young Teachers: A Symposium." LUTHERAN EDUCATION, January, 1965.

Five veteran teachers (Werner Siems, Herbert Bruening, J. Arthur Koss, Samuel Roth, and Jacob Schmidt) describe their views of the role of a young teacher. Two key emphases are ministry and competency.

Osing, Richard. "The Case for Ordination." LUTHERAN EDUCATION, March, 1968.

The author presents a rationale for the ordination of teachers as ministers of the Word.

Peterson, Donald. "Teacher Behavior Does Change." LUTHERAN EDUCATION, January, 1969.

A discussion of factors that inhibit change within a teacher and ways change in teacher behavior can occur.

_____. "Prime Problems Teachers Have to Face: A Symposium." LUTHERAN EDUCATION, April, 1965.

Three educators (Walter Hartkopf, Edwin Eckert, Arthur Wittmer) identify a variety of problems in classrooms and parishes which teachers need to address.

Rosenberg, Donald. "Keys to Quality in Christian Education for the Seventies." *Issues . . . In Christian Education*. Fall, 1970.

An overview of several trends in a teacher's ministry seen to be important in developing quality education, such as personalized instruction, creative use of media, systematic home visitations, and replacement of report cards.

Sauer, Richard. "If I Were a New Teacher Arriving at Midyear." LUTHERAN EDUCATION, January-February, 1977.

Practical suggestions for parishes and teachers who begin a ministry in midyear.

Schmidt, Stephen. "The Future Office of the Lutheran Teacher." LUTHERAN EDUCATION, September, 1973.

Basing his critique of the secondary role often assigned to teachers upon a theological perspective, the writer offers a redefinition of the office of the teaching ministry.

_____. **POWERLESS PEDAGOGUES.** Lutheran Education Association, 1972.

Accenting the power of culture in shaping one's identity, the writer offers an historical perspective which identifies a number of factors that have inhibited the ministry of parish teachers. Noting changes that have occurred, the study views possibilities for additional change through a lens marked by hope and pessimism.

Schulz, Delbert. "The Risk of Christian Teaching." LUTHERAN EDUCATION, April, 1966.

Viewing the role and relationships of a teacher from a New Testament perspective, the writer describes a number of differences between a gospel commitment and a law orientation.

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Senske, Al. "Procedures for Calling and Contracting Personnel." LUTHERAN EDUCATION, November-December, 1978.

An overview of procedures involved in calling graduating teacher candidates and educators already engaged in ministry.

_____. "Teaching More and Enjoying It Less?: Try Teaching Less and Enjoy It More!" LUTHERAN EDUCATION, January, 1974.

After describing some of the problems and challenges facing pastors and teachers, the author suggests a number of ways of teaching less while teaching more effectively.

Sommerfeld, Richard. "The Problem of Teachers." LUTHERAN EDUCATION, February, 1964.

Suggesting that the main problem uncovered in the 1963 LEA study of the "Parish Role of the Teacher" centers in an absence of a clear view of a teacher's role, the author outlines a 4-step process for clarifying role ambiguity.

Stelmachowicz, Michael. "Myths and Trends: Placement of Teachers." LUTHERAN EDUCATION, May, 1966.

After identifying and discussing a number of misunderstandings concerning the calling of college graduates enrolled in teacher education, the writer describes several trends in teacher placement.

Straub, Eugene. "The Teaching Minister, His Family, and Life in a Congregation." LUTHERAN EDUCATION, May, 1969.

An assessment of key priorities in the life of a Lutheran teacher, including family, teaching responsibilities, and involvement in the parish and the church-at-large.

Sylwester, Robert. "Why Teach in an Elementary School?" LUTHERAN EDUCATION, May-June, 1974.

Describing the current context of a teacher's ministry in the church as an incredible spirit of contention and confusion, the author discusses the unique set of challenges and rewards possible in a teaching ministry.

"A Symposium: After One Year." LUTHERAN EDUCATION, October, 1964.

Four teachers (Sharon Johnson, Mary Dittrich, Kenneth Palmreuter, and Arlyn Franzen) reflect upon their first year in the teaching ministry.

"A Symposium: Commitment and Inquiry." LUTHERAN EDUCATION, March, 1963.

A panel of five educators (Wm. Lehmann, Mildred Marohn, Martin Marty, Frederick Nohl, and John Strietelmeier) discuss possible tensions between a teacher's theological commitments and the quest for truth.

"Teacher in the Community: A Symposium." LUTHERAN EDUCATION, October, 1967.

Stating that the call of a teacher includes ministry in one's community beyond the parish, three educators (J. Arthur Koss, Willard Kniep, Kenneth Markworth) describe a number of possibilities for such ministry.

Toven, David. "On Your Mark... Get Set..." LUTHERAN EDUCATION, September, 1971.

Insisting that teaching is chiefly a people thing, the writer offers a number of suggestions for beginning a teaching ministry.

Wessler, Martin. "The Counseling Role of the Christian Teacher." LUTHERAN EDUCATION, May, 1962.

Noting that teachers have many opportunities to engage in preventive counseling, the author suggests a number of ways in which children can be helped in a classroom setting.

Zimmer, R. Allan. "So You're Starting a New Teaching Career." LUTHERAN EDUCATION, June, 1966.

A letter addressed to young teachers which considers important dimensions of ministry in a parish, including interpersonal relationships, communication, competency, cooperation, leadership, and spiritual growth.