

Defining, Nurturing, and Improving Relationships among Pastors and Teachers

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It's not a giant problem. In a recent interview, the immediate past president of the Western Wisconsin District stated that he recalled very few serious conflicts arising between pastors and teachers during his years of service to the district. His impression was that, if anything, relations between the two have been steadily improving. This current Pastor/Teacher conference was cited as evidence of continued efforts to foster good relations among the called workers of the area. If this district is anything like the others, it could be assumed that in general things are going well in the synod.

Perhaps the title of the paper seems to indicate that there are relationships which need fixing, or correcting, or at least improving. That is not the intended insinuation. The goal instead is to see evidence of the grace of God in his churches and schools as he uses sinful creatures to do his work. The fact that strife among workers is not a big problem is only another cause to give glory to God: The purpose today is to stress the positive and hopefully build on it in a spirit of thankfulness to the Lord.

Much has already been written and said about the topic of pastor/teacher harmony. In assigning this paper, the program committee evidently felt that it is a subject worth discussing again from time to time. Surely this group would agree. The attitudes of called workers do not go unnoticed by the congregations we serve. The strengths, weaknesses, and examples of workers affect the whole picture of each individual congregation. A

called worker wants to set a good example. He wants to put his strong gifts to good use to the glory of God and for the good of God's people. Pastors and teachers want to do this together.

This paper is being written by a teacher and a pastor. The purpose is a unified presentation which allows thoughts to be expressed from two different vantage points. From those points comes this view of the defining, nurturing, and improving of pastor/teacher relationships.

Defining may be too strong of a word. The Lutherans in America have been working on defining the offices of the ministry for a long time. The current synodical discussion on the subject of "ordination into the teaching ministry" is evidence of that fact. This paper will not clear up the questions of church and ministry that are decades old. Safe ground does exist, however. The safe ground of the Scriptures clearly points out the status of sinners before God through the Lord Jesus Christ. Called workers need to know what that status is before they attempt to evaluate their status concerning each other. Congregations receive their workers through "calls." The call forms themselves provide information which helps to define the relationship between pastors and teachers.

Paul defines relationships quite concisely in his letter to the Romans. He says all are the same. "There is no difference, for all have sinned and fall short of the glory of God," (Rom. 3:23). All stand before God equally sinful and equally in need of a Savior. In that respect there is no defining characteristic between the people of the community and the people of the congregation, nor between the people of the congregation and the pastors and teachers who serve them. It follows that there is no distinction between pastors and teachers when it comes to sin and their need for their savior's grace.

Now the good part. All "are justified freely by his grace through the redemption that came by Christ Jesus," (Rom. 3:24). Once again there is no difference. All find themselves in the same lifeboat of salvation. "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God," (I Peter 2:9a) What respectful terms the Lord uses to describe his people! They are citizens of heaven, with equal and direct access to the heavenly Father through his Son.

"That you may declare the praises of him who called you out of darkness into his wonderful light," (I Peter 2:9b). A purpose exists for all Christians, the same purpose. It is the spreading of the Gospel. There is no difference. All Christians have been given the privilege and the charge of comforting others with the comfort they themselves have received. As different parts of the body of Christ, they carry out that purpose in different ways. Even so, all are called "witnesses," "salt," and "light." In a sense, all Christians are "educators." The common mission is to go and teach all things of Christ to all nations.

The people in this room believe that mission to be an urgent mission. They know souls are dying without the knowledge of forgiveness. They know that those who are God's children will remain so only through their contact with the Word. It's not that called workers take the Great Commission more seriously than the laity, only that by God's grace they have been given the desire and opportunity to become candidates for a call into the public ministry of the Lutheran Church. Subsequently, the Lord has chosen to give them calls into that ministry. It is safe to turn to the calls themselves for some definition of the relationships of pastors and teachers. The call forms are noticeably different for a pastor and teacher. The pastors call is intentionally vague. Perhaps "broad-scoped" is a better description. The teacher's call form is more specific. The intention is now to let the pastor indicate how he, on the basis of his call, views his relationship to the congregation, then to the school, and then to the teacher. The teacher will then speak to the same points.

The pastor's relationship to the congregation can hardly be something controversial. He is the shepherd of the flock of God, under the Good Shepherd, in a particular place. The call form charges him to feed that flock, lambs and sheep alike, with the Word. He is to administer the Sacraments in an orderly and correct way. He is asked to discharge toward the flock the functions of a pastor, evangelically watching, visiting, admonishing those in the fold, and winning those outside the fold. He is asked to pay special attention to the young. He is to set a godly example. He is to do whatever he can to advance God's Kingdom (see appendix). Finding the best way to do all of these things is left to his discretion, discretion which comes from the beginning of all wisdom—the Word. That discretion also takes into account the individual situation of the flock under his care.

One of the many situations that may exist in the congregation is the blessing of a Christian Day School. If that is the case, what is the pastor's relationship to it? History shows how pastors answered that question in the past. Residue of the past, of course, is always found in the present.

In 1865, 15 years after the founding of the Wisconsin Synod, the register lists 97 congregations belonging to the young church body, and 51 weekday schools in operation (Koehler, p. 162). The teaching in some of those schools was done by actual teachers. In most of them it was done solely by the pastor. The pastor considered that teaching to be a part of his concern as a way to bring the Means of Grace to the lambs of God's flock. It was a chance to help them grow up with a view of creation and the laws of nature and logic which was in harmony with the views of the Creator and Ruler of the world and its laws. It was in keeping with the call issued to him. As churches and schools grew, however, that teaching came to be too much.

The congregations began, to hire or call (they weren't sure which word to use at first) teachers. From this time to beyond the turn of the century, the office of teacher in the Wisconsin Synod developed to its current form. A synod historian wrote, "The teachers, who previously had no distinct synodical status, received some recognition... as their growing numbers warranted... Now the idea gained ground that the teachers ought to have a more definitely fixed synodical standing," (Koehler, p. 164).

In 1868 the Missouri Synod became a sister to the Wisconsin Synod. That partnership had a great influence on the development of the Wisconsin Synod. The Missouri Synod developed an understanding of the office of teacher which was a little different than Wisconsin's. The Missourians knew from Scripture that God had ordained that Christians gather together locally in congregations, and also that local "elders" or pastors be appointed. The Bible contains no command to form other institutions, such as schools. Of course, the Bible does give examples of other institutions and offices appearing in a God-pleasing way in the early church.

The Missouri Synod believed that the only God-ordained office in the church was the local pastorate, and any other office, like that of a teacher, really was an extension and assistance to his office, deriving its divine authority through the office of the pastor.

The Wisconsinites came to the understanding that the authority and divinity of the teaching ministry comes directly from God, who gives the freedom to establish offices. The teachers should be called and not hired because they also handle the Means of Grace and do all their teaching in a Christian setting.

Not many generations have gone by since the early years of the synod. Those were years in which many Wisconsin Synod pastors had Missouri Synod connections. Many were trained in Missourian schools. Those were years when there was a definition of pastor/teacher relationships that was quite different from that of the present day. Perhaps there was more reason for pastor/teacher disharmony during the years of growth and change. In the years between then and now the numbers of teachers increased and the role which the office of teacher played in the synod expanded. Generations of pastors had to wrestle with the question of how much responsibility to relinquish to the office of the teaching ministry and when to do it. It was a legitimate question not easily answered, for they still knew they were responsible to God for the schools in their parishes.

That is still the case today. The current synodical pastoral theology text contains this reminder: "The congregation through its call places a broad teaching responsibility on the pastor. Generally he is held accountable for all educational efforts of the congregation, may be required to function in them, or at least to provide leadership and guidance," (Schuetze, Habeck, p. 101). How true today are these directions of the late Dr. Walther of the Missouri Synod?:

where schools have been established, it is absolutely necessary for the pastor to visit them. This is partly to encourage the school teacher to tireless effort; partly so he can find out how to arrange the instruction faithfully and fruitfully... He must not simply listen to the teacher teaching, but must himself take part in the work, praise the industrious children; and scold the lazy ones. (Walther, p. 183)

A pastor who takes his call seriously must wrestle with the question of his involvement with the school. He is not absolved of responsibility because of the teachers. Many of the operations of the school have been

removed from the pastor's responsibility, not by virtue of his call, but by virtue of the teacher's call and training. However, the pastor is still legitimately concerned about the school because it is an arm of the congregation for the preaching of the Gospel.

An opening for strife between pastors and teachers exists. It cannot really be closed. This is a fallen world, and pastors and teachers operate within the limitations caused by sin. Add to that the fact that pastors' and teachers' calls do interrelate. The question of how they interrelate might be answered differently by the parties involved. There are some possible answers given in diagram form at the end of this paper. Which one is correct? (See appendix.)

As mentioned before, it is evidence of God's grace that strife is not a giant problem among WELS pastors and teachers today. If strife occasionally does appear, comfort can be found in the fact that everything of great value has its price. Certainly Lutheran schools are of great value, and Satan will not leave them alone. If he can cause a strain in the relationship between the pastor and teacher, he'll try to do it. He can't do it if servants of the Gospel receive their strength from the Gospel each day. Motivated by that Gospel, which brings peace and patience, called workers can then relate to each other on the basis of the respective calls issued to them.

That brings up the question of how the pastor views his relationship with the teacher. On a "professional" level, the call answers the question. It behooves the pastor to know what his call says and to know what the teacher's call says. The teacher has been given some responsibilities that the pastor has not been given. The teacher has a different training background than the pastor. The main concern for the pastor is the ministry of the Word itself.

The teacher shares that concern. However, many other things are required in the operation of the school. Those things are specifically spelled out in the teacher's call. He is asked to spend time and energy on things not asked of the pastor: teaching the elementary branches of learning, coaching, setting up school calendars and programs, etc. (i.e., things included in the well known phrase: "other duties mutually agreed upon"). A pastor can show respect and support to the teacher by allowing him to do those things without the pastor's interference. He must respect the teacher's call and responsibility to God and congregation as much as he respects his own call. For best relations a teacher also needs to be conversant with the ramifications and responsibilities of the pastor's call.

The pastor's relationship with a teacher naturally has a personal aspect. It is a dual relationship. The pastor and teacher of a congregation are public co-workers in the Lord's church. As such they share many things in common. Common joys as well as common frustrations may find their way into conversations. Pastors will find it easier to act less formally than usual around coworkers than members. Still, he must remember that his relationship with the teacher is a dual relationship. The teacher is a member as well as a coworker. The pastor is the teacher's pastor. The pastor is aware of that, or he should be. The most important part of the pastor's relationship to the teacher is his relationship to the teacher as the called shepherd.

The relationship of each teacher to his congregation is plainly stated for him in the call he receives from the congregation. The teachers call may be different according to the needs of the congregation. Some are called to play organ, some to coach sports, and others to order books. Beyond those duties, the called worker is also responsible to the congregation in ways which are not written in the call. As Christians, each of Christ's workers have committed themselves to the role of being a model to the children and parents as to how a Christian should act. The members of the congregation look to their workers as being trained to do God's Work, therefore they expect teachers to guide them in God's ways. Called workers will be models not only in their call, but also in the gas station downtown, or the supermarket, or driving their car. They are being watched even when they may think they are alone; it follows then that, called workers should do everything to the glory of God.

Besides being models to the congregation, teachers have also made a commitment to the souls of God's people. In every way, they can and should work to help the souls of all concerned to grow in faith. Reemphasizing to parishioners that the family, with the father at the head, holds the primary responsibility of teaching the children God's Word. So that the teaching of the word is not only taught at school, but is the

primary goal of each family that is a member of the congregation. Again concerned with the growth of faith among all concerned. If problems lie in some other areas, maybe a teacher could provide a family with a pamphlet or book which may lead them out of a crisis; teachers could help them by providing counseling based on the Word of God, or direct them to another Christian professional who could. Remember that called workers have given themselves, via “The Call,” to the work and will of the Lord, therefore as Christ came to serve so they too, have come to their respective congregations to serve.

In regards to a teachers relationship to the school, again each of them has received an assignment of duties to perform for their congregation. He should be faithful in completing those duties. His responsibility to school also goes beyond what is in his call. He is God’s Representative to the children, there to aid the parents in the important responsibility to train the child up in the way he should go. Therefore one could call teachers missionaries to the children, in some cases more than a teacher may even think he should. Realizing that especially when the parents have not accepted their responsibility, it is the called workers duty to continue instructing the children. At the same time reminding the parents of their duties as parents, keeping the goal of the school unchanged.

Teachers in a larger school or even in a smaller school with two teachers have another relationship inside of school. They have a relationship with other teachers. There is need to mention that although the congregation may have called teachers to perform different duties, they are not working for a different purpose. The mission for them is the same: they are attempting to win souls for Christ. Called workers should concentrate on that fact as each of them struggle to attain Christ’s goal, while encouraging one another in their failures and rejoicing for each others successes.

One more important fact is that a School Board or Principal may direct or redirect teachers in their mission. In this relationship, the teacher should be willing to redirect or adjust his call. After all he is a servant to the congregation and if it their wish for him to help them in other ways according to his abilities, he roust. To keep all people working for the same goal at school, teachers must not put their own needs first, realizing that their call to serve puts Christ’s needs first. In handling such important relationships, called workers will hope to place the care of the student also on a higher level than their own needs. In the way they deal with other teachers, principal or School Board they display to the children that Christian actions are always appropriate. They should pray that the Lord may help them through the tough times, examples: faced with decisions that may strain a relation with a fellow teacher or trying to handle the pressure of a “pushy” principle. Also reflecting on those times that the teacher expected more trouble from a colleague but found no resistance. Thanking God for the many times He has helped to steer trouble from the teacher’s door. Certainly teachers can not take credit for this of his own accord.

Now more to the matter for which this group is here to discuss, the relationship of a teacher to a pastor. From a teachers point of view, it seems that the jobs of a pastor and a teacher may be worlds apart irk, their calling. On one hand, the pastor has a large office in which he must do his work and be organized in it. The “office” I’m thinking of includes hospital, pulpit, school, homes, and farmer’s fields (I admit that I will not be able to mention all places which can be considered part of this “office”). A teacher on the other hand, basically works in the same environment each day. Certainly these two job descriptions seem to have a completely different scope. There are however, places in which calls are the same. As mentioned previously, all called workers are to provide the Word. Furthermore, a teacher is responsible to help keep the pastor’s good name among the congregation as the pastor is to protect his. If either he or they were to hear some complaining or criticizing, it is their duty, as called workers and as Christians to defend another persons good name. Teachers can do this by putting the best construction on the situation in front of a disbelieving member or asking that member to talk with the individual with whom they have a problem. It is highly important that called workers never let a “complainer” leave their company without saying something to ease the tension that a parishioner may feel. Teachers must also be ready to aid or assist the pastor whenever they ask so that together they may be a blessing to the congregation for which they work. Therefore, it is imperative that teachers are not only cooperative but supportive to their pastors. Yes, the job descriptions may be different but their goal is the same and the work must be done side by side.

If one looks in the dictionary he finds that the verb “to nurture” means “to nourish” or “to provide sustenance.” What can nourish or provide sustenance to the relationships of pastors and teachers? Lutheran pastors and teachers know it is the Word of God. They know very well that it is the Holy Spirit who works through the word. If pastors and teachers want to sustain a good relationship as coworkers in the Lord’s vineyard, individual and mutual nourishment by God’s Word will provide that sustenance. What does any given relationship in the church need? Encouragement? Admonition? Advice? Apologies? Appreciation? A word of praise for faithful work? No matter what is needed, the relationship will be properly nurtured if the workers consistently are nourished and sustained by the Word. “Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God,” (Col. 3:15,16). Perhaps the answer to the question is that simple. What can nurture the pastor/teacher relationship? The Word!

Still it is possible to look further into the question. How can the pastor, motivated by the word, use the Word to nurture a positive and effective working relationship with the teacher? He must begin with himself. He must realize that the only reason a relationship needs attention of this sort (nurturing) is that this is a world of sin. Called workers carry around sinful natures that cause them to occasionally do and say things that in turn cause them to have to discuss topics such as this.

If sin is the real problem, then the pastor must confess his own before he attempts to pull any evidence of the old Adam out of a teacher’s eye. The pastor who handles the Law of God daily must daily apply it to himself. Does he have a tendency to tread on the teacher’s domain under the supposition that his own call gives him authority to judge all matters of parish life, even those not related to the Means of Grace? Does he tend to use his authority in the congregation to undermine that of the teacher? Does the time he spends second guessing the teacher really cut into the time he should be spending on his own business? Or on the flip side, is he neglectful of his duties to the school? Does the pastor have a tendency to be unsupportive of the school as a preaching and teaching arm of the congregation? Does he therefore tend to be unsupportive of the teachers themselves? If tension arises between a teacher and a parent, does the teacher feel “hung out to dry” because the pastor either didn’t properly back up the teacher or didn’t privately admonish the teacher if need be so that the situation could be put to rest? More of these rather broad questions could be asked, and should be from time to time. The point is made, however, that the pastor must see his own sin, repent of it, and strive to go and sin no more.

Fortunately God gives Christians the privilege of praying everyday, “Forgive us our trespasses.” That’s a petition that is delivered to the one who is the atoning sacrifice for the called servant’s sins, and not only for his, but for the sins of the whole world. ‘A pastor/teacher relationship will be nurtured if the penitent pastor takes his comfort from the forgiveness of Jesus, and then takes seriously the Word of God which says, “As God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience. Bear with each other and forgive whatever grievances you may have against one another: Forgive as the Lord forgave you. And over all these virtues put on love, which binds them together in perfect unity,” (Col. 3:12-14). If called workers are daily nurtured by the Law and Gospel, which leads to confession and brings absolution, then the relationship between called workers will itself already be nurtured.

The need for daily confession and absolution applies to teachers as well as to pastors. However, a Scriptural directive exists which pastors in particular may have more of an opportunity to follow when it comes to coworker relationships. Proverbs 31:8 begins with these words: “Speak up for those who cannot speak up for themselves.” In a large congregation with a large school and many teachers, the needs of the teachers might not be as apparent to the majority of members as those of the pastor. The pastor is more visible. He is connected to a larger circle of members by the nature of his work. He has more frequent contact with the council and leadership of the congregation. His influence in the entire congregation is usually greater than that of the teacher. That is a natural situation, made so by the scope of the call. The chances therefore are greater that if a pastor needs something or has frustrations, someone in the congregation will probably notice it and speak up for him.

The people of God would do the same for the teacher. However, the chances are greater that something might go by unnoticed unless a member or the teacher speaks up. In many cases the teacher doesn't feel it is proper for him to do it. Who should? Who is close enough to the situation to know the teacher's needs or frustrations? The pastor/teacher relationship will also be nurtured if the pastor "speaks up for those who cannot (would feel out of place to) speak for themselves."

Remember those old cliches: Be patient, God hasn't finished with me yet; Today, Lord, there's nothing that You and I can't handle together; Forgive and forget. Consider them as a basis for a reminder as how pastors and teachers are to nurture one another. A teacher can remember this when the pastor forgets to post the hymns or did not make the parent/teacher conference to show support for his work in front of the parents. It is definitely a God given ability to be able to repeat these very important phrases. A pastor can remember this when a teacher does not reprimand a student properly and now the pastor must get involved, or chose the wrong time to socialize with a beer in front of a member and again a pastor is asked to explain the "drinking problem" to a confused lay ember. The solution to a problem addressed with the cliches works both ways. When confronted with a problem of inadequacy seek the lord in prayer. In His Word we find these same messages, our cliches, along with ways to overcome or understand the problem. When teachers are tempted to doubt in the work of their pastor, when they are tempted to hurl insults along with the others, and when patience seems to short, a quick reference to those important cliches seems to remind them that they are all working together. The same holds true for pastors. Together pastors and teachers can nurture one another by encouraging each other with these same phrases. Called workers do well to think of how the phrases also refer to themselves. A good understanding of our sinful nature is crucial to the nurturing of our relationship with one another.

There are always ways for improving or becoming more efficient in our relationship with one another. A positive way in which relations can improve is by having a mutual respect for each others call. It is important to believe as teachers that pastors are working hard to do what has been asked of them by the calling body because they are motivated, out of love for Christ, to use their talents to the full. It is also hoped that pastors feel teachers are capable of also fulfilling their duties out of an equally great love for Christ. Together teacher's and pastor's goals are the same. Namely, to praise God's name through their work. Therefore neither can be to critical of the other, understanding each is doing all he can do to work for that goal of praise. Not to criticize, but to encourage him at all times in all places. It is the duty of all to have a respect for each other that all chose to enter the public ministry out of a sincere willingness to use the gifts God has given to benefit God's church and congregation in particular.

If then called workers have a different view as to how to accomplish the Lord's purpose there will not have to be a parting of ways, because of a disagreement. Instead there will be an enlightenment as to the fact that God has not given us the complete formula for producing generous giving, weekly attending, willing volunteer, sinless Christians. He has provided His Word, and according to His will, called workers are to preach. They can disagree with one another to find the "best" way to bring His Word to the people, but that will not mean they are fighting against one another. It has been stated before, that if one keeps in mind that all workers joined the ministry for the same reason, there will be no want to alter the ultimate goal by an argument or disagreement. Sometimes that means one person's idea is not as good as someone elses or he may disagree with the method that has been chosen democratically, but he will provide the congregation with the one thing they need: Spiritual guidance through cooperation. There is a definite need to allow the congregation to grow through its decisions as called workers attempt to continue in their calling as spiritual leaders among the members.

Communication with the pastor will bring not only his support but also cooperation. This method of communication makes a great deal of sense, because a congregations called workers must communicate with one anther to provide them not only with organized leadership, but also the Christian concept of cooperation.

In high school, I had a job working for a man named Don Dannheim. I learned a great deal from him and his many years of experience. The one thing that I never will forget were the daily conversations we had. We spent time talking about what had been done on the job the previous day, what was expected to be done today, and what we would get done the following day. It seemed to me at the time to be very redundant to

repeat this procedure each day, ending (so it seemed) each conversation with the phrase; “Don’t forget Pete, Our success lies in communication, communication, communication.” At the same time he said these words he made sure to look me straight in the eye. This made sure I was listening and that we understood each other. I am just beginning to understand why Big Don, as they called him, was a successful business man for some forty years.

His message of communication, communication, communication is just as important today among my fellow teachers and pastors. It is highly important that teachers also, in their communication consider what they did yesterday, what they are planning for today, and what they should expect to do in the future. Taking time to be sure to look into each others eyes to make sure they understand each other. For example if a congregation is trying a new order of service, pastors and teachers should talk about what happened the first time they tried something new in a church service and find if there is a need for changes the next time, then remind each other what they will be trying this week, and finally discuss ahead of time the hymns they would like to introduce to the parishioners. In another case, when you would like to try something different at school and would like the support of the pastor.

On a professional basis, it is important to communicate on a scriptural stage in Bible studies and devotions. These may be organized for before school or before a faculty meeting or after school, it is important that to grow together and understand their mission together that all concerned be in attendance if at all possible. These Scripture studies usually provide a good forum to talk about problems or blessings. Basing all conversation on a purely Scriptural view. In any case a professional communication is not only appropriate but it is necessary.

Do not think that communication is only on a professional basis. A good relationship is also based on the ability to communicate on a social level. Pastors and teachers can get together once a week in choir, or they can let their guards down at a faculty or church potluck, it is also important that for no apparent reason a pastor or teacher can invite another called worker for dinner to catch up on things away from church. One of the greatest times to relieve some tension among called workers is a well planned social event such as a Christmas or Easter party.

However, if the relationship is already strained it may be best if time was the answer to healing all wounds. Christ tells us that we should not let the sun set on an argument. We will make every effort to do this, but as sinners often we fail to follow our Lord’s directions. We can be reminded of Paul and Barnabas as their “feud” caused them to part ways for a time. It seems to be a cold method one not suggested by God, but thankfully God works through our shortcomings and uses this time to heal wounds. To explain the point, a cut in your hand over time will be healed. Trying not to create an even a greater schism, it may be best if the parties would remember their calling and avoid the source of the problem so that together they could continue to give the congregation the Word of our Lord with a united front. However, when communication does end and time is needed to repair the wounds, it is also important during that time, to realize the good things each other can accomplish in the work of the Lord. This will give you a time to grow in appreciation for one another. Appreciation will lead to respect for one another. Respect for each others work leads to communication. Improving relationships takes four things: time to grow in understanding of one another, cooperation, mutual respect for each other, and communication, communication, communication.

Our Lord has provided His workers with the best system of “survival” in their Lutheran congregations. He has given them an orderly way to provide the Keys to the Kingdom of heaven, just as He provided order to the Christian family. It is right for workers to follow that example. Therefore the pastor will be responsible to the church and to his Savior, teachers are responsible to the Lord, pastor, and congregation. Remembering in all things, follow and make decisions that would be pleasing according to the will of the Lord. A pastor cannot use his authority over teachers to belittle the teacher and a teacher cannot undermine the congregation to win approval away from the pastor. If all things are to be done decently and in order, pastors and teachers must follow the example that Christ Himself provided by washing the disciples feet. Be a humble servant to God and to the calling God has given them. There will never be a doubt about the relations of called workers if this

attitude pervades the entire public ministry. God assures us this when He promised that He would do all things for their good, because they love Him.

Thankfully God does not rely on called workers to fulfill His Will. God tells them again and again that He will see to it that His Word will not return to Him void, He does not put the pressure on teachers or pastors to return anything. Fortunately, they don't have to feel the burden of not being able to complete their work. On the contrary, He gives them the peace that even though they may be sinners like Saul, they can still be used by God to fulfill His purpose. If workers realize the fact that they are all sinful, yet God still called them by their congregations to be missionaries, they can work side by side armed with God's Word alone. Assured of the promise which they are offering to others. They should not use that ammunition against one another but be united in spreading that Gospel in Word and sacrament to the congregation and to the ends of the world. Pastors, teachers and all Christians can truly say our God works in mysterious ways.

I would also like to add that your presenters tried to avoid reiterating what has already been written in "THE WORD and the Team." If you have not seen this publication as yet it is a Bible study guide on team ministry by Gary Krug. We would suggest that your faculties use this as some kind of devotional tool, where together you can discuss what God's Word has to say about relations of pastor and teacher. The address for this material is: Commission on Parish Schools / 2929 North Mayfair Rd. / Milwaukee, WI 53222 / Phone: (414)771-9357 / Fax: (414)771-3708.

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