

The Pastor-Principal Relationship

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The Christian Day School is one of the greatest blessings which God has given us in these last days. Throughout the history of God's people there have been agencies for the intensive training of youth in the fear of the Lord. But the Christian Day School, as our Lord has guided its development among Lutheran Christians in this country over the last 150 years, is unique among all outward forms of child instruction in the church's past. Our schools have been able to carry out their ministry free from control and influence of secular government and have been protected by God through the state against pressure and persecution from other religious groups.

According to His promise Jesus will continue to protect His Church. against the gates of hell through the power of His Word. We may be sure of this no matter what agencies true visible churches perpetuate or initiate to proclaim His Word faithfully: Yet as stewards of the mysteries of God we are called upon to give a faithful accounting also of the external means and agencies of sharing the Gospel. At this point on God's eternal calendar, considering the heritage that has been left us, such stewardship includes making the best possible use of our Christian Day Schools.

Our churches should be newly encouraged in their support of their Christian Day Schools by the blessings which come to the whole congregation through this particular form of youth instruction. The parish day schools, on the other hand, should continue to administer their programs in such a way as to show that none of their purposes and goals exist apart from those of the whole congregation of believers.

The good stewardship implicit in this mutually supportive relationship between the congregation and its Christian Day School will not be fully realized unless there is a similar relationship between the pastor of the congregation and the principal of the Christian Day School. God's Word, and God's Word alone, brings results: both in the church and in the church's school. But since poor relationships among men can limit the success of the Gospel, we must promote good understanding and good order in the relationship between the pastor and the principal. The fruits God's Spirit produces will be frustrated less and our Christian Day Schools can continue as in the recent past to be the spearhead of a vigorous congregation's answer to Christian education for its children.

Part I: The Offices of Pastor and Principal

All believers are equally entrusted with the ministry of the Gospel (I Peter 2:9). For this reason no one may take over a position of public teaching without a proper call from members of the priesthood of believers. Thus our congregations, according to the command and practice of Scriptures, call men to serve them as pastors of their churches and principals of their Christian Day Schools.

The pastor and the principal both receive their respective offices in the public ministry from the same place and in the same way. God calls them and extends to them their calls through the true believers in a Christian congregation. Thus both calls are divine calls. Each office is a form of practicing the *one ministry* of the Gospel. Neither office depends upon the other for its divinity or its legitimacy.

The pastoral office is not to be identified with the entire office of the public ministry spoken of in the Scriptures. Thus the office of principal of the Christian Day School is not dependent upon the office of the pastor for its divinity or its legitimacy. The Bible tells us that God provides men with the necessary gifts for carrying out various forms of the public ministry (Eph. 4:11,12), but it does not ordain any particular form as being identical with the office of the public ministry as such.

Thus God allows His New Testament believers to establish the particular forms of the office of the public ministry which are necessary for the proclamation of the Gospel among them. The exact forms, then, of the offices both of the pastor and the principal are established by Christians who call them and among whom they work.

In the relationship between the pastor and the principal these teachings of Scriptures must be honored. What God says of the call and of the office of the public ministry is abused by the pastor who holds that the pastorate is the only divinely-instituted office in the church. The principal of a school is not necessarily only assisting in carrying out some of the functions given to the pastor when he accepted his call. The principal may very well, through the legitimate duties assigned to him by his call, be carrying out functions not assigned to the pastor.

The avoidance of Scriptural precepts by either the pastor or the principal could endanger their important relationship to the opposite extreme. Both the pastor and the principal are called by God. Thus we say that their calls are divine. To regard either call as only the calling of men, to look upon the public ministry in any form as merely a matter of expediency, and thus to allow yourself in any situation to determine what is expedient for you, is a desecration of the office which you hold.

Part II: The Scope And Function Of The Offices

In the freedom which the Scriptures allow, every congregation of believers determines what the function and the scope of each divinely-called servant will be. When a congregation does this in their constitution and in their call forms and letters, they are by this very action witnessing against false concepts of the Office of the Holy Ministry. They are trying to preclude the strain on the relationship between their pastor and their principal.

The constitutions of our congregations generally describe the office of the pastoral ministry in some detail. A pastor is to be qualified by education and experience. His personal life and natural gifts are to be evaluated by I Timothy 3. He must subscribe without qualification to the Lutheran Confessions. The scope of his office includes conducting regular, public worship; administering the Sacraments, visiting the sick, admonishing the erring, and preparing for special services such as confirmations, marriages and Christian burials.

When a congregation maintains a Christian Day School there is almost always some reference in the constitution to the pastor's responsibility to it. Our constitutions and by-laws seldom detail the exact way in which a pastor will be involved with the school (and wisely so), but his responsibility toward it is not left open to question. In a general sense the pastor is referred to as the "spiritual overseer of the whole congregation." Specifically he is told to "supervise all Christian education."

"Supervision of the school does not mean bossing the work."¹ This practical insight from my pastoral theology notes provides us with a good working distinction between the functions of the pastor's and principal's offices. I don't know of a pastor whose call states or implies that he is to be involved with the actual teaching or direct supervision of the teaching in a sizeable

¹ Wisconsin Lutheran Seminary, Senior Pastoral Theology Notes, p. 23

Christian Day School. I don't know of a principal's in our circles whose doesn't. In the day school the role of the pastor is that of a watchdog and not that of a hounddog.

Many constitutions only vaguely describe the office of the principal but his call form and the accompanying letter will usually be quite definitive.. The vows which he makes at his installation also bind him to the Lutheran Confessions. By its very nature the office of the principal is defined and limited. He must possess and exercise skills in teaching and administration. Whatever duties and responsibilities a principal will have outside of the day school will be carefully listed on his call. These may include serving as church organist, choir director, youth counselor, and superintendent of the Sunday School.

The principal's office is not merely an extension of duties which some insist properly belong only to the office of the pastorate. This misunderstanding of the scope and function of the two offices derives from an erroneous view of the Office of the Ministry. Although our synod does not hold that the office of the pastor and the Office of the Holy Ministry are synonymous, improper practices stemming from this error are sometimes in evidence among us. Unfortunately they are subtly encouraged by instructional materials in wide use in our churches, such as Riess's, "What Does the Bible Say?", an instruction manual for adults. Riess writes in the chapter on the Office of the Keys:

"The Holy Ministry is the only office instituted by Christ. A congregation may, however, create auxiliary offices to assist the minister in his work, as day school teachers, lelders or deacons, Sunday School teachers, etc."²

The proper view of the various offices which a congregation may establish for the carrying out of the Holy Ministry is set forth by our synod's Doctrinal Commission in its *Theses on the Ministry*:

"There is, however, no direct word of institution for any particular form of the ministry. The one public ministry of the Gospel mad assume various forms, as circumstances demand."³

Thus the principal's administration and teaching in the Christian Day School most often lie outside the scope and function of the pastor's office. The principal directly administers all aspects of the Christian Day School's program. Teachers, curriculum, students, and all school activity are under his care. There will very often be trouble when the pastor forces his way into the domain of the principal's duties. However, there is twice the strain on the relationship between the two when a principal hedges on carrying out the full scope of his duties. Not only will the school suffer for lack of leadership, but the pastor may be tempted to step in, excusing himself in the name of expediency.

The office of the principal is distinct from the office of the pastor. That does not mean that the two offices function apart from each other in our congregations. The principal is usually accountable to the pastor for his administration of the school. In our constitutions the principal's function is variously described as "assisting," "being a helpmeet to," and "working in harmony with" the pastor. The standardized call forms used widely among us obligate teachers and principals to "submit to the supervision of the pastor."

² p. 75

³ D.f.

The principal is accountable to the spiritual supervision of the pastor for everything that takes place under his administration of the school and for any other duties which have been assigned to him by his call. Should the principal be derelict in his work and not be responsive to the supervision of the pastor, there is a proper recourse for the pastor. The problem should be taken to those whom the calling congregation has accepted to deal with it: the school visitor, the school board, and finally the calling congregation itself. In no case of disagreement with the principal does the pastor have the right to sidestep the administration of the principal and involve himself directly with the day school. Only if the proper recourses have been exhausted and the calling congregation specifically assigns him those duties, can the pastor assume direct responsibility for the operation of the Christian Day School.

The principal also has proper avenues to take if in his mind the pastor oversteps the scope of his call to “spiritually oversee” the school. Among Christians the first step is always frank charitable conversation with the antagonist. Lack of this is what often contributes to the problem in the first place. If this nets nothing, the pastor’s visiting elder, the church council, and the voters, in order, are the ones to deal with the case. Until the matter is resolved, however, the principal should submit to the supervision of the pastor except in those points in which it is not in harmony with the Scriptures.

When there is a good relationship between the pastor and the principal the well-being both of the church and its school are served. It would even be possible and desirable that the scope and function of both offices be expanded in certain circumstances.

Where personalities are amenable to each other, when local needs dictate, when there will be no offense given to the congregation, and when the personal gifts and abilities of the pastor and the principal allow, there will be many occasions for properly expanding the function of the two offices. The pastor might teach religion, languages or music; substitute in the classroom for the principal, or coach in the athletic program—all without hurting the relationship with his principal. The principal might teach a part of the catechism instruction, make sick calls for a busy pastor, and assist with the distribution of the Lord’s Supper.

Either office might properly be restricted for a time, too, as long as the restriction does not dishonor the divine call. Restrictions may be made in cases of emergency, illness, or unusual temporary needs. They should never be made on the basis of a called servant’s performance in office, and they should be well understood by all parties involved before they are effected.

Part III: Execution of the Offices

Already our discussion of the scope and function of the offices of the pastor and principal has been necessarily subjective. It dealt with definitions of these offices established in Christian liberty by our congregations, and not with practices specifically enjoined upon us by the Holy Scriptures.

The treatment of the execution of these offices which follows will be even more subjective in nature. It will be this writer’s opinion of what works best in the framework of what the Bible says about the various forms of the Holy Ministry and in view of the definitions our congregations generally give these forms. There will be many conclusions arbitrarily drawn in matters which properly remain in the field of casuistry. In some cases opposing viewpoints will be equally correct and practical.

Perhaps the most logical entrance into the discussion of the execution or carrying out the offices of the pastor and principal is the subject of administration.. It is in this area that the pastor and the principal will formally encounter each other most often.

The highest human authority to which both of these men must make an account is the voting assembly of the congregation, the visible representative body of the Christians who have called them to their respective offices. Both men should report directly to the voters for the responsibilities committed to them by their calls. Neither should be too eager to give his assessment of matters which lie within the scope of the other's call, even if asked.

Both men are themselves voters in the congregation, and thus both have a right to be personally concerned about the activities which take place under the other's office. Yet how difficult it is for either the pastor or the principal to speak and be heard simply as individuals only personally concerned with the other's office. Especially if their evaluation leans toward the critical, they should most often reserve their private concern as voters for their private conversations with each other. Hassles about conflicting policies and priorities are best left to lower administration groups, such as the church council or the board of education. Different approaches should be presented objectively on the voting floor without identifying their respective proponents. That way the voters can decide what they want without being drawn to personalities or aligning themselves along previous factional divisions.

In congregations where the school principal is not a member of the church council, the pastor has a heavy responsibility toward fairness. Both in making his presentation to the council and in drawing up the agenda for the voter's meeting, he must be sure that the principal's report—and especially any opposing viewpoints which the principal has—are clearly and fairly presented. This fairness is well served in a practical way when the pastor's agenda for the council and the voter's meeting is drawn up ahead of time and appears in print.

The pastor and the principal should both be at all Board of Education meetings. The sphere of a Board of Education's responsibility in our congregations usually encompasses things that fall directly in the scope of both offices..

As the spiritual overseer of the congregation the pastor will want to open and close the meeting with prayer. His presence should lend at least some degree of formality which is necessary for carrying out business in good order. The pastor and the principal should cooperate in encouraging this board to keep good minutes, propose formal resolutions, conduct a regular audit of any monies it handles, and personally visit and evaluate programs of Christian education within the church.

To contribute to good order and meaningful action by this board, the principal should come prepared with his own agenda. An outline of his agenda can be given to the chairman, while the principal retains the many notes on each item which he has put down almost daily since the last meeting.

In a congregation with a Christian Day School the Board of Education meetings will be dominated by discussion of matters pertaining to that school. This is primarily the principal's domain, and a pastor should do a lot of listening. The presence of the pastor at every meeting, however, insures that other agencies of Christian instruction in the congregation are not slighted. A good board of education should actively monitor all of the organizations under its care. The pastor will make a general report at most meetings, but the heads of all the agencies of Christian education should be asked to a board meeting regularly.

The faculty meeting is an important forum in the administration of the school. It should always be chaired by the principal. No matter how large or how small the faculty, meetings should retain enough formality for business to be conducted in good order. The principal should exercise the prerogatives of the chair when the discussion becomes bogged down or drifts off the subject.

Faculty meetings should be conducted on a regular, at least monthly, basis on the same day of the week or month. All who have material to prepare will know when they will be called upon to report. The principal should come with an agenda written down. Matters that require more thought should have been presented to the teachers some time before the meeting. The agenda should allow time and place for discussion of things which he does not have scheduled. During discussion, the pastor, and teachers should recognize the chair so that pertinent remarks and weighty questions are not lost in the flurry of everyone speaking at once.

The pastor should try to be at every faculty meeting. He should open and close the meeting with a prayer or devotion. It is best if he does not offer his opinion on every perfunctory item that comes up for discussion. Although he may feel he has some good ideas on the sports program, where to put the girls lockers, what time to start the lunch break, etc., it will be hard for him to separate himself from his office when making such suggestions. Since these and other similar matters certainly lie outside the scope of his responsibility, his insistence on any point or his frequent suggestions might rightly be considered meddling.

The principal should allow time on every faculty meeting agenda for a study of Scripture led by the pastor. When pastors are too busy to be in attendance at the entire meeting, this study is best put at the very beginning or at the end. It may be incorporated with the devotion or presented as a topic. Principals and teachers should not waive this necessary part of their own personal and professional spiritual growth. Pastors should not abuse the privilege of presenting such a study by being poorly prepared or running over the time allotted.

The pastor can do a lot of supervising of the school in a passive way at faculty meetings simply by being a good listener and a judicious observer. It is a good place for him to keep informed of the substance and the flavor of the curriculum, to observe the attitudes of the teaching staff, and to monitor the conduct of the educational program in general.

A faculty meeting is a proper place for general criticism and evaluation, but it is not a place for carrying out teacher discipline. When a pastor is suspicious or critical of the conduct or instruction of a teacher, he should ask the principal for permission to visit classrooms. If the pastor has regularly made visits to the classrooms, his visit will not point out a teacher. This is important should his suspicions not be substantiated.

If discipline must be pursued, it is the responsibility of the principal first, even if the pastor opened the matter. The principal should follow up on the pastor's visit to the classroom of the teacher involved. The principal should talk to the teacher. He may ask the pastor to join his discussions with the teacher if no progress is being made. Next the school visitor should be involved. If the pastor did not make the original complaint, the school visitor may be asked to talk to the teacher before the pastor is, although the pastor should be apprised of the situation in any case.

The pastor has a right to act unilaterally only if the principal refuses to deal with the case. Even then, the pastor's action should be directed at getting the principal to take action, and not dealing with the teacher himself: Pastors and principals must remember that formal discipline for teachers is restricted to false doctrine, inability, or refusal to perform the requisites of the call, and an openly sinful life. Problems arising out of personality differences, attitude, weak spirituality, laziness, and the like, are best dealt with through prayer, private encouragement, reassessment of workload, etc.

Student discipline is also a matter which often involves contact between pastor and principal. Again the principal of the school is primarily responsible for the carrying out of student discipline. A good principal will want to discuss serious problems in this area with the

pastor. A pastor's counsel in this regard should be weighed heavily by the principal. The pastor has an overriding concern for the spiritual morale and lay confidence in the school. Both of these things are adversely affected by lack of order, student disobedience, and poor discipline.

The final decision, however, in regard to the severity, duration, or manner of the discipline is to be made by the principal and respected by the pastor. The pastor and principal will benefit by a meeting of the minds on the principle of student discipline before a specific case has to be discussed.

After administration, another major area in which the scope of the pastor's and principal's offices will intersect is school purpose and policy.

The main purpose of a Christian Day School is to preach the Gospel. It is the same as that of the entire congregation of believers. The school will be guiding people of a certain age only, but it will be pointing them in the same direction.

This divine purpose of proclaiming the Gospel is shared by all agencies of Christian instruction in the congregation, youth and adult. Sharing this purpose is the strongest bond in relationships between the Christian Day School and Bible classes, Sunday School, the young people's group, the Pioneers, the choir, etc. The principal acknowledges this common purpose by his support and counsel for, and his interest and participation when helpful in such groups. More necessary is the pastor's recognition of this unity of purpose by making every agency of instruction function to the best of its ability in the area of responsibility assigned to it.

The common purpose and goal of instilling and nurturing faith in Jesus shared by all agencies of instruction will lead all to blend into a unified program of spiritual growth for all members of all ages. The pastor and principal themselves will have to cooperate if they are to effect cooperation among these various groups. The pastor's general supervision of educational groups and societies should insure that each plans and schedules activities well in advance. This precludes most conflicts in utilizing personnel, materials, and meeting space. This in turn should prevent divisive discussions on what agency has a greater role in carrying out a common purpose.

Although all agencies share in the same purpose in the congregation, there is a difference in the degree of their importance and in their area of responsibility. Since the Word of the Gospel brings men to the Savior, the measurement of importance is how long, how often, how clearly, and how faithfully that message is presented. The human yardsticks we set to the various agencies are the experience and training of those who teach of Jesus; the number of souls in its care, the amount of resources contributed to its operation, and the outward blessings God grants through its instruction. By any measure, the Christian Day School is the most important agency in the area of youth instruction in the congregation.

Nothing will do more for a good relationship between the pastor and the principal than the pastor's acceptance of the value of the Christian Day School. The pastor must assume a greater role in setting forth the importance of the day school before the congregation than the principal. The principal is able to do this only insofar as his efforts will not be wrongly interpreted as being self-serving.

The pastor should support the day school explicitly and implicitly. He should defend its teachers and policies, urge its support, recommend it to non-participating members and to nonmembers, and recount the blessings it brings to the church when members become weary in making the sacrifices it takes to make it work well. A pastor's implied support comes from his participation in school activities, his happiness in sharing the school's successes, and his willingness to share the burden of the school's problems. The principal helps the school fulfil its

purpose and live up to its importance when he faithfully devotes his time and talents to make the school what he wants :the pastor to say it is.

A school which is faithful to its calling to preach Jesus Christ will usually be well received and supported within the congregation. Yet the school, as well as the church, in its respective area of responsibility will see also in its purpose and importance an obligation to reach out to the unchurched and to the weak and erring Christian. In other words, the school should acknowledge and assume a role outside of providing intensive Christian instruction to the congregation's members and children within our fellowship.

To what extent a school will carry out its mission purpose to non-members will be dependent on a number of factors, most of them having to do with the congregation's ability to provide the personnel, space, and materials for its school's non-member mission without sacrificing the spiritual purpose for the school or weakening its effectiveness for its own children. Because of its particular form and limited nature, however, the approach of the school to non-members will have to be different from the church's.

Non-member parents themselves may become excellent prospects for the church because of their children's attendance at the school. For this reason the principal should work closely with the pastor in establishing policy for the school in accepting non-member applications.

It is the work of the principal to interview and make recommendations on the acceptance of non-member applications. The principal should explain the purpose of the school in specific spiritual terms. He should not try to "sell" the school on the basis of its academic excellence, its extracurricular activities, or even its moral discipline apart from its spiritual goals. He should get as much a commitment as possible from parents that they will not frustrate the spiritual purposes of the school by sending their child for only academic reasons. The principal should never give his personal opinion to applicants as to whether their child will be accepted until he has discussed the matter with the pastor, substantiated where possible the family's history at other schools, and presented his recommendation to the Board of Education for approval.

After the child of the non-member has been accepted, the pastor should consider its parents prospects for membership in the church. Unless requested, a visit from the pastor before that time or an interview with him might be considered premature in this sense, that the parents gain the impression their child's acceptance into school depends upon the interest they show in becoming members of the church. The pastor who purposely or unwittingly gives this impression at any time is interfering with the scope of the principal's call.

The pastor could, of course, give the impression even after the child was enrolled that the parent's willingness to consider church membership will affect the child's status as a student in the school. To avoid the very possibility of this offense, a school might have a policy of asking all non-members to come to at least some of the adult instruction of the pastor.. This removes the inclination and necessity of a pastor to connect the school and the church in an improper way when approaching the unchurched. Even if the parents choose not to be confirmed they have had the opportunity to become acquainted with the Lutheran doctrine which their children will be taught in the school's curriculum and the catechism classes.

Schools may sometimes find it necessary to initiate many arbitrary regulations for non-member participation. Two safeguards should be considered. The pastor has a right to assess whether the regulations may be an unnecessary suppression of the school's mission purpose. The principal must be sure to explain to non-members that the spirit behind the regulations is the intent to protect the faithfulness and intensity of Bible teaching for all students. Tuition fees should be explained as a required expression of commitment on the part of the non-member and

a necessary way of keeping non-member education from drawing away from the material needs of the student body as a whole. Usually it is a good idea to have at least a nominal tuition for non-members even if the school will not suffer for lack of the money. Tuition must never be established in a way that would give the school the character of a private institution.

The pastor and principal must be careful to keep in mind the exact scope of each of their offices in relations with their own members. A child tends to go to the parent whom he judges best predisposed to granting his request. So many times school parents and even non-school parents within the congregation may play the pastor and principal off against each other, as though the two men were parents looking for the attention of their children. They will invariably register their requests and complaints with whichever of the two they think will give them the best hearing. This practice by lay people disregards the scope and function of the two called offices in the church.

The pastor who is flattered by hearing a complaint against the principal from such a parent is either too naive to recognize the situation, or he too is confusing the scope of the two offices. He may very well be sinning against the Eighth Commandment, for just hearing out such a complaint may be improper. The pastor's duty toward this individual at such a time is limited to directing the parent to the principal. This same rule applies when complaints or requests are made in regard to school policy, or when a charge is made against the principal by one of the teachers. The principal has a right to hear first hand complaints and requests about the administration and policy of the day school.

The pastor deserves the same right in regard to matters within the scope of his duties. The principal will come to know many of the school parents better than the pastor does. He will naturally be in the audience of many casual discussions critical of church policies and of the pastor's ministry. The principal will learn to use discretion so that he does not become an Absalom of the gate. When he is specifically asked to render judgments, he must be brave enough to refer the matter to the right place.

With the scope of each office always clearly delineated in the minds of both pastor and principal, their dealings in other matters of internal affairs will be mutually beneficial to good relationship between them. Because the parent-teacher organization is a direct adjunct of the school, it is primarily the principal's domain. Since it is a formally organized arm of the congregation, and because the pastor wants to show his support for the school in general, he will be present at its meetings, and as a spiritual leader conduct its prayers, devotions, and scripture studies.

The pastor will not find it necessary to be involved in less formal groups assisting the school. Room mothers, hot lunch workers, volunteer health workers, librarians, etc. are entirely outside of his area of concern.

By external relations of the school we mean public relations with the community as a whole. Items having to do with the administration of the school are the principal's duties. These include keeping informed of public school curriculums, contracting for services, and ordering supplies. Publicity in media such as radio and newspapers should be initiated by the principal and perhaps reviewed by the pastor.

Pastor and principal must remember that the reputation of the church is the reputation of the school and vice versa. They should consult on all matters that may have an impact upon the community, such as major building programs, significant shifts in policy or scheduling, and important worship celebrations in the church. The right hand must know what the left hand is

doing and present a united opinion in more serious matters such as legal suits against the church or school, or police and legal action against a student or called servant of the school.

The pastor is more directly interested in the external relations of the school when they call into question the application of doctrine. State aid is a case in point. Other less celebrated instances may concern questionable contracts with or commitments to quasi-religious or secular agencies. Usually other boards of the congregation, not only the pastor, will be involved.

The pastor is a spiritual leader. Since the school's curriculum and education is geared primarily for the spiritual, the exact function of the pastor in these things is a nebulous question. We can only repeat some guidelines iterated before.

The curriculum of the school is under the administration of the principal. While it is true that the pastor should "spiritually oversee" all of the congregation's education, the pastor "should never assume that the principal has no right or ability to incorporate the spiritual purpose of the school into the curriculum. Setting up a spiritually oriented curriculum and implementing it through the education of the school is, in a few words, exactly what the principal has been called to do.

The scope of the pastor's work in this regard is the review and criticism of the finished product. This is true of the sacred and the secular parts of the curriculum. The principal is not only an educator. He is a Christian educator. He has been trained to formulate religious curricula for grade school age children. Few pastors have a similar training outside of the area of catechism instruction.

In a proper sense, of course, there are no purely secular parts to a day school curriculum. All subjects are taught in the context of the Word of God. But because the pastor most often lacks experience in evaluating textbooks, he should not be found looking over a shoulder every step along the way. A curriculum is itself a guideline, and the best way to see if it is accomplishing what it has down in ink is to visit the classroom.

None of this intends to say that the pastor should not be actively concerned about what is taught in the school. He should regularly review all of the curriculum. He should be knowledgeable of its contents. He should be sure it is spiritual. The principal upon request should make all parts of curriculum available for reading by the pastor.

There are exceptions to the general policy of non-intervention. The pastor should scrutinize the curriculum even at times when he is sure the school is on good footing. Good footings usually erode slowly, seldom collapse all at once. Pastors' criticisms of curriculum should be constructive. He should be invited periodically to participate in curriculum discussion and he should be consulted every time there is a difficult choice in the selection of textbooks or a significant shift in approach. In fact, while some pastors may seem too nose, others may have to be encouraged to accept this part of their responsibility.

The pastor will have to formulate some curriculum of his own. As teacher of the catechism class he should pick up on the good habits of teachers who make regular lesson plans, correct papers promptly, and keep good class records. Because he teaches nearly identical material two years in a row, he should vary his approach from year to year to stimulate interest and offer students different learning methods.

The pastor will want to make sure that a good foundation is laid in the lower grades preparatory to his catechism instruction. In general this means overviewing the entire religion curriculum. Specifically fifth and sixth grades should be introduced to some catechism study and the memorization of the chief parts and Luther's explanations.

The pastor has a right to ask for sufficient time from the religion hours in seventh and eighth grade to properly prepare the children for taking the Lord's Supper, being good church members, and knowing Lutheran doctrine. This should be worked out in agreement with the principal and other teachers whose classes are involved in the scheduling. The pastor respects the schedule and outward forms of the school by concluding his class on time and being prompt in providing catechism grades for reports.

The pastor may also serve as teacher in other capacities. This is a good practice only when there is a good relationship between the pastor and the principal, when emergency dictates, or when the pastor has specifically been given a call to help with the teaching. A doubling of the confusion about the scope of the calls can occur when the pastor teaches, especially in an important subject area. He wears two hats, one as a teacher under the teaching administration of the principal, and another as the supervisor of all congregational instruction.

No paper, or book, or volume of books, could cover all the possible trouble spots in the pastor-principal relationship. In addition to the different situations and areas of responsibility mentioned above, countless other factors may affect the relationship. The size of the school, the size of the church, the personalities of the individuals who hold these offices of the ministry, the willingness of members to support their church and school, pre-existing problems and prejudices within the congregation, and countless other things all could create exceptions to and variations in the suggestions given in, this paper.

The overriding principle to put to the basic question of how the pastor and the principal can best get along with each other is applied charity. God applied His charity, His grace, His undeserved love to us in sending His Son to pay in blood the price of our sins. Serving a God who so loved, preaching such inestimable grace to young and old, we must rely upon the power of the Gospel itself to work in our hearts a mirror image of His mercy. .

Applied charity is the humility to admit our faults, to confess our sins to God and to admit them to each other. It is the willingness to forgive others, to be patient in waiting for results to be worked by the Gospel rather than through our own machinations. It is the suppression of pride, the practice of love. It is a concern about the souls committed to our care which transcends our lust for personal glory and outward success. It is the admission that never are we so right as when we admit that we are capable of doing wrong. Apply these things, and you can throw this paper away.

Dear Lord, to Thy true servants give
The grace to Thee alone to live.
Once bound by sin, but saved by Thee,
They go to set the prisoners free,
The Gospel message to proclaim
That men may call upon Thy name.

When all their labor seems in vain
Revive their sinking hopes again;
And when success crowns what they do,
Oh, keep them humble, Lord, and true
Until before Thy judgment seat
They lay their trophies at Thy feet.

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