

The Office of a Pastor as School Overseer

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The Judgment of C.F.W. Walther

We consider this lecture to be a work of truly reformatory character. No preacher, no schoolteacher, no elder of a congregation and above all no congregational member who has an interest for the right form of our church in America should leave this lecture unread and untested. We are convinced that only when the principles presented here concerning the mutual relationship of school and church, of the school teacher and the preacher, come into play will school and church remain here in indissoluble association and bring the first of the other gifts which this association should bring according to God's will and order.

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Read in the general School-teacher Conference of the Missouri-Synod on August 5 and 6, 1868 in Addison, IL, Du Page Co.

Thesis I

Although parents are responsible to instruct their children in God's word and to bring them up in the discipline and admonition of the Lord yet the church for its own blessed continuance can not dispense with the school.

A. Parents are responsible to instruct their children in God's word and to bring them up in the discipline and admonition of the Lord.

Proof out of God's Word

'For I know, that he (Abraham) will command his children, and his household after him, that they keep the way of the Lord, as is right and good; in order that the Lord may bring upon Abraham that which He has promised him.' (Gen. 18:19). 'You should take these words which I give you today to heart. And you will teach them diligently to your children and talk of them when you sit in your house, or go along the way, when you lie down and when you rise up.' (Deut. 6:6'7). 'You fathers, do not provoke your fathers to anger, but bring them up in the discipline and instruction of the Lord.' (Eph. 6:4). 'Since you from childhood up (through mother and grandmother, 2 Tim. 1:5) 'have known the holy scripture, which can instruct you unto salvation through faith in Christ Jesus.' (2 Tim. 3:15) 'Parents should gather treasure for their children (2 Cor. 12:14), and indeed, as for themselves, not 'on earth, where the moth and blight eat and where the thief breaks in and steals,' but rather 'treasures in heaven' (Matt. 6:19'20). Woe to the parents, who do not desire to do so! Will not the Lord require the blood of their children from them and pronounce an unmerciful judgment over them! That which fills the hearts of Christian parents also overflows out of their mouths to their children; they believe and therefore they speak 'also to their children.

Witnesses

Luther: 'That a house father teaches his household the word of God is right and should be done, for God has commanded that we teach and admonish our children and household, and the word is commanded to each.' (Letter of Luther's to Wolfgang Brauern. 1536, X, 2738) Melancthon: 'Every house father is a minister and administrator of the church in his family.' (Melancthon in a theological opinion in 1537)

Rhote: 'Who are the people who are responsible to help teach the catechism? ... In the third place parents and house-fathers and house-mothers should help. For what the preachers are in the church, that is what father and mother are at home in the house, as Augustine says.' (The small Catechism of the man of God Dr. M. Luther, explained through M. Friedrich Rhote, Superintendent and pastor in Arnstadt. Leipzig 1599. 6, Chap. 2.)

John Gerhard: 'In the time of the patriarchs, before and after the flood of sin, every family formed a church, in which the first born administered the priesthood.' (Gerhardi loc. th. de minist. eccl. 45.)

Schroeckh: 'There can be no doubt that the children of the first Christians were instructed by their parents themselves in religion.'

B. The church for its own blessed continuance can not dispense with the school

According to our understanding schools are not explicitly commanded. They are not absolutely necessary to the continuance of the church as for example in the very first period of the church when the church continued to exist without such schools. And this is obvious also in the present day for example in Iceland where local conditions make it impossible to have schools. The reasons for the conditional necessity of schools for the blessed continuance of the church are as follows:

Witnesses:

Luther: 'First there are some' (parents) 'who are not so pious and upright as to do this' (namely, to raise their children in the discipline and admonition of the Lord), 'even if they were able, just as ostriches are hardened toward their offspring and once they have laid their eggs and begotten children they do nothing more in addition. Now these children are nevertheless to live among us and with us in the same city. How will reason and especially Christian love suffer this so that eventually an entire city would be corrupted. Secondly, the greatest number of parents are unfortunately incapable of doing this, and do not know how children should be brought up and taught. For they themselves have learned nothing except to care for the belly. But in addition to this people should teach and raise their children well and correctly. In the third place, even if the parents were capable and would gladly do it themselves, with other business and household duties they have neither room nor time for it. And so necessity compels us to have a general instructor for the children unless each was willing to have their own private instructor. But this would be too difficult for the average man and as a result many a fine boy would be neglected on account of poverty. In addition many parents die, leaving orphans, and if experience is too little for us to show how they are cared for by their guardians it should be quite clear to us from the fact that God calls himself the Father of orphans (Ps 6:6) as those who otherwise are abandoned by everyone.' (To the Councilmen of All Cities in Germany that They Establish and Maintain Christian Schools 1524. LW 45, 335)

Luther: 'Wherever parents or managers of parents do not want to carry out this labor by themselves or through others in regard to their children, there will never be a catechism, unless a separate congregation be organized.' (Luther, The German Mass, 1526, LW 51, 65)

Luther: 'Especially the young can not be raised to God's kingdom except through the schools.' (Sermon of Luther on the 26th Sunday after Trinity. XI, 2534)

Luther: 'For the sake of the church, one must have Christian schools and maintain them. For God maintains the church through schools. Schools maintain the church. Indeed they have no outstanding external appearance but they are very useful and necessary. In schools the small boys learn the Lord's Prayer and the faith. And the churches are wonderfully maintained through the small schools.' (Luther's Table Talk, XXII, 2249)

Mylius: 'It means nothing when some say that this is mere work of children and matters of the school and has nothing to do with religion or the church. For churches and schools belong together and the church is built nowhere if not in the schools. Therefore the schools are named the seedbeds of the church even by the Jesuits themselves. As little as one can belong to the churches and attend the services and sacrament of the

papacy without wounding the conscience and damaging the Christian confession, likewise even so little can one allow the children to be sent to their schools.’ (George Mylius, in Dedekennus, Vol. I, p. 2., fol. 985)

Thesis II

When someone is given the instruction of the children in God’s Word, he has a teaching office and therefore teaches publicly and administers herein a part of the public preaching office.

Proof from God’s Word

That which brings us to this conclusion is the following: The public teaching of the word of God is a matter of the preaching office in the narrow sense (the pastor’s office); the teaching of the word of God on the part of a school teacher is public since it is part of his office. It also belongs to the preaching office. It is a part of it. God who is gracious has ordered two subjects to the end that his holy word might be active: 1. the general priesthood of all Christians (1 Peter. 2:9: ‘You’ (‘who believe’ v. 7., ‘who are God’s people’ v. 10) ‘are a chosen nation, the royal priesthood, the holy people, the people of his possession, in order that you should proclaim the deeds of him who called you from darkness to his marvelous light.’ (Compare Is. 61:6., Rev. 1:6., 5:10, 20:6) – and 2. the public preaching office (1 Cor. 12:29.: ‘Are all teachers?’, James 3:1: ‘Not everyone should be a teacher.’, Rom. 10:15.: ‘How shall they preach, if they have not been sent?’, Hebr. 5:4: ‘No takes the honor to himself, but rather he who is called by God, like Aaron’; which verses all speak of the public preaching office, which in the Augsburg Confession is discussed in Article XIV.) Apart from these two subjects there has not been a third since the time of the apostles through which God wants his word to be active. The spiritual priesthood has the duty to use the word mainly in the home and otherwise privately where someone asks concerning the reason for the hope that is in us or where perhaps the circumstances in addition require it. Emergencies excepted, the general call of Christians extends no further. Everything which goes beyond this and immediately when one discusses a teaching of the word for the congregation, the matter belongs to the public preaching office which is called public because it is an office, a conferred public service. (‘Ministerium’, in German ‘Dienst or Amt’, in English ‘ministry, service, or office’; In a letter to the council and church of the city of Prag Luther said: ‘office: the public service.’) The word ‘public’ here does not have the usual narrow usage since a pastor is also using his public office when he does private counseling of souls. According to the general priesthood no Christian has duty, call, or right to teach the word of God to the children of other people let alone the children of many people all together, regularly and at appointed times. That Christian who does this must have a call, right (Recht), and duty in addition. If he is to have the right and duty in addition he must expressly be given a call, and the office, the public service of the word ‘ whether it is the office in totality or only as a special branch of the public preaching office ‘ must be conferred to him. The teacher of Christian schools as such has such a call, the office. In this usage he administers a part of the public preaching office regardless of the fact that in his office he often has to administer the word before and unto the adults.

Witnesses

Luther: ‘For although we are all priests still not all of us can or should preach or teach and rule. Still out of the whole group some must be separated and chosen to whom such office is commended.’ (Explanation of the 110th Psalm, 1539.)

Luther: ‘Therefore we are all priests, as many as are Christians. Those whom we call priests however are servants chosen by us so that they should administer everything in our names. And the priesthood is nothing else than a service. Also Paul says in 1 Cor. 4:1: ‘Therefore let everyone consider us to be servants of Christ and house holders of God’s mysteries.’ (Babylonian Captivity in 1521)

Luther: ‘That the apostles first went into strange houses and preached was because they had the command and were called and sent for that they should preach in all places as Christ said. Mark 16:15.: ‘Go into all the world and preach the Gospel to all creatures.’ But afterwards no one has such a general apostolic call, rather each bishop or pastor has his particular parish or church, ... wherein no other person, no stranger, should presume to teach the people of his parish without his knowledge and will, whether at home or publicly. And no

one should listen to such a one in body or soul.’ (Explanation of the 82nd Psalm from 1530. V, 1060) Luther: ‘The holy orders and right monasteries instituted by God are these three: the priesthood, the institution of marriage, and the worldly government. All those, who are found within the pastor’s office or service of the word are in a holy, right, good, order and profession acceptable unto God, as those who preach, administer sacraments, those who govern the general funds, the sacristan and herald, or servants who serve such people etc. Such perform pure holy work before God. Also whoever is a father or mother ... and also a prince etc.’ (Great Confession).

Chemnitz: ‘All Christians are indeed priests, 1 Peter 2; Rev. 1. in order that they should bring God spiritual offerings. Each can and should teach the word of God in his house, Deut. 6; 1 Cor. 14. But not every Christian can take the public office of the word and the sacraments to himself. For not all are apostles, not all are teachers, 1 Cor. 12, but rather only those who are separated by God through a right call to this office. Acts 13, Jer. 23, Romans 10.’ (Exam. Concil. Trident.)

Balduin: ‘There is a great kinship between the church and school offices. Yes, the schools are also small churches, and many church teachers work also in the schools.’ (Balduin, tract. de. cas. consc., p. 1027)

Walther: ‘With the apostolate ... the Lord established only one office in the church, which includes in it all church offices and through which the assembly of God should be cared for in every way. The highest office is the preaching office, with which also all other offices are given. Every other office is therefore a part of this one or else a helping office, which stands at the side of the preaching office, whether that is the office of the elder who does not labor in word and doctrine (1 Tim. 5:17), or the office of ruling (Rom. 12:8), or the deacon’s office (office of service in the narrow sense), or whatever offices in the church that may be given to special people for administration. The offices of school teachers, who are to teach God’s Word in their schools, the trustee of alms, the sacristan, the cantors in the public worship services etc. are therefore all to be considered ecclesiastical holy offices, which care for a part of the one office of the church and stand by the side of the preaching office.’ (C.F.W. Walther, *The Voice of our Church in the Question of Church and Ministry*, 1852, p. 368.f.) According to the Saxon General Articles of 1580 the preachers must at least one day a week ‘hold an examination of the young boys in the catechism.’ Therefore it says later: ‘If in the outlying villages or otherwise there are too many people in a parish for the pastor to administer the examination in the catechism, they should commend it to the sacristan or church officer (but this should not happen before they are previously examined in earnest by the consistory and known to be capable of this work).’ (New enlarged and complete *Juris ecclesiastici Saxonici*, Dresden 1773, p. 22.) According to the Weimar Visitation Order of 1714 the first question to be asked of a school master is: ‘Whether the pastor has occasionally attended and observed when the school master instructed the adults with the information from the words of the catechism and the small Weimar Bible?’ (S. Loeschers *Unsch. Nachr.*, Jahr. 1715, p. 152.)

Thesis III

Since the preacher is entrusted by God with the public preaching office unto all the souls of his congregation, also unto those of the children, it is first and foremost his duty to care also for Christian schools.

A. To a pastor are entrusted all souls of his congregation

Proof from God’s Word

‘Take care of yourselves and the whole flock among whom the Holy Spirit has made you overseers. You are to shepherd the church of God which He bought with his own blood.’ (Acts 20:28). ‘Shepherd the flock of Christ which is commanded to you.’ (1 Pet. 5:2. ‘So says the Lord God: ‘Behold, I am against the shepherds, and I shall demand my sheep from their hands.’ (Ez. 34:10., Compare chapt 3:17’ 18; 33:8).

B. The public preaching office is also entrusted to the preacher unto the children of the congregation

Proof from God’s Word

This thesis follows necessarily from the previous theses. Further, just as certainly as it is proven from Matthew 28:19'20 that the children are to be baptized so certainly it is also proven by these verses that the preaching office is commended in order to teach them 'both of these follow because the children belong to 'the people.' Further in John 21:17 the Lord Christ does not only say to Peter: 'Shepherd my sheep!' but also 'Shepherd my lambs.'

Witnesses

Calov comments concerning the last verse: 'In John 21:17 in Peter's person all pastors are admonished to nourish also the small children or infants, as the lambs, with milk, and to care for the sheep as the more complete, as Ambrosius remarks.' (Calov, Bibl. illustr. ad Joh. 21:17.)

Luther makes it clear that it is a matter of the preaching office to bring the catechism to the young people when he writes:

'O, you bishops! What will you ever answer to Christ for having so shamefully neglected the people and never for a moment discharged your office? May all misfortune flee you! You command the Sacrament in one form and insist on your human laws, and yet at the same time you do not care in the least whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or nay part of the Word of God. Woe, woe, unto you forever! Therefore I entreat you all for God's sake, my dear sirs and brethren, who are pastors or preachers, to devote yourselves heartily to your office, to have pity on the people who are entrusted to you and to help us inculcate the Catechism upon the people and especially upon the young.' (Preface to the Small Catechism).

C. It is first and foremost the preacher's duty to care also for Christian schools

As certainly as Theses I and II are unquestionable so also this thesis follows from antecedents. That requires no further proof. Still here are a few Witnesses

Karholt: 'At times the praeceptors in the schools neglect instruction in matters of the faith and fathers and mothers are lazy in this regard and indeed have never properly laid the foundations of faith. When in this situation there are no special persons outside of the orderly preaching office assigned to the exercising of the catechism (as unfortunately happens especially today! on every side there is much need on account of this), upon whom does it lie if the simple Christians are not to remain in their ignorance, other than upon the preachers. To them especially are the souls entrusted. They are the ones who must give account for the congregation. And it will not help them if they should say that everyone should have done this with their own family. (Christ. Karholt's theologische, zur Befoerderung der Gottseligkeit ausgefertigte TractOetlein. Kiel 1684. p. 124.f.).

Carpzov: 'Care for the schools belongs to the rights of the bishop.' (Jurisprudencia consistorialis of Ben. Carpzov. I. fol. 89.)

Rudelbach: 'Instruction of the young in the church and school are assigned to the pastor the principle is correct.' (Rudelbachs Zeitschrift from 1850, p. 160.)

Thesis IV

Already in the first church instruction of the children in God's word was considered a matter of concern for the ministers of the church.

Belbelius: 'Schools were established in which either the bishops or others teach the children. Some traces of them are shown in the story of John who entrusted as bishop with the raising of a youngster.' (Bebelius, Antiquit. I. p. 49)

Belbelius: 'Already ... schools for them' (for the children of the first Christians) 'were made in which an elder, sometimes the bishop himself, would teach.' (Christliche Kirchengeschichte by Schroeckh. vol. III, p. 185).

Guericke: 'To the out of the ordinary and more temporary offices of the church belong: 1. that of the narrator or translator... 2. the office of the catechist, appointed for the private instruction of the catechumens (as

the name points out) and also (at the time previous to the normal institution of Christian schools) for the religious instruction of the Christian children (Eusebius, h. e. VI, 6.) However, this was usually not done by some special person chosen for it but rather by some spiritual leader (Doctor audientium) chosen from the clergy by the bishop, either a lector (see Cyprian, cp. 23.), or a deacon (compare Augustine, de catech. rudibus, c.1.), or even a presbyter, ... It was an exception when this was done by a qualified layman and this only occurred in places where use was made of exceptional scholarship, such as Alexandria. ... Eusebius says that Clement, as the catechist of Alexandria, also had Origen as one of his students. That also originally children were hardly entirely excluded from the original catechetical instruction of Origen agrees entirely with Eusebius (although it is not explicitly stated here), since Origen indeed later during his time as Alexandrian catechist divided his students into two classes and gave Herakles the first instruction in the elementary principles. (Guericke, Lehrbuch der Archaeologie, Leipzig, p. 84f.).

Thesis V

In the Lutheran church of the 16th century and following the Schoolmaster was therefore, insofar as he taught the children God's word and performed ecclesiastical functions and also administered a separated part of the public preaching office, considered as belonging to the so-called clergy

A. With explicit words

Rhote: 'Who are the people who are duty bound to help catechization? First the preachers in the churches are those who should diligently teach the catechism. The schoolmasters and schoolmistresses in the boys and girls schools are also preachers etc.' (Der kleine Catechismus des Mannes Gottes Dr. M. Lutheri, erklart M. Friedr. Rhoten, Superint. und Pf. zu Arnstadt,. Leipzig. 1599. 6, Cap. 2)

The sixth title of the first book of the Jurisprudencia consistorialis of Benjamin Carpzov has the heading: 'Concerning the Schoolmasters, sacristans, and other clergy.' (I. fol. 88.) The Supervising Consistory in Dresden in 1620 decided: 'Since you sent us the question of which persons were truly to be understood by the words church and school ministers, we can not hide from you that thereby are to understood the pastors, deacons, organists, sacristans, and other school servants as praeceptors, from the highest to the lowest. This is the answer we wish to give you. (Ebendasselbst, p. 91.)

The Supervising Consistory explained that they, the schoolmasters, belong to the spiritual estate.' (Ebendasselbst fol. 92 1634f.)

Naevius: 'Among the spiritual personnel belong the clerici omnis ordinis (clergy of every order), even school personnel, organists, sacristans, schoolmasters when they instruct the young.' (Jus clericorum by J. C. Naevio, Wittenberg 1708, p. 425.)

B. Since he may not be chosen or installed apart from the pastor's will he is not a house or private teacher

The reasons why no school teacher may be chosen and installed apart from the pastor's will is undoubtedly that without such agreement in the selection etc. an intrusion on the office of the pastor occurs. And so this condition gives witness that the school master administers a branch of the public preaching office and is to be considered as part of the so-called clergy.

Luther: 'No peace or unity can remain where a chaplain, schoolmaster, or other minister of the church knows that he may be in the office of the church without the knowledge and will of the pastor and thereby can boast and comfort himself that he was chosen by the city council. Since such action is seen all the time against the pastors, you should not admit or strengthen this example such that they accept or suffer a chaplain, schoolmaster, or other minister of the church without your previous knowledge and will.' (1536. X, 296.)

Carpzov: 'No school master may be put in place without the pastor's previous knowledge and agreement.' (Jurisprudencia consistorialis from Ben. Carpzov, fol. 92. f.)

Ernestine Church Order: ‘Since the pastor and the school master must work beside each other in the offices of the church and each pastor has to give orders and commands to the sextons, no one should be accepted to these positions or forcibly installed without the pastor’s agreement.’ (Johann Ernsts Krichenordnung. Weimar 1664, p. 508.)

According to the Holstein School Order no additional school master may be placed by the lords etc. if they have not been previously examined by the pastor. (Acta hist. eccles. Th. 64, S. 542)

C. Because he is placed under the oversight of the preacher.

This has always occurred in our church because it has rightly been recognized that the school teacher administers a branch office of the holy preaching office.

Witnesses

Electoral Saxony Church Order: ‘Since the schoolmasters who are established by the council are somewhat robbed of their living by house and private schools and not only this but in these schools false and impure doctrine can be introduced and planted in the children, the government of every place should with greatest diligence in no way allow these to be established but instead see that they are abolished. Further they should see to it that the children of the residents are ordered, commissioned and pure schools and that if someone acts contrary to this condemnation and begins to hold school he should come under civil punishment. But this does not deny or forbid some honorable citizens or nobels from keeping their children in their houses or keeping special instructors either in one or more cities for instruction as if in a special school. But this shall occur only if these instructors are willing and prepared to be subjected to the superintendents and pastors just like the instructors in the general particular schools of every place.’ (Kirchenordnung p. 279. Cod. Aug. 569. 570. Beyer in addictam ad Carpz. f. 7.)

According to the already cited Weimar Visitation Order from 1714 the fourth question to be asked of the school master was: ‘Whether the pastor weekly visited the school and gave the school master good instructions in difficult circumstances.’ (S. Loescher’s Unsch. Nachr., Jahrg. 1715, S. 152.)

D. Because in addition to his duty he has the same privileged right of seeking judgment as the pastor, namely, in the consistory.

We here in America in our Missouri Synod are already giving witness that the teachers are to be considered among the so-called clergy by our Synodical Constitution which requires them to be examined (to enter into office) and afterwards claims that with the pastors they are standing members of Synod. Even as we make such witness now our dear fathers witnessed unto the same thing when they placed them under the consistory as their court of justice. But the consistory only dealt with and currently deals with the ruling and circumstances of the church and her ministers.

Witnesses

Carpzov remarks: ‘When there is disagreement between the pastor and the government concerning placement of a schoolmaster this matter belongs to the judgment of the consistory because it is a church matter.’ (Jurisprudencia consistorialis by Ben. Carpzov. f. 94.)

‘The examination of the school master occurs through the consistory.’ (Ebendas. f. 96.)

‘The school masters share the same privilege as the pastors in that with their family they are to be judged only by the consistory in personal matters.’ (Ebendas. f. 605.ff)

‘On the ground of an opinion of the reformers from the year 1539, already in 1542 a consistory was first created which should act as the highest spiritual council and should administer judgment, discipline and jurisdiction over the church. ... To the consistory belongs the oversight, examination and ordination of the

preachers, the order of worship, the administration of greater church property, the school, the (disciplinary) jurisdiction over the preachers and school teachers' etc. (Conversations-Lexikon by Brockhaus, Leipzig 1852.)

E. Because he is placed by the side of the preacher to be a spiritual father also

Witnesses

Luther: 'The apostles, all pious preachers and also school masters are (in their own way) also our parents. For just as we have form of body from our parents through natural birth, so also these help to see that our hearts and consciences receive a right form in us.' (Luther on Gal. 4:19. VIII., 2509.f.)

Luther: 'Therefore pastors and school masters are the humble, yet daily, remaining,

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Luther: 'Therefore pastors and school masters are the humble, yet daily, remaining, eternal judges who without end anathematize, that is, defend against the devil and his raging. A council, as a greater judge, must either make old great rascals pious or kill them but can not generate any new person. A pastor and school master deal with small young rascals and are always generating new people unto being bishops and councils, where there is need. A council chops the great branches from the trees or tear the evil trees entirely out. But a pastor and school master plant and generate only young small trees and shrubs in the garden. Oh they have such a precious office and work and are the most noble gems of the church. They sustain the church. Therefore all lords should see to it that pastors and schools are sustained. For where we can not have the councils we still have the pastors and schools which although small are still eternal and useful councils. One can easily see how earnestly the ancient emperor meant to sustain parishes and schools when he gave generously to their foundations. For that there were serious schools is shown by the names: provost, dean, scholastic, cantor, canon, vicar, curator etc. But what became of it all? Dear Lord God! If only they still wanted to do something they could remain what they are, they could retain what they had, they would be princes and lords. They would again begin lecturers and compel the cathedral people, the vicars, and the choir to hear a lecture in the holy Scriptures every day, so that it would once again have some type of form of a school so that once again we might have pastors and bishops and help rule the church.' (Von Conciliis und Kirchen. XVI, S. 2767. f.)

Rhote: 'Under the name father and mother are included all those who rule others below them such as ... 6. The spiritual fathers, faithful teachers and preacher, school masters and mistresses. 7. After these lords and mistresses, the father and mother of the house.' (Der kl. Cat. etc., erklart durch M. Fr. Rhote usw., Leipzig 1599 6, Cap. 2).

Saxon School Order: 'Since the school master walks in the place of parents, they should have and show a fatherly heart towards the students.' (Schulordnung. The new complete Corpus Juris ecclesiastici Saxonici, Dresden 1773, p. 221.)

F. Because the pastor, in case there is no school master, is to take over the function of a school master in regard to instruction in the word of God.

Witnesses

Saxon School Order: 'Since in some villages there are so few boys that no Latin school can be established there ... in order that children of the working people are not neglected in their youth especially in prayer and the catechism and likewise in writing and reading ... and likewise that they might be better instructed

and raised in a Christian manner with singing of Psalms: it is our wish that wherever school is still not held by the sacristan or minister of the church that this be established.’ (Kirchenordnung of 1539. Ebendas. p. 181.)

Strassburg Church Order: ‘The pastor in the country must himself out of necessity instruct the youth and hold school with them.’ Fecht: ‘Wherever there is no school, either the pastor of the church or the house fathers must undertake this function (catechesis). And by all means the pastor of the church may not rest after he has established the schools, as is quite possible, but at least in the winter he himself or someone else must do the instruction. For if this were not to happen what kind of hearers would he have later in the adults?’ (Fechtii instructio pastoralis, 1722, ed. 2., p. 102.)

G. Because the schoolmaster is used in all ecclesiastical functions

Witnesses

Carpzov: ‘In general, under the name minister of the church (Kirchendiener) is included all those who serve in an office, even as those who help carry out instruction of the boys are called school ministers (Schuldiener). Why shouldn’t one also include the sacristan and the organist with these titles as those who serve public worship in the church. At times, in the villages the sacristans publicly read the scripture, instruct the boys, and are therefore included under both names of minister of church and minister of school (Kirchendiener und Schuldiener), as the church order reveals ‘of church and school ministers.’ How could it be said more clearly that the sacristans of the church carry out offices (Amtdienste) and therefore school teachers are to be included among the ministers of the church although Baldwin meant something else in his instruction for minister of the word. Yes indeed all of these carry the name clerics and are included under the lowest order of the clerics.’ (Jurisprudentia consistorialis by Ben. Carpzov, p. 91.) Concerning village sacristans it says: ‘They (and the pastors) must stand by one another and help one another in the administration of the offices of the church.’ (Ebendasselbst f. 93.)

Thesis VI

The separation of the Christian school office from the preaching office does not release the pastor from his accountability in regard to the Christian instruction and training of the young. Therefore the office of overseeing the school remains with him and the faithful administration of this function is his holy duty.

Although a great amount of work is taken off of the pastors of larger congregation through the appointment of their own school teachers yet they are not thereby relieved of all work in regard to the school especially not since next to the parents they have the greatest accountability for the salvation of the children as we said under

Thesis VII

God demands from them above all the blood of the children of their congregation when they are not rightly led unto the way of life. Or where is it written that they can so easily be free of their accountability of the children such that they can give someone else whom the congregation has elected the charge to faithfully carry out the pastors’ own office in regard to the children? Which worldly government would be pleased when one of its officers did not carry out his office or did not carry it out rightly but wanted to be free of blame because he conferred the office to someone else to administer it for him? And God, the Lord of all the earth, who does not want anyone to be lost and for that reason commanded the preachers concerning the souls of the children as well as the adults of his flock. Is he to be satisfied that the preacher wants to put all the blame upon his helper the school teacher in the circumstance that the office was not rightly carried out in regard to the children? No, never! Regarding the commission of a school teacher it always remains as Carpzov says in his oft quoted Jurisprudentia consistorialis, p. 873: ‘The care for instruction and the schools remains the duty of the ecclesiastical government no less than care for the church and the ecclesiastical offices and it is included in the bishop’s rights.’ So it is a certain truth that the pastor is accountable for the Christian instruction and training of

the young in his congregation even if he has a teacher (in addition to himself). Therefore it is undeniable that the office of overseeing the school must belong to him. Otherwise without such office and without diligent inspection over the school how can he be certain how his office is being carried out toward the children. How will he help and improve things where they are lacking? The more clearly a preacher of the word of God recognizes in general the immeasurable commission of his holy call ‘ indeed the more earnestly and faithfully he administers it for God’s glory and the eternal salvation of souls ‘ the more will he take it to heart to keep a pure conscience before God and earnestly be devoted to the inspection of the school. That which the prophet of these last times says concerning the office of bishop as the office of overseeing in general can be applied by the preacher to himself in regard to the conscientious inspection of the school.

Luther: ‘This ruling (Rom. 12:8) or leading is to be understood of all the general offices of Christendom not of the worldly leaders such as fathers and the princes. These terms refer to those who rule Christendom as in 1 Tim. 3:5: ‘How can he who does not rule his own household wisely rule the house of God?’ These are the people who are to oversee every office: that the teacher carries out his office and is not lazy, that the deacon rightly distributes the aid and is not lax. He is also to punish sinners and excommunicate them and henceforth to make certain that all offices are properly carried out. That should be the office of bishops. Therefore they are called bishops, i.e. overseers, and Antistites (as St. Paul calls them here), i.e. leaders and rulers. These should especially be attentive not towards themselves (which Christ forbids in Matthew 6:25) but towards the others so that it is an attentiveness of love and not of selfishness. For since such a one is to watch over everything and should manage and motivate everything, it all is up to him just as it is up to a horse driver to see that horse and wagon proceed. So he must not be lazy, sleepy or lax but alert and attentive otherwise every one else will be lazy and will not be alert. For wherever he is lax and lazy the other offices will certainly not be sharp. And everything will proceed just as when the horse driver sleeps in the wagon and lets horse and wagon go on its own. No good will come of it especially in such dangerous streets and paths which Christendom must tread among the devil who seeks to overthrow and destroy her every moment. (Kirchen-Post. XII, 455. f.)

Thesis VIII

To begin with the pastor as such should perform oversight over the school in so far as the teacher has an ecclesiastical office and has as the goal of his work the building of the church of Christ and Christendom.

Therefore, this oversight extends:

- a. Over the religious instruction, especially in the catechism and in biblical history.
- b. Over the application of true Christian discipline;
- c. Over reading, singing and in part writing in so far as this these work towards the building of the church of Christ and Christendom.
- d. Over all the instruction to make sure that nothing is introduced which is contrary to pure doctrine.

Luther: ‘The most important and common thing in a school should be the reading of Scripture. I would suggest that no one send their child to a place where the holy Scripture does not dominate.’ We are correct to point out this quote when we are discussing the most important thing in a Christian school and what the pastor as the inspector of the school is always to keep in mind. Through the scripture, his dear holy word, the magnificent Father speaks of his mercy for us poor sinners in order to save us. To preach this mercy is the pastor’s highest office. This office is also given to him in regard to the lambs of Christ. Therefore his highest goal as overseer of the school is to make sure that this word is diligently treated as the most important thing in the school. He is to make sure it is rightly used in catechism instruction, biblical history, explaining and memorizing of (bible) verses and hymns of the church, through reading of the holy Scriptures and finally in accordance with the duty of the school, through explanation of the Sunday pericopes and discussion of the sermons preached from them. It is especially important to see whether the law and Gospel are always rightly divided and that both in their right place are handled with so much clarity and certainty that in as much as it depends on the teacher a right recognition of sin and grace might be worked in the dear children. It is also

important to see whether proper prayer is being said to God since all blessings must be received from him. The pastor also has the office of overseeing the school in order to make sure that the teacher is diligently practicing proper Christian discipline. A pastor is to watch over all members of his congregation in order that they more and more lead a God-pleasing life and honor their Savior and his word. Likewise he must especially watch over the school teacher in order that no one, especially one of the small children, are given offense by the teacher whom so many eyes are watching. Further the pastor should not only carry out his overseeing office and watch with diligence in order to make sure that purity, order and peace are prevalent in the school (for without these there can be no blessed teaching and learning), but also to make sure that the children are accustomed to living according to what they have learned through God's word. He should especially make sure that the law with proper strictness is applied to the blatant sins of the children and that where necessary punishment also is applied with parental authority in order that a recognition of sins might be worked. He should make sure that in such discipline the teacher is free of all fleshly anger and is far from acting like a stock keeper but rather that he shows the children a fatherly heart moved with pity and that when the children are sorry for their actions he lifts them up again with the sweet gospel. And since in these last troubled times the devil indeed causes many children to fall especially through secret sins against the sixth commandment the pastor should indeed give notice to whether the teacher keeps a sharp eye out for those children who might be fall into these sins and whether he uses correct wisdom and patience to help them out of these sins. In regard to discipline these words also apply to him: The scripture, the word of God, should 'rule' in the school. Thirdly, the instruction in worldly matters fall under the inspection of the pastor only in so far as they have the goal of building Christ's church and the personal Christianity of the children. One such subject is reading, without which the Christian can not be properly enabled to let the word of God dwell richly with him (Col. 3:16), to search in the scriptures in which they have eternal life and which witness of Christ (John. 5:39) and so to test and judge according to the foundation of testing of the holy scriptures whether the doctrine preached to him is right (Acts 17:11). Further, singing is such a subject in so far as the child is enabled to join in the psalms and songs of praise and the dear hymns of the congregation of God (Eph. 5:19; Col. 3:16; James 5:13). And so it should be made certain that the children without pretense should be well trained in singing the most useful and most beautiful church melodies and especially all the church hymns which they have to learn by heart in school. Finally, the pastor in accordance with his office of caring for souls and as overseer of the school is to diligently watch that in no instruction and in no other manner anything is introduced which is contrary to the pure doctrine in order that nothing which was built through the proper instruction in God's word is destroyed. All the books, rules, covers of the writing tablets etc. are all to be included in this testing and nothing objectionable is to be tolerated. That the four points here introduced were always included in the inspection of the pastor on account of his office can be seen briefly through the following:

Witnesses

Luther: 'In that place where the school master fears God and teaches the youngsters to understand God's word and the right faith and to sing and administers proper Christian discipline, there the schools (as said before) are nothing but young eternal councils.' (Concerning Councils and the Churches, XVI, 2817) Luther: 'The ten established elders should have the right and command to call a school master for the young boys in the name of our common local congregation according to the advice and approval of our elected pastor and a preacher and others learned in the divine scriptures. In this way a pious, blameless, well trained man will be installed for fair and honorable Christian discipline and instruction of the youth as unto a very important office. This school master, in accordance with the funds of the order of our common office of caring for souls, which lies at hand in the supply of the common chest, should be required to keep himself unalterably to his discipline, teaching, life and ruling. ... Our pastor, preacher and the ten elders should continuously and faithfully oversee the office of the school and the ruling of the youngsters and therefore every Sunday they should give consideration to the necessary matters and take care of them with earnest seriousness. ... Likewise an honorable older blameless woman, who was chosen by the ten elders, should be supported out of our common chest ... in order to instruct the girls who are less than 12 years old in proper Christian discipline, honor and virtue and to

teach them to read and write German according to the content of the order of our office of caring for souls.’ (Luther’s Order of a common Chest for the Congregation in Leisnigk, 1523, X, 1167. f.)

Saxony School Order: ‘The school masters should also be obligated to teach the catechism and common songs in the church in the summer time and in the school room in the winter time to the other children of the villages who are not his school children. They should instruct them in these earnestly as is commended to them just as they are instructed also by the pastors.’ (Schulordnung. The Recently Increased and Complete Corpus Juris ecclesiastici Saxonici, Dresden, 1773, p. 253)

Thesis IX

The parts of instruction which are purely secular such as arithmetic, geography, grammar etc. do not in themselves belong to the subjects over which the pastor as such is to oversee.

Luther: ‘Although the schools in which the boys learn languages and arts are to be seen as a secular external thing still they are greatly needed.’ (Of Councils and Churches, XVI, 2817) Luther says here that languages and the arts are to be seen as a secular external thing. Why? Because they are not immediately connected with God’s word and the building of God’s kingdom. God has given the pastor as such no office to administer to the congregation in regard to these subjects. Therefore they can not belong to those things which belong to the inspection of the school by divine right or according to office. A Christian as such does everything that he does to the honor of God in Christ Jesus (1 Cor. 10:31), as all things are made holy to him through God’s Word and prayer (1 Tim. 4:5). But just as the eating and drinking, the waking and sleeping of a Christian, or the labor of a Christian hand worker, construction worker etc. are not subject to the oversight of the pastor likewise the teaching of the school master in worldly matters are not subject to his inspection in order that it should be brought into relation to God and his word. However generally the parents of the dear children will not want to leave the teacher without oversight even in regard to such worldly matters of teaching. Then in most circumstances where the pastor himself has the needed knowledge to judge the effectiveness of the teacher in these matters (as in some congregations he is the only one who is able to judge), it is best that he also be entrusted with oversight in these matters when he still has a great amount of his time and care to spend on the school. But the principle is to be held fast that here a commission of the parents etc. is necessary.

Thesis X

The pastor in his role as school inspector is to do everything in his ability to promote the building of the kingdom of God and to avoid everything that might hinder it.

In regard to how often the pastor should inspect the school or schools of his congregation and how he should conduct himself, no other rule can be laid down except that which says: ‘Cursed is he who lazily does the work of the Lord.’ (Jer. 48:10). The more the school teacher needs the character, knowledge and competence of the pastor in order that his school might in every respect be and remain as it should, the more often the visitations should take place. The faithful and competent teacher needs not fear that he will be somehow shamed through such an earnest visitation of the pastor. Whereas if the pastor visits the school too rarely he gives himself in the eyes of the teacher and congregation the bad and shameful image of despising the school as an unimportant matter. The law of the state churches of older and more recent times require the pastor to visit every school in his congregation with varying frequency depending on the different lands or circumstances. Some require that he visit them once a month; others that he visit them twice a month; still others require weekly visits; and still others require three visits a week. The pastor will want to be more tolerant with a school that is new to him or with a new teacher until he can make a correct and complete judgment concerning the teacher and his work. Afterwards he will in some circumstances find reason and opportunity enough to prove himself a faithful eager servant of the Lord in this part of his office also through encouragement and advice, warning and admonition. On the other hand he should certainly avoid everything which might disturb the instruction (of the children) and reduce the reputation of the teacher with the parents or

children such that his blessed effectiveness might be hindered. If the teacher expresses himself or conducts himself in an unskillful manner he is not to be reprimanded or spoken against in the presence of the children. Whatever needs to be said to him can be said privately with friendly seriousness and avoidance of all criticism of unimportant things. No particular method should be forced on the teacher but rather one should be satisfied if the goal itself is closer to being reached. The pastor who dishonors his school teacher dishonors his own office. Let him give consideration also in respect to the teacher those words which we so often bring forth in respect to the congregation: 'Not as those who lord it over the people, but rather as examples of the flock.' (1 Pet. 5:3. Compare Matt. 20:25). A pastor's conceit never gets rid of a school master's possible arrogance. Here something entirely different must be used.

Witnesses

Ernestine Church Order: 'The pastor himself should in cases of necessity give useful instruction not only to the school master but also to the children unto better understanding of the catechism.' (Ernestine Orders, Gotha 1720. p. 108).

Fecht: 'Since the schools are the 'nurseries' (places of planting) of the church it follows that a lack of schools produces an irreplaceable loss. Therefore the pastor of the church must most diligently make sure that those schools found in the places where he serves are entrusted to skillful teachers. However if the villages are not in such a state as to be able to support a school teacher he should at least try to find honorable members of the congregation who can instruct the young during the winter. He can allure them to this work through some reward from the church's money though it be a small one. For without the help of the schools the divine knowledge and godliness can in no way be planted. Therefore at times many pastors who could not get a school teacher being moved in their conscience have themselves taken up this labor, which is so necessary and salutary, in the winter. But wherever schools are established the visitation of the schools by the pastor is entirely necessary. It is necessary in part in order that the school master might be encouraged unto untiring diligence, in part that it might be shown him the manner and way that instruction is to be faithfully and fruitfully carried out, in part that especially the need for instruction in the catechism would be fulfilled, and finally in part that young themselves might be urged on to make greater progress. The pastor must not let himself shrink away from disgust of difficult work. He should frequently spend hours among the children in the school. And he must not simply attend to instruction of the teacher but must himself lay hand to the work and praise the industrious and scold the lazy. In this manner he lays a strong foundation for the later catechetical instruction held in the church. In addition he must daily be concerned to awaken those parents who care little about their children even if they should grow up like animals without any knowledge of God. He must continuously tell them of the accounting which they will some day have to give to God and the divine wrath which will come over their entire household if they here neglect their duty and on the other hand the blessing if they raise their children in the fear of the Lord and especially if they are sent to school. Indeed at first glance this part of the pastor's office seems to be quite unimportant but this much is certain that from this one part above all one may distinguish between a true pastor of the church and a hireling, between a pastor in title only and a true pastor. For how can anyone who does not care for the ground have any real concern for the tree. (Instructio pastoral. Ed. 2. 1722. p. 199. ff.) Bernhardus: 'May the prelates who always want to terrorize and rarely help those given to them hear this: Beware you judges of the earth. Know that you are to be mothers to the subjects and not lords. Strive to be loved rather than feared. And when it is necessary to be strict, this is to be fatherly and not tyrannical. Show yourselves to be as mothers through tender caring, as fathers through earnest discipline. Why do you make your yoke heavy upon those whose load you should rather be carrying!' (Stimme unserer Kirche usw., p. 428.)

Walther: 'So says the Lord to His disciples: 'You know, that worldly princes lord it over them and the rulers have power. It should not be so among you.' (Matt. 20:25f.). 'You should not be called Rabbi for One is your Master, Christ; You however should all be brothers.' (Matt. 23:8). Further the Lord confessed before Pilate: 'My kingdom is not of this world. If my kingdom were of this world my servants would fight for it.' (John 18:36). From this we see that the church of Jesus Christ is not a kingdom of those who command and those who obey. Rather it is a great holy brotherhood in which none rule or exercise authority (over others).

This necessary equality among Christians is in no way altered by the necessary obedience which is given to the preachers when these make known the word of Christ. For in obeying the preachers the Christians are not obeying men but rather Christ Himself. But certainly the equality among Christians would be destroyed and the church would be changed into a worldly state if a preacher demanded obedience when he was making known to the Christian people not the word of Christ, who is the Lord and Head of the preacher and all other Christians, but rather only that which he thought was good and proper on account of his own insight and experience. Therefore whenever things indifferent are dealt with in the church, those things which are neither commanded or forbidden in God's Word, the preacher can never demand unquestioning obedience for that which simply appears best to him. Rather the entire congregation, ... is to decide that which is to be accepted and that which is to be rejected. However according to his office as teacher, overseer, and watchman the preacher is to guide the discussion over such matters, to instruct the congregation to be careful that in the acceptance of audiaphora and in the establishment of ecclesiastical orders ... nothing harmful is established. Therefore the holy apostles too wrote: 'I admonish the elders who are among you, ... : Shepherd the flock of Christ which is commanded to you and be watchful, not against your will, but rather willingly, not for shameful gains but rather from the heart, not to lord it over the people, but rather be examples of for the flock.' (1 Pet. 5:1'3). 'I do not say this that I might command you in something, rather since others are so industrious, I seek also your love, whether it is of the right type.' ... Zeller: 'An office as important as the school office should rightly be under the oversight of those who care for the earthy and eternal good of the church. For indeed the future church depends on the schools. But this precious duty of oversight is seen by many who oversee schools, especially those who are no friends of schools, as a difficult, unacceptable burden. They lay it aside then whenever they can. This lack of participation, this rare visitation by the overseers of the school works to the disadvantage of the enthusiasm of the school teacher and the children, which so easily falls off, and increases the perplexity and helplessness of the teacher or his mistakes. Other overseers of the school come only in order that they may leave and say that they had been to the school. Their visitation involves nothing which improves teaching, nothing which inspires or encourages the school. They do not leave behind a blessing or even a prodding either through word or through pleading. Others in order to show their rank of office or from lack of precious love and wisdom make the blunder in their visitation in the presence of the children to reprove the teacher for all kinds of things or even to bitterly rebuke him. ' Still others are silent even in the face of all misdeeds, they 'see through the fingers', they ignore the problems, or they let the damage eat away out of a fear of men, a desire to please men or a love of peace etc.'. (Zellers Lehren der Erfahrung, I, p. 76 f.)

Thesis XI

The Christian teacher is to give every effort to make the pastor's office as overseer of the school, which is often difficult, easy. And if the pastor should perhaps act unjustly toward him he should:

- a: be careful that no bitter root takes hold in his heart against the pastor;*
- b: summon him and in a friendly manner point the matter out to him;*
- c: If this does not bear fruit and the continuous injustice of the pastor essentially impairs the ability of the teacher to work then he may seek justice with the ecclesiastical authorities while avoiding making parties within the congregation;*
- d: If the injustice merely concerns the person of the teacher he should bear it as from a brother just as his pastor and other Christians must indeed bear enough from him also.*

The pastor's office of overseeing the school is without doubt difficult. That in recent times not only the importance but also the difficulty of correct oversight of the school has been recognized at least in part is shown among other things by the fact that in many German universities (such as Leipzig, Tuebingen and Jena) a special professorship of pedagogy and catechetics has been established. Further the young theologians have been admonished by the consistories not to neglect hearing lectures on the subjects of education and instruction as well as on school matters. Even without this office of oversight, especially in a larger congregation, the pastor does not lack work or a constant, often pressing, anxiety of love. Even less may he lay claim to a

leisurely life if he wants to faithfully administer his office in regard to the school spending time and energy and having to give account to God. According to his flesh he might very well want to be entirely relieved of these things. Should not the Christian school teacher fear such sin as to make the pastor's office of inspection still harder yet through all kinds of stubbornness and reluctance. The humble Christian teacher who does not put trust in his own ability can only wish for a true oversight because it gives him help and support. The God-pleasing, faithful, industrious teacher has nothing to fear from such oversight. In fact he can only make gains for himself and his work. He knows that the oversight desired and ordered by God 'as indeed everyone who has an office must submit himself to such ' does not tear him down but rather lifts him up. And when he makes clear to his pastor that he feels this way about the matter he thereby changes a burden into a desire. Indeed the more faithful the pastor is in his office of overseeing the school the more his teacher holds him to be worthy of honor and is earnest to prove before God and men that he has taken to heart the word of St. Paul in 1 Thess. 5:12f: 'We beseech you, dear brothers, that you recognize those who work among you and lead you in the Lord and admonish you. Esteem them highly on account of their work and be at peace with them.'

Witnesses

Luther: "Again, the teacher and prophet should be obedient to the ruler and follow him and also submit themselves to him so that in every Christian work and office they may servants of one another. Therefore in this epistle St. Paul teaches that no one should think himself the best and elevate himself before the others and consider more of himself than is proper but rather should allow that an office and gift might be more noble than the others but still each should thereby serve and be subject to the others. And so the office of ruling is the least and still all the others are subject to it yet it serves all the others with its care and oversight. Again, prophecy is the highest, and still it follows the ruler." (Church Postil, Epist.-Thl. 1525. XII, 457)

Zeller: "The nearest and first set over a school teacher is the pastor of a congregation. The Christian school teacher should look upon his pastor as an instrument (Werkzeug) which God has placed over him and should honor his pastor as such. However, he should also honor him as his overseer to whom God has entrusted the oversight of the entire congregation and also the school as an institution for the training of upcoming posterity. He is answerable to God for this work. The school teacher should seek to make this oversight as easy as possible for his pastor. He should contribute all he can toward the end that the pastor can carry out his office of oversight with joy and not with sighs and that he should remain well informed of the true conditions of the school and the progress of the instruction and training that occurs in it. Only a lack of concealing and hiding, a lack of boasting and showing off, and also a lack of unnecessary trouble brings no unneeded vexation to a man who as pastor already has enough trouble and work. The school teacher should not lay on the shoulders of his pastor that which he alone can and may do, care for and attend to. But he also should not ever rely so much upon the prestige of his pastor that he should lose his own among the children which once lost can not be restored to him even by the pastor. He should not threaten his children with the pastor as sometimes a weak mother threatens her children with their father. But indeed he should often encourage the children that they can give great joy to their dear pastor by doing this or that. Let him speak of the pastor with his children as a father speaks to his children of their grandfather. For when the school teacher is a father to his school children and the pastor is a grandfather then everything is well. When such is the case the Christian school teacher can be in a childlike relationship to his pastor and honor him as his father. Otherwise, both the pastor and the school teacher are fellow laborers in one vineyard. Neither should therefore obstinately hinder the work of the other. Each should give aid to the other in advice and deed such that souls are prepared for the work of the office. Only no jealousy! No jealous belittling! No secret working against one another! And no love of self! Let each build only upon the right foundation! ... In this is the school teacher is the subordinate fellow laborer of his pastor. Therefore let him come before his pastor with respect and show obedience to him in all things which are not contrary to conscience and the word of God. And with this respectful obedience may he give a blessed example so that his children also might become respectful and obedient to him." (Zellers Teaching of Experience, I, 23, p. 174 ff.)

But what about when the Pastor becomes a tyrant over the teacher in the use of his office as overseer, continuously makes him feel that he is a subordinate, does nothing but find fault, and desires that in all things the teacher should comply with his whims? Or what if in only a few particular circumstances, which perhaps occur again and again, the pastor commits injustices against the school teacher? Since the pastor, even if he were the most faithful and unselfish Christian, still has his old Adam, he will never operate entirely without it. Likewise, the school teacher according to his old Adam may suspect injustices and impure motives on the part of his pastor when such in truth are non-existent. In such circumstances how should a Christian teacher conduct himself? The answer has already been given above. Anger and hate are condemned in all men (Matt. 5:22; 1 John 3:15), so also in the teacher. The unfathomable love of God in Christ which is so certain toward us poor sinners should move every Christian to love his most bitter enemies (Matt. 5:44; Luke 6:27). So also the Christian teacher should love his pastor even if he were his enemy, which indeed is rare, and which hopefully never happens in our midst. Only wicked fruit can come out of a wicked root. If bitterness, anger, and hate is tolerated in the heart, the Holy Spirit must yield and soul and salvation be lost. This dread of one another is doubly shameful as it is doubly sinful when it establishes itself against one whom is to be honored as a spiritual father according to the fourth commandment. A teacher vainly takes up God's testament into his mouth, whose heart is no longer right towards his pastor and who still despises discipline and rejects God's word (Ps. 50:16). Therefore it is important to watch (for this) and to pray.

That being said, however, does not mean that the Christian school teacher should simply be silent or just let everything take its course in the face of supposed or real injustices against him by his pastor. On account of love towards his pastor and in many circumstances for the sake of his own future blessed activity in office, it is the teacher's holy duty according to Matt. 18:15 in all modesty to earnestly remonstrate with his pastor. In most circumstances not only a right understanding will be obtained but also a more sincere and blessed relationship will be established than was there before.

If such an understanding can not be reached the teacher is not only free but also duty bound to seek his right before the leaders of the church as soon as he fears that his effectiveness in office may be essentially put in danger by the continued sinfulness of his pastor. His conscience will motivate the conscientious teacher to act in this way. While the thoughtless and unconscientious teacher will simply try to find support within the congregation not realizing that he thereby causes disruption and unspeakable misery in the congregation of God, something he will not be able to answer for in all eternity. It is also certainly a greater blessing of a congregation belonging to a right minded Synod when the dear children of the church don't merely have to gain experience from strained relations between a pastor and teacher but instead the matter can be corrected.

In many circumstances the injustice may not lead to the destruction of the teacher's activity in office and merely concern him personally. Now rarely will a pastor have a school teacher to whom he has nothing to suggest. Just as little may a teacher wish to have an angel for a pastor or to not be touched personally by a weak relationship between pastor and teacher on account of it being such a mutually close relationship. Let each bear the other's burden (Ga. 6:2). To those whom God loves, all things should work for the best (Rom. 8:20). And so our dear Lord and God will ultimately develop only pure blessing for us out of that which we must bear for our neighbor. Therefore let the teacher comfort himself. Let him consider ever again, yes, let him consider above all else that along with his pastor he performs one office - and what an office - that office of the word for the salvation of poor sinners. In this way it will not be too difficult for him to joyfully bear that which must be borne.

Witnesses

Apology: "And dissension arises when the people" (and also the school teacher) "too quickly censure and criticize the walk and life of bishops or preachers, or despise the teachers because of certain less serious faults; for then both another kind of doctrine and other teachers are sought after. On the other hand, perfection, i.e., the integrity of the Church, is preserved, when the strong bear with the weak, when the people" (and the school teacher) "have patience also with their preachers, when the bishops and preachers know how to exercise forbearance to the people, according to circumstances, with respect to all kinds of weaknesses and faults." (Apology III, 112ff.)

Luther: “In short, whatever concerns our persons we should and will suffer, but whatever is grace, especially this office which has and gives pure grace we want honored by everyone who wants to be a Christian.”

The greatest part of the witnesses included in this lecture were gathered and in certain cases translated by our dear Professor Walther and on my request they were given to me by him.

Note: It is a poor remnant of such decisions of our dear fathers when among other things it says in today’s Wuerttemberg school laws, Art. 24ff: -The children, which receive private instruction, are regularly to be brought to periodical public examination in the public school.’ Likewise in many other lands of Germany.

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