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### Pastoral Supervision of Lutheran Elementary Schools

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PASTORAL SUPERVISION OF  
LUTHERAN ELEMENTARY SCHOOLS

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

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by  
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## CHAPTER I

### INTRODUCTION

#### Statement of the Problem

The purpose of this study is to state the responsibility of the pastors of the Lutheran Church--Missouri Synod in regard to the supervision of the elementary schools operated by their congregations.

#### Importance of the Study

The supervision of education in a Lutheran parish is a unique process. For this reason, it is important that both congregation and pastor recognize their responsibilities in this regard.

A congregation should not be disposed to adopt forms of supervision which may well be applicable to secular institutions and foist them upon this unique institution called the parish. Principles of supervision are to be drawn from the Holy Scriptures and not from the philosophies of men.<sup>1</sup>

The position of the pastor with regard to the supervision of the elementary school often has been misunder-

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<sup>1</sup>Martin L. Koehneke, "The Administrators of Parish Education," Concordia Theological Monthly, XXIII (March, 1952), p. 193.

stood. Much confusion has arisen because of these misunderstandings. It is important, therefore, that the pastor and congregation ask themselves two basic questions in order to settle this confusion: (a) Is the pastor, or is he not, the supervisor of the educational agencies of the local parish?; (b) If he is, then what is the line of authority which must be maintained in the local parish?

Very often the answers to these questions have only increased the confusion rather than resolved it. Some pastors have championed their position to such an extent that they have been called "boss," "engineer," or some other such dubious title.<sup>2</sup> Assuming the opposite extreme, the members of the parish, and very often the teachers of the parochial school, have resented such an attitude on the part of their pastor and have sought complete independence from such tyranny.

One must not assume that strife is inevitable in the operation of elementary schools owned and operated by congregations of the Lutheran Church--Missouri Synod. Doubtless, there are innumerable congregations in which harmony and peace prevail. Numerous pastors experience little difficulty with their fellow laborers in the operation of the elementary school. However, those pastors who have experienced discord will be the first to admit that even one

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<sup>2</sup>J. E. Herrmann, The Chief Steward (St. Louis: Concordia Publishing House, 1951), p. 38.

case of disharmony in a parish is not to be tolerated, for only the devil is delighted in such cases.

### Clarification of Terms

#### Lutheran elementary school defined

In order to avoid any distasteful situations between the pastor and his flock, it is important that the position of the pastor be well defined and well executed. This thesis seeks to clarify the position of the pastor as supervisor of the educational agencies with the hope that in the future all confusion in this regard may be avoided.

The Lutheran elementary school is a primary or grammar school which is organized, owned, operated, and maintained by a local Lutheran congregation for the purpose of instructing children in the elementary school subjects, teaching them the word of God, and leading them according to the Lutheran interpretations of Christian principles. These parochial schools of the Lutheran Church are also known as Christian day schools, Lutheran elementary schools, or Lutheran parochial schools.<sup>3</sup>

The Lutheran elementary school is not the only educa-

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<sup>3</sup>G. L. Bentrup, "The Administration and Supervisory Policies and Practices of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States with Regard to Parochial Education," unpublished Master's Thesis, University of Texas, Austin, 1947, p. 5.

tional agency within the framework of the congregation. Other agencies are the Saturday school, the various Bible classes, and the released-time school.<sup>4</sup> However, the term "school" as used in this thesis refers directly to the parochial school. This school is operated daily, Monday through Friday, teaches the common elementary school subjects, and is owned and operated by the individual congregation. Such schools are not divinely ordained, but they have been established by the members of the congregations in order to do a more thorough job of bringing up their children "in the nurture and admonition of the Lord."<sup>5</sup>

### Supervision

The purpose of supervision of the elementary school is to make the organizational machinery of that school to function smoothly. It is important, therefore, that the methods and procedures of supervision be understood clearly by the administrative and teaching personnel of the school.

The modern concept of supervision does not carry with it the idea of inspection, but rather a cooperative, democratic undertaking in which the supervisor has and expresses his confidence in the other personnel. Intelligent

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<sup>4</sup>E. L. Lueker, editor, "Parish Education," Lutheran Cyclopedia (St. Louis: Concordia Publishing House, 1954), pp. 783ff.

<sup>5</sup>1 Tim. 3:15.

supervision requires that the supervisor understand the purpose of the organization, that he know how to attain the goals by the proper practices, and that he be able to plan and organize, train and instruct, observe and analyze, persuade, convince and command. The following summary outline of supervision as presented by Burton and Brueckner is well stated:

Supervision will respect personality and individual differences between personalities, will seek to provide opportunities for the best expression of each unique personality.

Supervision will provide full opportunity for the cooperative formulation of policies and plans, will welcome and utilize free expression and contributions from all.

Supervision will stimulate initiative, self-reliance, and individual responsibility on the part of all persons in the discharge of their duties.

Supervision will be based upon the assumption that educational workers are capable of growth. It will accept idiosyncrasies, reluctance to cooperate and antagonism as human characteristics, just as it accepts reasonableness, cooperation and energetic activity. The former are challenges; the latter assets.

Supervision will substitute leadership for authority. Authority will be recognized as the authority of the situation and of the facts within the situation. Personal authority, if necessary, will be derived from group planning.<sup>6</sup>

#### Personnel Involved

A number of people are directly charged with the ad-

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<sup>6</sup>W. H. Burton and Leo J. Brueckner, Supervision A Social Process (3rd edition; New York: Appleton-Century-Crofts, Inc., 1955), p. 85.



ministration and supervision of the parish elementary school. These include the pastor, the teachers of the various classes, the principal, and the local school board. The congregation must clearly define the responsibilities of each of these offices, so as to insure the proper administration and supervision of its elementary school.

The pastor

The call issued to pastors of Lutheran congregations is an act of God, especially that of God the Holy Ghost, by which He, through the means of grace, earnestly offers, invites and endeavors to move and to lead such men to work for the extension of His Kingdom on Earth. A congregation possesses the power to call by the command of God. Therefore, when a congregation exercises this power in calling a pastor, the pastor is said to have a divine call.<sup>7</sup>

The pastor of the congregation is charged with the care of the soul of each and every member of the congregation. He is to preach God's Word to them, minister to their necessities, and be in charge of or oversee all phases of parish life. The pastor is directly responsible to God for the souls of His people. Therefore, the pastor is the key person in the parish program. Chapter Three will describe the responsibilities of the pastor in great-

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<sup>7</sup>Bentrup, op. cit., p. 6.

er detail.<sup>8</sup>

The teacher

The teacher in the Lutheran elementary school also receives a call from the congregation. He should not only be well schooled and trained in the art of teaching the secular elementary school subjects, but he must have a thorough knowledge of, confess as true, and be able to expound the Scriptures according to orthodox Lutheran beliefs. Bentrup quotes the Synodical Handbook when he states:

A teacher of a Lutheran parish school who has been duly called by a congregation for full-time service in the Church is an assistant to the pastor and, therefore, holds an auxiliary office to the holy ministry.<sup>9</sup>

The teachers of the Missouri Synod Lutheran parochial schools are classified into three groups.<sup>10</sup> The first group is composed of regularly called teachers. These are always men. The second group consists of the women teachers, employed under an annual contract. They seldom receive a permanent call from a congregation. The third group comprises the reserve or substitute teachers. These may be pastors and teachers who are temporarily out of office, or students from the normal schools or seminaries

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<sup>8</sup>Infra, p. 18.

<sup>9</sup>Bentrup, op. cit., p. 42.

<sup>10</sup>Bentrup, op. cit., pp. 55-56.

who desire practical teaching experience before completing their studies.

The regularly called teacher has no authority to preach, distribute the sacraments, bury the dead, or perform any other official ministerial functions. His ministry is usually limited to the teaching of the Word to children. The Diploma of Vocation very clearly outlines the duties and responsibilities as follows:

We authorize and obligate our teacher-elect to instruct the children entrusted to him in the Word of God as contained in the canonical writings of the Old and New Testaments, and professed in the confessional writings of the Lutheran Church, diligently and faithfully, basing such instruction on the Small Catechism of Dr. Martin Luther;

to teach them thoroughly also the common elementary school branches from the Christian point of view;

to maintain Christian discipline in the school, serve the congregation as an example by his Christian conduct, earnestly endeavor to live in brotherly unity with his pastor and such other teachers as may at any time be in the service of the congregation, submit to the supervision of the pastor, and by the grace of God do everything within the limits of his calling that is possible for him to do toward the upbuilding of the school and for the general advancement of the kingdom of Christ;

according as the circumstances of the congregation may require, to perform the office of organist, director of the choir, leader in young people's work, secretary of the congregation, or reader in the divine services, as specified in the letter accompanying this document.<sup>11</sup>

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<sup>11</sup>Wm. A. Kramer, editor, General Course of Study for Lutheran Elementary Schools, published under the auspices of the Board for Parish Education, Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1943), p. 273.

### The principal

As the elementary schools within the congregations of Synod outgrew the one-room system, there arose the necessity of obtaining more teachers. As more teachers were needed, the teacher of the upper grades was made chairman of the faculty. He acquired the title of principal. His duties are those of the other teachers plus the coordination of the entire school program. The principal is charged with the responsibility of administering the affairs of the school with regard to methods, text-book procurement, passing and promotion of the pupils, and in general to administer the physical needs of the school.

In many congregations today the responsibilities of supervision are delegated to the principal of the school instead of to the pastor of the congregation. The main obstacle here lies in the fact that the principal usually teaches full time making it impossible for him to carry out the function of the supervisory office.<sup>12</sup>

### The board of education

The Missouri Synod has repeatedly urged the congregations to elect or appoint this board for the betterment of

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<sup>12</sup>Theo. R. Von Fange, "Supervision in the Lutheran Elementary Schools of the Missouri Synod," unpublished Master's Thesis, University of Nebraska, Lincoln, 1948, p. 60.

their school, and for the better promotion of the entire program of Christian education in the local congregation. The chosen board makes the policies for the school, visits the classrooms occasionally, and reports the findings to the congregational voter's assembly. Von Fange observes the following as typical functions of the board of Christian education within the local parish:

To bring to the attention of the trustees of the congregation the various needs of the school as to grounds, buildings, alterations, repairs and equipment.

To provide the needed supplies and act as custodians for school property.

To safeguard the health and safety of the children.

To bring the school to the favorable attention of the entire congregation for the school.

To keep themselves informed as to the progress of the school through reports from the teachers and through school visits.

To counsel with the pastor and the teachers in matters of policy and practice so that they may have the benefit of the laymen's point of view.

To report regularly to the congregation on school matters.

In general, to assume the lay leadership in congregational activities in the interest of the school.<sup>13</sup>

#### Scope of the Study

The concept of traditional supervision was authoritarian and coercive. This concept has given way to a demo-

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<sup>13</sup>Ibid., p. 11.

ocratic institution that achieves its ends through cooperation and participation of all concerned. On the basis of this modern concept of supervision, this thesis will endeavor to state clearly the duty and the responsibility of Lutheran pastors in regard to the supervision of the elementary schools operated by their congregations.

In the light of his divine call, the pastor of a Lutheran congregation is responsible for the spiritual growth of all of the members of the congregation, including the children. To this apply the words found in Acts 20:28:

Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

Pastors are divinely appointed spiritual leaders of the whole flock. It is the privilege and responsibility of the pastor to proclaim the whole counsel of God to His people. He is also to lead them to a practical and full-orbed experience of a Christian way of life.

To carry to fulfillment this divine office a pastor must be God's man, a man whose life has been taken over by God and sanctified for His use.<sup>2</sup> As an undershepherd of the flock entrusted the pastor must love his entire flock. He must deal kindly with them and he must be the chief shepherd of his congregation. In other words, a pastor who preaches must be preaches.

<sup>2</sup>W. B. Herrmann, *The Chief Shepherd* (St. Louis: Concordia Publishing House, 1921), p. 19.

## CHAPTER II

### THE PASTOR'S POSITION AS SUPERVISOR

#### A Position Determined by his Call

By virtue of his divine call, the pastor of a Lutheran congregation is responsible for the spiritual growth of all of the members of the congregation, including the children. To him apply the words found in Acts 20:28:

Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God, which He hath purchased with His own blood.

Pastors are divinely appointed spiritual leaders of the whole flock. It is the privilege and responsibility of the pastor to proclaim the whole counsel of God to his people. He is also to lead them to a practical and fuller experience of a Christian way of life.

In order to fulfill this divine office a pastor must be God's man, a man whose life has been taken over by God and sanctified for His use.<sup>1</sup> As an undershepherd of the Good Shepherd the pastor must love his entire flock. He must deal kindly with them and he must become the chief steward of his congregation. In other words, a pastor must practice what he preaches.

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<sup>1</sup>J. E. Herrmann, The Chief Steward (St. Louis: Concordia Publishing House, 1951), p. 19.

The call into the ministry of the Lutheran Church does not per se make a minister a leader; it merely places him into a position to exercise leadership. This leadership is also to be practiced in the parochial school. Ordinarily, a Lutheran pastor does not hold this position as supervisor of the school because of his academic proficiency as a supervisor. But due to his position as pastor, he must assume the responsibility as overseer of the entire flock, including the children. In order to prepare the pastor for the role of educational leader and supervisor of the parochial school, special required courses in Lutheran educational administration and supervision are presented at the theological seminaries of the Lutheran Church--Missouri Synod.<sup>2</sup>

The pastor needs to be mindful of the modern concept of supervision.<sup>3</sup> At no time dare he demand obedience from his flock in purely external matters nor may he dictatorially assert himself over the teachers in matters delegated to them.

It is impossible for one individual, either pastor or teacher, to know the solution of each problem as it arises. It is, therefore, necessary for the pastor to

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<sup>2</sup>G. L. Bentrup, "The Administration and Supervisory Policies and Practices of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States with regard to Parochial Education," unpublished Master's Thesis, The University of Texas, Austin, 1947, p. 39.

<sup>3</sup>Supra, p. 5.



recognize the efforts of his fellow-workers, those men and women who have been singled out by the Lord to devote their entire lives to the sharing of the task of the church. In his relationships to these helpers, the pastor will pray for certain administrative gifts and seek the Holy Spirit's discipline to achieve them.<sup>4</sup> This is true supervision for Lutheran pastors, the mutual sharing of responsibility for greater efficiency in doing the work of the Lord.

#### The Implications of the Doctrine of the Royal Priesthood

The effective functioning of a Christian parish and day school depends far more than many pastors realize upon a deeper realization and a more extensive and vigorous application of the doctrine of the spiritual priesthood of all believers. Peter speaks of this Christian position very plainly in his first epistle:

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (purchased) people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.<sup>5</sup>

Peter speaks of every Christian as a priest. In the Church there is to be no hierarchy, for Jesus said in Matt. 23:8, "One is your Master, even Christ, and ye are all brethren." Indeed, God wants His sheep to be led by

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<sup>4</sup>Martin L. Koehneke, "The Administrators of Parish Education," Concordia Theological Monthly, XXIII (March, 1952), p. 198.

<sup>5</sup>1 Pet. 2:9.

competent undershepherds, but nowhere does God give the "clergy" exclusive rights.<sup>6</sup> The priestly service of the kingdom is no exclusive prerogative of a priestly caste. It is laid upon all who follow Christ. They need no intermediary, for all things are theirs.<sup>7</sup>

The term "priest" is a functional term, a word that implies duties and activities which are the natural outgrowth of having fellowship with God in Christ. This priesthood of all believers embraces all of life, home relationships, vocational labors, business activities, social as well as church life. For the spiritual priests, that is for every Christian, there should be no dividing line between the sacred and the secular. His entire life should be a witness to Christ, for he is a priest of the King.

This doctrine has some very important educational implications. If the royal priests are to be active witnesses, they must be given the opportunity to witness also in their local parish. There is no denying that there are ministers who hesitate to urge the full exercise of the practical aspects of the priesthood of all believers, because this might result either in misunderstandings or

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<sup>6</sup>O. E. Feucht, "Motivating the Worker," Enlisting and Training Kingdom Workers (St. Louis: Concordia Publishing House, 1953), p. 24.

<sup>7</sup>2 Cor. 3:21-23.

lead to conflicts with the pastoral office.<sup>8</sup>

The pastor who understands the rights, duties, and privileges of the priests which he serves will readily admit that in the local parish there is no line of authority, but rather a line of responsibility. Instead of thinking that the function of the ministry clashes with the functions of the universal priesthood, the pastor will show love toward and have confidence in all of his members. Delegation of responsibility to others will become common procedure, for the pastor knows that his fellow priests are eager to serve the Lord.

Pastors would profit to an immeasurable degree if they would remember that they are not priests before others, but that they are only ministering persons among a priestly people. If the implications of the doctrine of the royal priesthood are applied properly by the pastor, he will not merely view his parish as a field to be plowed or worked but as a force to be used for the furtherance of the Gospel message.<sup>9</sup>

The pastor's correct application of the doctrine of the royal priesthood is vital for the growth of the entire parish and the success of the supervisory endeavors of the Lutheran elementary school. H. P. Studtmann states it quite precisely as follows:

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<sup>8</sup>Herrmann, op. cit., p. 48.

<sup>9</sup>Feucht, op. cit., p. 24.

They (the pastors) are exceeding their authority when they legislate, prescribe, dictate, impose innovations, customs, regulations, which are plainly the affair of the voting assembly or even of the various organizations in the congregation. The congregation remains the court of last resort. . . . He must never lord it over his congregation.<sup>10</sup>

<sup>10</sup>H. P. Studtmann, "Authority in the Church with Special Reference to the Call," Proceedings of the Texas District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States (St. Louis: Concordia Publishing House, 1945), p. 30.

- The General Council of Study for Lutheran Elementary Schools defines the supervisory duties of the pastor as follows:
1. To promote the school publicly and privately and to look after the attendance of the children of the congregation as well as of mission children.
  2. In behalf of the congregation to supervise the school work and the maintenance of Christian discipline.
  3. To assure himself that all secular instruction is subordinated to and permeated by the eternal truth of God's Word.
  4. To assist and advise with the teachers in all matters pertaining to the welfare of the school.

Wm. W. Von Fange, "Supervision in the Lutheran Elementary Schools of the Missouri Synod," unpublished Master's Thesis, University of Nebraska, Lincoln, 1943, p. 31.

## CHAPTER III

### PASTORAL DUTIES OF SUPERVISION

Inasmuch as the pastor by virtue of his call is made responsible for the spiritual care of all members of the congregation, including the children, he is especially charged with specific duties relative to the parochial school.<sup>1</sup> These duties are basic to the position of the pastor as supervisor, for the pastor must discharge these duties in addition to and in conjunction with his regular ministerial functions.

The General Course of Study for Lutheran Elementary Schools outlines the supervisory duties of the pastor as follows:

1. To promote the school publicly and privately and to look after the attendance of the children of the congregation as well as of mission children.
2. In behalf of the congregation to supervise the school work and the maintenance of Christian discipline.
3. To assure himself that all secular instruction is subordinated to and permeated by the eternal truth of God's Word.
4. To assist and advise with the teachers in all matters pertaining to the welfare of the school

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<sup>1</sup>Theo. R. Von Fange, "Supervision in the Lutheran Elementary Schools of the Missouri Synod," unpublished Master's Thesis, University of Nebraska, Lincoln, 1948, p. 51.

and the attainment of its objectives.<sup>2</sup>

In performing these duties the pastor would do well to heed the words of M. L. Koehneke, who summarizes all these duties of supervision with Biblical penetration when he says that "All things whatsoever ye would that men should do to you, do ye even do to them. To be briefer, do everything as unto Christ."<sup>3</sup>

#### Promotion of the School

A Lutheran pastor should be convinced of the value of operating a parochial school within his congregation. Before he can lead his people to this conviction, the pastor must clearly understand the purposes and objectives of such a school and he must be determined to carry out these objectives on a local basis. Once the pastor is dedicated to the establishment and operation of the school he can educate the members of the congregation through his sermons, his Bible classes, and by his topic studies in the various congregational meetings.

The pastor, as the spiritual leader of the flock of God, must be a man who understands the divine directives

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<sup>2</sup>Wm. Kramer, editor, General Course of Study for Lutheran Elementary Schools, published under the auspices of the Board for Parish Education, Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1943), p. 315.

<sup>3</sup>M. L. Koehneke, "The Administrators of Parish Education," Concordia Theological Monthly, XXIII (March, 1952), p. 195.

concerning the Christian education of the people entrusted to his care. He will recognize that Christian education is not an optional task, but mandatory; spanning the entire Christian life and not fragmentary. Koehnke states this attitude of the pastor toward Christian education very concisely when he says,

Christian education is not child-centered or people-centered; it is Christ-centered. Christ is its heart, motive, and pattern. Its objective is to help God's people to become more and more like Jesus in all phases of their total development: that they think more like Christ, act more like Christ, speak more like Christ, have emotions that are Christlike; in short, that they "grow up into Christ in all things."<sup>4</sup>

Promotion of the school does not only concern clarification of objectives; promotion includes placing the school before the eyes of the community in such a way that the school becomes a missionary endeavor. The school is a means of education. It is also a facet of public relations. The school is not to become exclusively a missionary device. However, without missionary interest, the school can not fulfill its objectives. As the General Course of Study clearly states, the pastor is to promote the school "publicly and privately."<sup>5</sup>

A mission-minded leader will also find that his congregation will develop a concern for the non-members of the community. As members witness to their neighbors by their

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<sup>4</sup>Ibid., p. 197.

<sup>5</sup>Kramer, op. cit., p. 315.

lives, by their conversation, or through the operation of the Christian day school, the royal priesthood of all believers is coming into activity and Christ is clearly placed before the eyes of the community. Until the congregational program of Christian education has reached each member of the parish, and through these members the entire community, the pastor's duty of promotion of the Christian day school is not fulfilled.

#### Supervision of School Activities and Curriculum

In the Lutheran school, supervision carries with it the added responsibility of nurturing, building up, guarding, and guiding the faith of each individual child. Since the future of each child is important, the pastor, as supervisor, has the added duty of overseeing the general activities of the school. Specifically, he is "to assure himself that all secular instruction is subordinated to and permeated by the eternal truth of God's Word."<sup>6</sup>

This duty is in line with the primary objectives of the Lutheran parochial school which are at all times endeavoring to inculcate Christian doctrine and Lutheran principles of life and their integration with the entire curriculum of the elementary school. Without God's Word, the parochial school is nothing more than a secular agency operated and supported by a congregation.

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<sup>6</sup> Ibid.



How the pastor proceeds in carrying out this supervisory duty will be treated in the following chapter.<sup>7</sup> For the present, the supervision of the curriculum must be recognized as one of the duties of pastoral supervision of Lutheran elementary schools. The pastor is not to sit by idly and relinquish all the supervisory activities of the school to the principal or the faculty. As overseer of the entire flock, the pastor is to be vitally concerned with the spiritual growth of the individual sheep entrusted to his care. At no time is the pastor to display a feeling of indifference or a lack of concern for the cares of the school.

The Lutheran school attempts to provide for both the temporal and eternal welfare of the child by means of an integrated Christian education in a single school environment, which is substituted for the combination of the public school and the part-time agencies of religious instruction.<sup>8</sup> Yet, the school day is not a religious hour plus secular instruction, where religion is taught one hour a day and the common school subjects the rest of the day in utter disregard of religion. Rather, the religious principles and precepts permeate the entire social relationships

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<sup>7</sup>Infra, p. 27.

<sup>8</sup>L. Bentrup, "The Administration and Supervisory Policies and Practices of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States with regard to Parochial Education," unpublished Master's Thesis, The University of Texas, Austin, 1947, p. 31.

and all of the instruction for the full school day. Primary emphasis is placed on what the child is to be, that is, his habits, attitudes, beliefs, and basic skills, and only secondary emphasis on what he needs to know, that is, intellectual content and training.<sup>9</sup>

In this duty of curriculum supervision, the pastor is not to assume that he alone must establish a curriculum for all age levels. His concern is not only with the "how" of permeating the curriculum with Christian truths. Rather, his concern is with the fact that this integration is accomplished, and that the truth of God's Word is applied to the secular subjects on all levels. The pastor can not dictate what courses will be taught on each grade level. He has had no training for such a task. Nor is it the pastor's duty to determine the length and content of each hour of the school day. These affairs are the concern of the faculty which has been trained in the mechanics of these details.

Nevertheless, this does not imply that the pastor remains silent concerning curriculum matters. At all times the pastor remains the shepherd of his flock, overseeing the affairs of his congregation.<sup>10</sup> As problems concerning curriculum arise, the principal and teachers should realize the supervisory duty of the pastor and ask his ad-

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<sup>9</sup> Ibid.

<sup>10</sup> Supra, p. 12.

vice. These problems will be discussed presently,<sup>11</sup> with the hope that they may be avoided in the future.

#### Assisting the Teachers in School Matters

Pastoral supervision of the elementary school in the parish includes also the establishment of the proper relationship between the pastor and the other personnel. The pastor is not just another member of the staff. He is pastor also of the staff and, as such, he is to be of assistance to them. "The pastor is to assist and to advise with the teachers in all matters pertaining to the welfare of the school and the attainment of its objectives."<sup>12</sup>

In order to fulfill this third supervisory duty, the pastor must establish the proper rapport between the staff which works with him and himself as their supervisor. The attitude of the pastor must display the fact that he is concerned about the welfare of the school and the growth of all concerned, including the personnel. Chapter four will explain some of the procedures which help to establish this rapport.<sup>13</sup>

The duty of the pastor to assist the teachers also includes the pastor's concern for the educational growth of the faculty. Many congregations of the Missouri Synod

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<sup>11</sup>Infra, p. 42.

<sup>12</sup>Kramer, op. cit., p. 315.

<sup>13</sup>Infra, p. 27.

practice some type of in-service training program for their teachers. This program may involve an allocation in the budget for purchase of professional books or journals, the granting of permission to attend summer school sessions and remuneration for the same, or a number of other means whereby the teacher is enabled to follow some field of specific interest.<sup>14</sup> Such an in-service training program adds to the stability of the faculty, increases the knowledge of the teacher and, in turn, that of the pupils, and has a stimulating effect upon the attitude of the individual teacher.

It is the pastor's responsibility to encourage his congregation to establish such a program for the teachers. Teachers, like all professional personnel, must keep alert to current trends and methods in order to maintain their professional status. The pastor shows this desire to help his teachers grow professionally, the pastor-teacher relationship will be strengthened and the scholastic rating of the school will be raised.

Von Fange summarizes the duty of the pastor in assisting the teacher in school matters when he states:

The authoritarian and coercive concepts of supervision must be eliminated, and supervision thought of as a cooperative, democratic undertaking in which the supervisor has and expresses confidence in the teachers. The teachers have a right to look to the supervisor for expert advice on a great variety of matter. In addition, the supervisor must be a con-

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<sup>14</sup>Von Fange, op. cit., p. 64.

stant stimulation to every teacher in that parish school. The teachers and supervisor should be alert in discovering better and more efficient means of dealing with their problems. They should be filled with a desire to render the highest service possible in the promotion of Christian education. This will require, in many cases, a reorganization of the whole concept and problem of supervision.<sup>15</sup>

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<sup>15</sup> Ibid.

## CHAPTER IV

### SUPERVISORY PROCEDURES FOR LUTHERAN PASTORS

The pastor of a Lutheran parish must be fully aware of his supervisory duties with regard to the parochial school. However, he cannot merely acknowledge the duties. He must eagerly endeavor to practice them. In order to practice and fulfill the pastoral supervision of the Lutheran elementary school, a pastor must observe and follow some basic supervisory procedures.

#### The Democratic Approach

The supervisor of any activity, whether it be within the work of the church or in the everyday working world, is immediately conscious of human relationships. The supervisor deals with people, endeavoring to get a job completed in an orderly and expedient manner. The job will not be completed if the workers find no joy or satisfaction in their work. Good motivation, according to O. E. Feucht, is

Crucial for inducing the potential workers to yield of their time and talents, for leading those now serving from a perfunctory to a really joyous performance.<sup>1</sup>

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<sup>1</sup>O. E. Feucht, "Motivating the Worker," Enlisting and Training Kingdom Workers (St. Louis: Concordia Publishing House, 1953), p. 14.

The pastor, as supervisor, must foster this motivation in those with whom he works. The members of the congregational staff, the principal, the teachers, and the congregational board of education must be encouraged in their labors in Christ. The pastor, as leader and overseer, is in a position to supply the necessary motivation and develop the will to serve.

Basic to the development of the personnel involved is the fact of person-to-person relationships. The personnel are priests in their own right by faith in Jesus Christ. For this reason, the pastor cannot dictate policy changes at random. The pastor is overseer of the entire flock and is charged with the supervision and administration of the policies which the congregation makes as a unit. In all of his supervisory activities, the pastor will seek to trace clearly the line of responsibility that exists among the royal priests and not try to foist a line of authority upon these priests.

In school supervision, the pastor will practice the democratic approach.<sup>2</sup> Using this approach, the pastor recognizes the rights, privileges, and duties of all people connected with the operation of the school. The pastor is eager to have the people fulfill their responsibilities but he seeks to develop their skills as royal priests.

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<sup>2</sup>Ordway Tead, Democratic Administration (New York: Associated Press, c.1945), p. 60.

On the basis of this democratic approach, Koehneke lists, in column-fashion, the following basic practices of pastoral administration:<sup>3</sup>

THE CHRISTIAN PASTOR  
WILL NOT

1. Construe his office as the final source of authority and wisdom in matters indifferent; he will not feel that he bears within his person all the answers to the educational problems of the parish; but
2. Shun the experiences of others in the parish, but
3. Feel that his fingers must be in the whole educational pie, but
4. Enslave himself with routine details and neglect his task of shepherding the whole flock of God, but
5. Be jealous of someone else's ideas or initiative, nor will he resent a constructive suggestion as a personal criticism, but
6. Make decisions that should have been made by the group involved, unless helpless to help himself in this decision; but

THE CHRISTIAN PASTOR  
WILL

1. Realize the potential power and wisdom in the talents of his immediate co-workers and recognize that in some matters he may be too close to the forest to see the trees.
2. Use these abilities and experiences for growth and power.
3. Look upon the work as a mutual endeavor, to be shared by all.
4. Be creative in his leadership and be ready to give divine direction to principles and philosophy of the work.
5. Be quick to recognize and praise such initiative, and will give credit publicly where credit is due, knowing it is better to give than to receive also praise.
6. Refer matters that pertain to the group for group consideration, knowing that co-operative group decisions bring group action.

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<sup>3</sup>M. L. Koehneke, "The Administrators of Parish Education," Concordia Theological Monthly, XXIII (March, 1952), pp. 198ff.



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| 7. Adopt a paternalistic attitude toward the group, receiving suggestions with a maddening indulgent smile which says: "I know best;" but | 7. Maintain his position in the group as pastor, friend, counsellor, on personal and professional matters, realizing that what at first may seem stupid, may be an electrifying idea. |
| 8. Expect hero worship, have a greed for publicity, and take the credit privately and publicly for congregational progress; but           | 8. Seek the glory of Christ, the welfare of others, and push others into the foreground.  |
| 9. Refuse opportunities for leadership to others, dictate policies to others, and perform many of them himself, but                       | 9. Share responsibilities of leadership wherever possible, and give a feeling of security and trust in doing so.  |
| 10. Forget that he is a frail, dying, sinful man, whose power lies not in his person, but in the Christ, whom he represents; but          | 10. Pray daily and earnestly for the grace of humility, the souls of God's people, and for the gift of wisdom to do His work faithfully and grace-fully.                              |

From the aforementioned table, it is evident that the pastor must examine his practice of the democratic approach. In many cases, he may find that he has become autocratic and followed the practices listed under the "will not" column. The pastor very definitely has a responsible position as supervisor of congregational activity.

This democratic approach is to pervade all of the person-to-person relationships in the school administration; those between pastor and principal, pastor and teacher, pastor and school board, principal and teacher, principal and school board, and teacher and school board. No one member of this staff is to elevate himself to a position higher

than that of the other personnel. All members of the staff must know their duties, responsibilities and privileges, and must be eager to fulfill the same. In a truly Christian parish, there can not exist any strained human relationships, and this is particularly true between the members of the professional staff. To such a group apply the words of St. Paul to the Romans: "Let us walk honestly, as in the day . . . not in strife and envying."<sup>4</sup>

#### Handling and Solving Supervisory Problems

H. W. Heinrich, in his book "Formula for Supervision," states that the most vital, most difficult, and continual phase of active supervision is the handling and solving of supervisory problems.<sup>5</sup> This is also true of the supervisory practices in Lutheran elementary schools.

The pastor, as supervisor of the Christian day school, must be directly concerned with this phase of active supervision. As he works with the teachers and supervises the school activities and curriculum, the pastor must be ready and able to handle and to solve the problems that may arise. Ideally speaking, the pastor should seek to prevent the problems before they arise by utilizing the democratic approach.

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<sup>4</sup>Rom. 13:13.

<sup>5</sup>H. W. Heinrich, Formula for Supervision (New London, Conn.: National Foremen's Institute, Inc., 1949), p. 19.

However, the pastor is not always able to avoid the problems. When they arise he must be able to identify the problem, find and verify the probable reason for its existence, select a remedy and then apply that remedy in order to effect the correct solution of the problem.<sup>6</sup>

There are a number of methods which a pastor may utilize in order to handle and solve the problems that arise in the parochial school. The pastor may use the direct approach in which he personally goes into the schoolroom and visits the individual classes. Another approach is for the pastor to meet regularly with the faculty members, both professionally and socially, in order to appreciate their problems and to be of service to them in solving the same. Perhaps, the pastor will consult the school records, charts or graphs in order to determine the progress of the students and the capabilities of the teacher. Whether the pastor observes the school directly or indirectly is a matter of personal choice. But without some form of observation, the pastor is not fulfilling his duties as supervisor of the congregation's elementary school.

#### Classroom visitation

Before a pastor embarks upon this practice of visiting the classrooms of his parochial school, he must be certain that he has the proper objectives for such a visit

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<sup>6</sup>Ibid., p. 21.

clearly outlined. The purpose of the visit is not to spy on the teacher in order to find fault. This would accomplish no good and would cause strife between pastor and teacher. Rather, the pastor is to visit the classroom in order to learn how well the students are progressing in Christian growth.

A clash of personalities frequently results when the purpose of the visit is not well defined. Instead of the supervision being centered upon the child, and how he or she may be helped, the visit in the classroom by the pastor becomes a mere teacher rating. For this reason, as Von Fange reports, some pastors are trying to get away from classroom visits as much as possible.<sup>7</sup>

Briefly stated, the purpose of such a classroom visit is three-fold: (a) To encourage both teacher and pupils; (b) To show interest in the school program; (c) To advise where such advice is requested or necessary.<sup>8</sup> A visit made with an intention to violate any of these three purposes will be void of any helpful value.

In most cases, the pastor uses the unannounced visit.<sup>9</sup> In this method, the pastor appears in the classroom on any day of the week unannounced. As the pastor steps into the

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<sup>7</sup>Theo. R. Von Fange, "Supervision in the Lutheran Elementary Schools of the Missouri Synod," unpublished Master's Thesis, University of Nebraska, Lincoln, 1948, p. 23.

<sup>8</sup>Supra, p. 24.

<sup>9</sup>Von Fange, op. cit., p. 53.

classroom, the actual value of classroom visitation begins. The teacher is not expecting the visit and, therefore, the pastor can observe an actual teaching situation. Teachers often resent this type of visit, claiming that as soon as the pastor sets foot into the room they become nervous and upset.<sup>10</sup> However, if the pastor properly prepares the teachers concerning the value of such visits, explaining why this method has been chosen, and assures the teacher that he is concerned as supervisor of the school and not as an investigator of individual classes, the nervousness can be remedied. The teacher will understand that the pastor is interested, eager to encourage, and is ready to advise in matters pertaining to the school.

While in the room, the pastor must remember his purpose for being there. He is merely observing. Under no conditions is the pastor to volunteer suggestions unless asked to do so. When supervisors take notes while visiting the classroom, a disturbing element enters the general atmosphere of the classroom and the lesson may well be a failure. Von Fange correctly states:

This fear (on the part of the teacher) may be overcome in many instances by a mutual understanding of the purpose for which the notes are taken and that the notes are of a positive nature, dealing with materials, pupil reaction, group behavior and other matters instead of teacher rating.<sup>11</sup>

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<sup>10</sup>Loc. cit.

<sup>11</sup>Loc. cit.

The length of the visit may vary with the age level of the pupils, the subject being treated, or the schedule of the pastor. In the average Lutheran congregation, the pastor usually limits his visit to 10 to 15 minutes.<sup>12</sup> This is sufficient time in which to show interest and give encouragement. Any serious problems will be brought to light. These problems may now be classified and remedied.

Von Fange, in a study of supervision in Lutheran elementary schools, sent questionnaires to ninety pastors of congregations maintaining schools. He reported that when visits are made to the classroom, they should be followed, preferably that day, by a conference in which the teacher and supervisor may analyze and evaluate plans and procedures, select materials, clear up uncertainties, and provide for further growth.<sup>13</sup> Problems pertaining to individual children can be discussed, possibilities for child development can be planned, and an attempt made to meet individual needs as far as humanly possible. The teacher's personal problems, which may cause conditions in the school to be as they are, can also be discussed. These personal conferences will be discussed at greater length later in this chapter.<sup>14</sup>

The practice of classroom visitation is but one way in

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<sup>12</sup> Ibid., p. 32.

<sup>13</sup> Ibid., p. 52.

<sup>14</sup> Infra, p. 42.

which the supervisor fulfills his duties. Although very useful, the pastor must remember that visiting the classroom, taking notes, and conferring privately with the teacher is not the sum total of supervisory procedure.

#### Various testing devices

Intelligent supervision requires a complete and accurate picture of current school practices and a means of remedying existing difficulties. In order to gain this total picture, various tests may be given to the pupils. These may prove of great value if the limitations of such tests are clearly understood.<sup>15</sup> Von Fange reports that comparatively wide use is made of standardized achievement tests and intelligence tests.<sup>16</sup> Most pastors reported that such means aid supervision and are of either great or some value.

Such tests may be used as an index of student achievement in various areas of learning. Perhaps, some definite curriculum weaknesses will be brought to light by such tests. The tests may even point out some specific area of learning which has been overlooked completely. As in the case of classroom visitations, these testing devices are not to be used as the only method of locating weaknesses and of handling and solving supervisory problems. Testing devices are rather a part of the whole process whereby the

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<sup>15</sup>Von Fange, op. cit., p. 54.

<sup>16</sup>Loc. cit.

pastor may fulfill his supervisory duties as stated in the previous chapter. The pastor must utilize this means in conjunction with other procedures, in order to complete his supervisory duties efficiently.

#### Meetings and conferences

Von Fange reports that some pastors are trying to get away from classroom visits and testing devices. They are substituting monthly meetings of the school board and frequent meetings of the faculty or individual conferences.

One sincere pastor wrote:

We are trying to get away from visits as much as possible. Instead of visits we have monthly meetings of our school board, attendance at these being obligatory for all teachers. Besides, and this is of paramount importance to us, we have monthly and quite a few special meetings of teachers and pastor. At these meetings problems in discipline, methods of effective teaching, texts, and other matters are discussed. We try to do this cooperatively.<sup>17</sup>

All pastors, who take their supervisory office seriously, will realize the value of such meetings and conferences. At the monthly school board meeting, the weekly faculty meeting or the occasional personal conference between pastor and teacher, the personnel may speak frankly concerning their mutual problems. In such a way, the objectives and purposes of the school will be more easily met. As Von Fange rightly concludes in his study of supervisory policies: "The crux of the whole problem of supervision is

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<sup>17</sup>Ibid., p. 31.



human relationships." Again:

The manner in which board meetings and the conferences with supervisor and teacher are conducted will determine whether or not a happy, harmonious atmosphere will be found in the school.<sup>18</sup>

The school board meeting

As stated in Chapter One, the school board of the congregation is elected by the local congregation in order to carry out the educational activities of the congregation.<sup>19</sup> The duties of the board are outlined by the congregation to whom it is directly responsible. The size of the congregation determines to some extent the size of this board. This is also affected by the size of the faculty, particularly if all teachers, rather than just the principal, are considered members of the board. Generally, the pastor and teachers are advisory members, as distinguished from the voting members of the school board.<sup>20</sup>

At the monthly meetings of the school board, many problems of the elementary school may be aired, handled, and solved. School boards that hold only one or two meetings per year do not have much of a program, nor can they

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<sup>18</sup>Ibid., p. 54.

<sup>19</sup>Supra, p. 10.

<sup>20</sup>G. L. Bentrup, "The Administration and Supervisory Policies and Practices of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States with Regard to Parochial Education," unpublished Master's Thesis, University of Texas, Austin, 1947, p. 37.

exercise effective supervision. A. L. Miller suggests that such a congregational school board meet at least bi-monthly when he says:

While monthly meetings have been suggested as desirable for the most effective program of board meetings, it must be conceded that boards that are meeting regularly, and at least bi-monthly, are taking seriously their responsibilities for educational supervision.<sup>21</sup>

A conscientious congregation will endeavor to place the most qualified laymen available on this school board. The members of the board should be chosen for ability, understanding of school problems, and a willingness to learn with and from the teachers. The members must be concerned with the religious instruction of the children of the parish. The obligation of the board is to administer the policies of the congregation in regard to Christian education. The board meetings should not primarily be concerned with the number of desks to be purchased, the amount of paint needed, nor merely with the physical upkeep of the property. The meetings are to enable them to fulfill their duties as outlined in Chapter One.<sup>22</sup> Bentrup quotes the "Reports and Memorials" of the Synodical Centennial Convention which stated:

The promotion and supervision of Christian education

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<sup>21</sup>A. L. Miller, "Educational Administration and Supervision of the Lutheran Schools of the Missouri Synod," Lutheran Education Association, Eighth Yearbook, 1951, p. 259.

<sup>22</sup>Supra, p. 10.

in the local congregation can best be handled by a special Board of Christian Education. We recommend that every congregation be urged to elect such a board.<sup>23</sup>

The pastor is an advisory member of the school board. As such he attends the meetings, showing interest, concern, and a willingness to help administer the activities of the board. When problems arise, the pastor as supervisor is to advise the members of the board. Although the pastor does not vote as a member of the board, it often happens that his very presence at the meeting will influence the decisions of the board. The pastor must not abuse this honor. Rather, he must endeavor to utilize the democratic approach to all problems, referring all group matters to group decision.

The school board, or board of Christian training as it is sometimes called, is one meeting which enables the pastor to exercise his supervisory control over the Lutheran elementary school of his congregation.

#### The faculty meeting

Effective supervision demands group thinking and group action. Such group thinking and action can grow out of the weekly faculty meeting, where the teachers face their common problems and cooperatively arrive at acceptable solutions. A. L. Miller suggests that such meetings

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<sup>23</sup>Bentrup, op. cit., p. 38.

are successful when "the teachers recognize a need, are able to help plan the meetings, and are able to have an active part in them."<sup>24</sup>

If the pastor is to carry out his supervisory duties toward the school, it is clear that he should frequently be present at the faculty meetings. Perhaps, he will not be able to attend all of them but if a pastor absents himself entirely from the meetings, he will have difficulty maintaining proper relationships with the teachers and a proper understanding of the activities of the school.<sup>25</sup>

At these faculty meetings, the pastor is able to supervise the general activities of the school and, in particular, the planning of the curriculum. All of the participants of this meeting are professionally trained for the work of the church. For this reason, they must recognize their mutual tasks and responsibilities. All discussions will be conducted on a professional level and no one person will foist his ideas upon the group. Koehneke states, "The work of this group is a group effort and must be shared by all."<sup>26</sup>

Here again, a burden is placed upon the pastor to recognize his unique position as supervisor and yet a member of the group. Christian attitudes must permeate his con-

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<sup>24</sup>Miller, op. cit., p. 255.

<sup>25</sup>Ibid., p. 257.

<sup>26</sup>Koehneke, op. cit., p. 198.

tacts with his fellow servants. When love and friendship prevail from the first contact between the members of the staff, all of the members will form a closely knit group which grows together as they mutually serve their Lord.

The private conference

There is a third type of meeting which enables the pastor to practice his supervisory duties in regard to the Lutheran elementary school. This third meeting is the personal conference between the pastor as supervisor and the individual teacher of the parochial school. These conferences take place on both a professional and a social level.

Professionally, a teacher may experience a personal problem which is directly effecting his work in the school. In regard to such a case, Von Fange states:

At times the teacher's personal problems, which may cause conditions in the school to be as they are, can be discussed, thus bringing the release that comes by getting it off the chest.<sup>27</sup>

The pastor is spiritual counsellor also of the professional staff. As such, the staff should feel free to discuss their problems with the pastor, knowing that he desires their welfare. Through candid discussion, the difficulty may be surmounted and the relationship between pastor and teacher strengthened. The problem of pastor-teacher relationships has two sides. A. L. Miller summarizes both sides quite well when he says:

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<sup>27</sup>Von Fange, op. cit., p. 52.

If the teacher recognizes that the pastor is approaching the school situation in a friendly, helpful way, it may be assumed that he will welcome the pastor's visits and will solicit his reactions and suggestions. If, on the other hand, the teacher is made to feel that supervision by the pastor implies an inferior status for the teacher, it may be assumed that he will be prejudiced against the pastor and any suggestions he may make.<sup>28</sup>

In some congregations, this "prejudice," which Miller refers to, has grown into full-blown strife. In such cases, the pastor has sought to increase the number of these private conferences. Once this prejudice has begun, however, it is difficult to overcome. When the pastor has to appear to be on the defensive with his own staff members, the time has come for some very serious rethinking of the problem of pastoral supervision of the Lutheran elementary school.

Recently, greater stress has been placed on the social meeting between pastor and teacher. If this method of establishing rapport between pastor and teacher is utilized early in their relationship, it can prove very helpful in forming a solid and lasting friendship. If, on the other hand, this method is used as a last resort, as a means of trying to patch up some former disagreements, it will accomplish little. An evening spent together, purely on a social basis, can do much to strengthen pastor-teacher relationships.

It goes without saying that, in order to promote the best interests of the school, it is essential that the pas-

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<sup>28</sup> Miller, op. cit., p. 249.

tor and the teacher have mutual respect for each other. Their entire relationship must be one of cordial understanding, mutual respect, and whole-hearted cooperation. When continual friction exists, when the pastor and teacher are continually at loggerheads, they set a bad example to the entire flock, give offense to the congregation, especially the children, and the work of the school is hampered. There need be no difficulty in the pastor-teacher relationship if both parties will remember their calling in Christ. If both pastor and teacher exercise the Christian virtue of brotherly love, mingled with a generous measure of tact and common sense, there will be no difficulty.<sup>29</sup>

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<sup>29</sup>E. J. Rudnick, Christian Day Schools in Our Congregations (St. Louis: Concordia Publishing House, 1928), p. 43.

## CHAPTER V

### SUMMARY

The Lutheran parish school is not a God-ordained agency but it constitutes the best possible medium whereby the two divinely commissioned institutions, the home and the Church, may conveniently and effectively join in executing their God-given duties toward the children. The purpose of the Lutheran parish school is to coordinate and to integrate the otherwise incomplete education with spiritual values and ideals. The Lutheran parish school aims at complete development of each child entrusted to its care.

There is general disagreement concerning the implications of the term "supervision." Many variations are practiced including the "laissez-faire," the "coercive," the "authoritarian," and the "democratic approach." The cooperative, or democratic procedure, gives the best opportunities for practical application of the doctrine of the royal priesthood of all believers.

Due to his position as pastor, not because of special academic proficiency, the pastor is the supervisor of the elementary school which is operated and maintained by the local congregation. In practice, most pastors fail to fulfil their obligations to the congregation as far as this office is concerned. Two outstanding reasons for this fact are inadequate training for supervision and insufficient



time to devote to the many supervisory functions and responsibilities.

Since the Lutheran parish school is operated for the express purpose of helping the child to grow in knowledge and understanding, not only in secular subjects but especially for the purpose of gaining spiritual insight, it is important that the position of supervisor be fixed by the congregation. When a large majority of pastors regard themselves as the supervisors of the parish schools, and the teachers do not regard the pastors as such, it is not difficult to discover the lack of a planned cooperative program.

Pastoral supervision in Lutheran elementary schools concerns itself with promotion of the school publicly and privately, with the supervision of school activities and curriculum, and with assisting the teachers in matters pertaining to the school. These are the duties which the pastor is expected to fulfil as supervisor of the local parish school.

There is a wide difference of opinion as to methods and procedures to be followed in the execution of these supervisory duties. Basic to all such procedures is the human relationship factor. If a planned program based upon sympathetic understanding and supervisory "know-how" were inaugurated, the often feared clash of personalities might not arise.

Classroom visitation is one method through which the

pastor may exercise his supervisory duties. This practice is useful in handling and solving problems if the supervisor understands the purpose for such visits and conducts follow-up conferences to determine cooperatively future procedure. Classroom visits are not the only means of supervision available to the pastor, for supervision is a function that may occur at any time and anywhere.

Various testing devices also prove helpful in determining past accomplishments of the children and future supervisory policies.

When a planned program is followed, the school board meeting can be a valuable supervisory aid. At such meetings, the pastor and the teachers gather with the lay members of the congregation and decide, through cooperative planning, the school's program of activity, curriculum, choice of texts, and ways of integrating the Word of God into every phase of the school's activity.

Faculty meetings and private conferences between pastor and teacher are also useful aids in administering the pastoral supervisory duties in regard to the school. The supervisor has the responsibility to coordinate the abilities and energies of the other staff members into a cooperatively active group which would constantly seek to improve the quality of instruction through various means of inservice training.

Authoritarian and coercive concepts of supervision must be eliminated, and supervision must be thought of as a

cooperative, democratic undertaking in which the supervisor has and expresses confidence in the teachers. Both teachers and supervisor should be alert in discovering better and more efficient means of dealing with their problems. This will require, in many cases, a reorganization of the whole concept of supervision.

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