



CONCORDIA CURRICULUM GUIDE



Administrators Guide





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PREFACE

Christian Schools Are Christ Focused

Parental expectations of Christian schools include

- excellent discipline;
- high academic standards;
- low teacher-student ratios;
- dedicated, conscientious teachers.

Many Christian schools offer these advantages. But the real distinction is that Christian schools proclaim Jesus Christ as the Son of God and Savior of the world. Teaching Jesus Christ, then, is “the real difference” between Christian and public schools. In Christian schools, teachers and students witness personally and publicly to their faith in Jesus Christ. Students study the Bible and worship God daily. Teachers relate Jesus Christ to all aspects of the curriculum. Teachers and students share Christian love and forgiveness.

Those who teach in Christian schools are privileged with the opportunity to

- teach the Word of God in its truth and purity;
- acknowledge the Bible as God’s infallible Word and the Confessions as the true exposition of the Word;
- identify God’s Word, Baptism, and the Lord’s Supper as the means through which God creates and sustains faith;
- emphasize Law and Gospel as the key teachings of Scripture;
- seek to apply Law and Gospel properly in daily relationships with students, parents, and other teachers;
- teach all of what Scripture teaches (including Christian doctrines) to all students, no matter their background;
- share with students what Jesus the Savior means to them personally;
- equip students to proclaim the Good News to others;

- encourage students to find the support and encouragement found only in the body of Christ, of which Jesus Himself is the head.

In Christian schools, Christ permeates all subjects and activities. Religion is not limited to one hour or one class. Teachers seek opportunities to witness in every class and to relate God’s Word to all aspects of life. Through this process, and by the power of the Holy Spirit, students grow in faith and in a sanctified life. They view all of life, not just Sunday, as a time to serve and worship God.

In summary, it is intrinsic to ministry in a Christian school that all energies expended in the educational process lead each child to a closer relationship with the Savior and with other members of the Christian community.

How to Use This Guide

The Administrators Volume of the Concordia Curriculum Guide series is designed to assist you as you provide leadership to the faculty and staff and to those students and families served by your school. Chapters 1 and 2 reflect on the philosophy, purpose, and culture of Lutheran education with an emphasis on the role of the administrator and the leadership he or she provides. In chapters 3 and 4 you will find information and reproducible sheets that may be used with your faculty as you grow together as Christ’s servants—teaching, relating to one another and to students, and modeling Christ’s love and forgiveness. Chapters 5, 6, 7, and 8 provide helpful, relevant information about child development, special needs issues, reaching out to and serving families, and multicultural awareness—all with a focus on the Lutheran school and the community it serves. Chapter 9 offers a practical guide for faculties as they look to improve their ongoing process for curriculum development. In-service activities especially designed for use with faculties are included in chapter 10. You can use, or adapt for use, one of these a month at faculty meetings. If you find the format works well, create similar in-

service events for other topics. Chapter 11 includes seventy-four articles on various topics relating to instruction and life in a Lutheran educational community. These articles are written to reinforce, celebrate, and build upon the uniquely Christian culture we are privileged to share. Each article may be used, or adapted for use, for discussion at faculty meetings and/or included in parent newsletters. The volume concludes with a lexicon of educational terms provided for handy reference.

This guide, then, can serve you and your whole faculty in several ways. It will help you to

1. focus and direct your efforts toward faculty, staff, and students and their families as a servant of Christ;
2. plan and initiate specific tasks and set in place ongoing processes;
3. engage others in the curriculum development, implementation, and materials selection;
4. evaluate your current instruction, materials, and objectives;
5. build a culture of faith as God's Spirit works through His Word as it is studied, spoken, and sung.

Christian schools are special places because, just as surely as God's Word is there, Jesus is there. In a Christian school, our relationship with Jesus Christ can permeate every part of the world we share as teachers, staff, and students. By God's grace, Lutheran schools are a great place to grow!

CHAPTER 1

The Ministry of Lutheran Schools

A Philosophy of Lutheran Schools

Lutheran schools are great places to grow as they . . .

- are driven by a commitment to the Gospel and are focused on a mission of bringing hope and healing to students and their families;
- are engaged in effective strategic planning (such as developing and implementing a business plan and communications plan) that enables the Lutheran school to maximize its ability to achieve its mission;
- utilize an accreditation process such as National Lutheran School Accreditation (NLSA);
- meet or exceed state and national academic standards at all grade levels;
- nurture a minimum of thirty developmental assets in children;
- encourage at least 3 percent of their students to enter professional church work;
- lead students to share Christ and their faith story in an unbelieving world;
- identify future leaders for our schools, churches, and communities.

Lutheran schools have Christian educators who model . . .

- visionary leadership, as they inspire a shared vision, practice stewardship of resources, and build up others in Christ;
- servant leadership, as they consider this question: “Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (Robert Greenleaf);

- spiritual leadership, studying God’s Word, sharing their personal faith story, applying Law and Gospel appropriately, exhibiting a passion for ministry, acting courageously, equipping God’s people for service, and demonstrating integrity as they prayerfully rely on the grace of God.

Lutheran schools are an important ministry of the congregations they represent, helping them to fulfill these five functions:

- Education, which happens daily in all subjects to develop disciples who will live to make a contribution to others in the name of Jesus Christ. Children are taught all subjects with a focus on God’s Word and how it impacts their lives.
- Worship, which happens in the school during devotions, all-school chapels, and with an emphasis on weekly church and Sunday School attendance. Students incorporate prayer in their experiences and also learn how to proclaim the Gospel.
- Evangelism, which is always present through teachers and students witnessing their personal faith in Jesus Christ to each other and to unchurched students, as the Gospel message is proclaimed daily.
- Fellowship, which is enjoyed by all through the various school and church activities that allow the school and church families to mingle and get to know one another.
- Service, which becomes a natural part of the living out of a student’s faith. Many activities are available for students and their families to use their gifts and talents to serve others.

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CHAPTER 2

Integrating the Faith through the Ministry of Lutheran Schools

The Role of the School Administrator

Together with all others who are growing in their personal faith, administrators of Christian schools find their vision for ministry in Jesus. The vision that ignites the administrator best comes from the Holy Spirit. As the Holy Spirit works in him or her through God's Word and Sacraments, the Lutheran-school administrator focuses on the loving God, who sent His only Son, Jesus Christ, into the world to save fallen humanity.

The administrator of a Christian school ignites the school community with spiritual leadership. Spiritual leadership means providing spiritual guidance and modeling a Christian life in attitude, word, and deed. Spiritual leadership involves privately and publicly depending on God for strength, direction, and all other things. The Holy Spirit brings administrators to realize that the souls of teachers, children, parents, and all others are eternal. Broken toys, torn books, basketball games, wet pants, dirty faces, mistakes, diseases, financial problems, and most of life's other distractions are largely temporal in scope. None of these temporary elements should shape decisions to the same degree as eternal considerations do.

The Holy Spirit works through the means of grace to guide and empower us. Life in the Spirit helps administrators find kind words to say in a gentle manner with a forgiving spirit, knowing that it is the very children of the Father with whom we speak. The Spirit helps us understand that our focus is not on the things of this world that will pass away, but on things of the Spirit that will not pass away.

However, can administrators of Christian schools be so heavenly minded that they are of no earthly

good? Crawling into seclusion to escape the world was a common practice in the Medieval Church. But, God calls people to be a light to the world and salt to the earth. To be light and salt means to make an active, positive difference in the world by living in it and interacting with it in such a way as to impart God's message of salvation to it by our words and actions. Seclusion would defeat God's purpose for Christians in this world. Salt cannot season if isolated from food. Light hidden under a basket or behind walls can never shine brightly. Christians live in the real world and need not hide from it.

Administrators address serious problems each day. The disintegration of family units leaves wounded children and adults with bitter feelings toward many, often including the school and its administrator. Teachers have problems for which solutions are elusive. Institutional problems concerning finances, church membership, and quality of service consume energy and time. Safety issues, state requirements, and community problems demand attention. Such is the composition of the storms and swirling streams that daily attempt to engulf and submerge administrators.

Consider the poignant words of a circuit-riding preacher who often forded streams during times of dangerous flooding. Surrounded by swift currents of deadly, muddy waters, others might have lost heart and returned to the safety of the nearest shore. Yet the circuit rider continued undaunted. Later someone asked him about crossing the fierce river. "I focused on a fixed point on the other side of the river," he said. "Then I kept riding straight until I got to that point." Later he added, "If I had focused on the swirling waters, I would probably have gotten carried away by them."

Drowning in temporal problems leads to survival behavior. When administrators find themselves consumed in an effort to survive, they have little or no time and energy left to use in planning for success. In an attempt to survive, some administrators turn to new “fix all” programs. But successful administrators reach past survival efforts and work toward purpose-focused behavior. Christian schools exist to minister to God’s people—this must remain our mission.

Through the Holy Spirit’s power, Christian-school administrators express their mission energy in their thoughts, words, and actions as ambassadors for Jesus Christ who bring the Word of reconciliation to God’s people. Personal priorities and mission statements grow from that root purpose. The glory of God and the welfare of His people remain the mission focus.

For the administrator, the problems of each day can resemble the circuit-riding preacher’s swirling waters. But, thanks to God’s mercy, each day the waters of Baptism can drown the old sinful nature and the concerns that weigh us down. By His Spirit’s power, we can focus on the eternal things and strive toward the vision God has provided, even as we move ahead through the troubles, turmoil, and uncertainty around us.

By God’s power, administrators can focus on the important work Jesus has given them to do. Finding their source of security, direction, and peace in Him, they can move with confidence through the swirling waters of daily troubles and challenges presented by relationships, finances, and many other issues.

In Partnership with Faculty and Staff

Bible study stands as the most effective tool for the personal development of faith. God’s Holy Spirit uses Scripture to speak directly to the heart of the Bible student. New insights take shape as the Bible student grows in understanding and maturity. No other written word communicates as much. No other written word has such profound effect on the lives of people.

Private study of the Scriptures and prayer open avenues for the Holy Spirit to increase faith and understanding of God, for whom Christians are ambassadors to the world. In the case of private Bible study, the axiom “If a little is good, a lot is better” holds true. Just as the traveler wastes no time when studying the proper maps, the Christian wastes no time when studying the Bible in private study.

Private Bible study also encourages group Bible study. Christians share hopes, dreams, and faith together in the study of Holy Scripture with other Christians. Group studies enable friendships and healthy relationships to grow as group members search the Scriptures together for the will of God in the lives of Christians. Tying the Christian school faculty and staff together with Bible study and group devotions develops a spirit of cooperation and teamwork. The common insights often call the group to focus on the will of God in times of service and unity of purpose in times of fellowship. As the Spirit of almighty God works through the study of His Word, staff conflicts, disagreements, and tensions are often reduced or eliminated.

God desires and invites His people to come to Him in prayer. The great leaders of God’s kingdom have always been people of prayer. Jesus Himself gives prayer instruction in Matthew 6:5–15. Christian-school administrators and teachers without prayer are like ambassadors with no communication with the home country.

Faith needs nourishment. It thrives on God’s Word as it touches our lives through prayer, worship, and fellowship. Take away the spiritual food, and faith suffers. It can wither and die if neglected long enough.

Faculty members provide the backbone of the ministry of a Christian school. God provides the muscle through the inspiration, strength, and direction He gives through the means of grace. No faculty member can expect to retain that muscle without maintaining regular contact with God’s Word. When the faculty member worships with the congregation he or she serves, additional

School Representatives Inside and Out

Administrators, teachers, and students do well to remind themselves that they are ambassadors and representatives of their Lord and their church and school whether they are on a school field trip, taking valentines to a convalescent home, or playing in the championship round of a basketball tournament. Here are some suggestions:

1. Whenever appropriate, encourage children to solve their own problems. It is important to develop problem-solving skills that can be used throughout their lifetime.
2. Help children to learn through mistakes or failures, and build on such experiences to try again and possibly succeed. This can result in a positive experience, if the adult world handles it correctly.
3. Celebrate the efforts of your team rather than the mistakes of the other team.
4. In athletic competition, emphasize attitudes of “whose we are,” not “we are better than . . .” Work at communicating this sense of identity to parents as well as children.

Celebrating Excellence

Many Christian schools hold science and art fairs, concerts, and similar events to celebrate learning and to share students’ accomplishments with parents and the community. These affairs inform and excite families about the education their children are receiving in an environment where Jesus is taught and His love shared throughout the school day.

Consider the following ideas for strengthening and extending the community of the Christian school.

1. Family science night: Contact high school or college science teachers in your community. Ask them to enlist their students to set up some hands-on experiments for family groups.
2. Hold a math fair. Have the students in grades 7 and 8 prepare a puzzle or game that includes three levels of difficulty. Have them

sit at stations and teach younger children the specific game or skill. Every five minutes use a signal to rotate the learners to another activity. Have each class spend about thirty minutes at the fair. In the evening, invite parents to participate with their children.

3. Sponsor “A Very Special Art Fair.” Instead of traditional types of exhibits, have students design interactive projects that encourage the visitors to participate. These projects could be designed for groups of two or three. Invite other students to “come and do” rather than just “come and see.”

The Mission

The fields are ready for harvest. God has called you, the administrator, to labor in the harvest field. As God works in the lives of Christian-school administrators through His Word, He desires the Good News of Jesus’ saving love to reach beyond the confines of the Christian congregation and school and into the community. As you plan for your faith development outreach into the community, be realistic. Focus on goals that are attainable. Be creative and resourceful, knowing that God has promised to bless you as you help your school to shine with the light of the Gospel in a world held in darkness.

The Importance of Public Relations

The importance of establishing good public relations pertains also to the ministry of the Christian school. The more favorably people in your community regard your Christian school before they have a personal contact with it, the better will be the climate in which you can communicate your message. The more negatively people regard your school, the harder it will be to communicate with them with any significant degree of effectiveness.

The basis of good public relations for a Christian school is first to have a ministry that is designed to proclaim the Gospel of Christ and to offer an academically strong educational program. The apostle Paul was motivated by the Gospel to become “all things to all” people. He brought

them the Good News of Christ in terms that showed them that it was good news—for them! In designing the Christian school’s ministry, planning its activities, and projecting its image in the community, we also do well to project an image of personal care for each individual and family touched by our ministry. As Paul wrote, “Not seeking my own advantage, but that of many, that they may be saved” (1 Corinthians 10:33).

Your School’s Public Image

There are just three ways in which your school’s public image will affect people:

1. *Positive.* A positive image will attract people and create an atmosphere that is generally conducive to favorable opinions and responses. People who feel good toward your school and see areas of interest and/or activities with which they themselves identify are more likely to listen to what you say and to want to find ways to participate in your ministry. It is much easier to show parents and donors the value of a Christian school education when they already regard you positively.
2. *Neutral.* The lack of a significant degree of awareness of your school will result in a more or less neutral atmosphere. In a neutral atmosphere, there is usually little motivation to listen and respond to your message. But a neutral atmosphere is not negative, and it is possible in that environment to communicate effectively and build favorable attitudes. A public relations plan designed to establish commonality between your school’s mission and the public interest can be very productive in changing a neutral public attitude into a positive one.
3. *Negative.* If your school’s image in the community is negative, few people will really listen to what you have to say until you begin winning public favor through what you do. Overcoming a negative image is very difficult, especially if the negative image is long-term or associated with a well-known negative event or occurrence. But a negative

image can be turned around with patience and well-planned image building.

Your success in relationships with people in your community—that is, how they respond to entry events, fund-raisers, news about your school, or opportunities to participate in some other way in your ministry—depends on how your school is perceived. People will make decisions on whether or not to associate themselves with your school based on their perceptions about its value and worthiness.

Communicating the School’s Purpose

Consider the following suggestions for communicating the mission and ministry of the school:

- Develop a logo, emblem, or slogan that communicates the school’s purpose and identity. Place the logo, emblem, or slogan on school newsletters, handbooks, and other publications.
- Include information and articles about the school in church newsletters and present formal reports to the congregational voters assemblies.
- Encourage students by “publishing” their quality stories or poetry. Always secure a child’s permission before using his or her work in this way.
- Don’t overlook opportunities to include humorous occurrences in congregational publications to bring the gift of laughter to members who have little or no direct involvement in the school. (Again, receive permission or keep names anonymous so that no one is embarrassed.)

Schools founded on the Good News of Jesus have the best reason of all to know joy and happiness!

Growing Interest in Your School

Look at your past record as a school. Has your school, over the long term and the short term, had the kind of impact that God intends it to have? Here are four indicators to help you answer that question.

CHAPTER 3

Changing Hearts, Changing Lives through Gospel-Based Teaching

As teachers in Lutheran schools, we face a big task each day, one that carries with it an awesome privilege and responsibility. Each day we teach about Jesus, our Savior, in the words we speak, in the actions we model, and in the attitudes we project. We do all of this while taking part in activities as varied as leading devotions, teaching subjects such as math and science, and sorting out student conflicts on the playground.

We count all these things as a privilege because we believe in Jesus Christ as the Son of God and our Savior. We are concerned about how well we do our jobs because those who know Jesus as their Savior want to be like Him. And in our heavenly Father's eyes, we already are! As St. Paul says of us, "If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Corinthians 5:17).

Sometimes, though, we feel as though we do not measure up. Our lesson plans fall flat, our relationships with others disappoint us, and we get frustrated. We sin. Our Lord has not called us to be His own so we can live lives of misery. He has not destined us to frustration. Rather, He has called us to lives of fruitfulness. He wants us, and the students we teach, to grow as His disciples. He wants us to know the joy that comes as we bear abundant fruit, and He makes lives of fruitfulness possible for us.

To move from frustration to fruitfulness, we must understand and consistently apply two key doctrines of Holy Scripture—Law and Gospel. Only as the Holy Spirit counsels and encourages us through His Word with both Law and Gospel can we grow consistently toward Christlikeness. Then, and only then, will we find our personal discipleship exciting and fulfilling. Then, and

only then, can we serve as catalysts for spiritual growth in the lives of our students.

Law and Gospel in Justification

Not all Christians use the terms *Law* and *Gospel*. But every true Christian grasps the difference between Law and Gospel for justification.

The Law thunders its "thou shalt" and "thou shalt not." Written in our hearts, the Law dogs our steps. It demands of us perfect thoughts, perfect words, perfect deeds. It hounds us, holding us to standards no sinful human being can attain. It requires perfection. One hundred percent obedience.

When we fail—and we do fail!—the Law shouts accusations at us. It exposes each of our sins in wretched detail. It forces us to recognize that with our own power we cannot resist sin. The Law goes further still. It paints a picture of God's judgment, of His wrath. It warns us of the punishment we have earned by our rebellion. It dooms us. For now, forever.

When we teach the Law, our students experience the same frustration of the Law's demands on their sinful nature.

The Gospel, on the other hand, demands nothing from us. It comes to us as a kind invitation from our loving Father. It comforts us with the truth of what our dear Lord Jesus has done for us on the cross. It tells us that God has given us Jesus' very own righteousness to replace our own tattered attempts to be good enough. The Gospel presents Christ as our substitute, the one who drank the bitter wine of God's wrath to the dregs—for us.

Key Terms

Justification: God's act of grace declaring us righteous—not guilty—before Him because of Christ's death on the cross for our sins.

Sanctification: God's act of grace working in us those thoughts, attitudes, and actions that are pleasing in His sight and that grow out of saving faith.

The Gospel goes further. It promises that God gives the free gift of eternal life to all who believe in Jesus. The Gospel declares us free from sin, from death, and from Satan's power. We need not—we cannot—do anything to earn all this. This freedom comes to us without any effort or merit on our part—solely as a gift of God's grace.

As teachers, it is our privilege and joy to share this Good News with our students in every class we teach. It deserves to be the chief focus of our lessons.

The Holy Spirit gives us faith to believe the promises of the Gospel. Thus we escape the threats of the Law. By God's grace we become the Father's new creation. By His grace we become His heirs, members of His family, part of His royal priesthood. And, yes, our Teacher also confers on us the title "disciple."

Almost any fourth grader can learn to tell the difference between Law and Gospel. It seems simple—childishly so. But do not let Satan or your own flesh deceive you. In his theses on Law and Gospel, Dr. C. F. W. Walther states:

To distinguish properly between Law and Gospel is the most difficult and exalted skill of Christians and theologians, a skill that only the Holy Spirit teaches in the school of experience. Some of you may perhaps think, "What? Is that really true? . . . Can this be the most difficult skill? I have mastered it." . . . It is the practical application which is so difficult that no human being can achieve it on the basis of his own reflection. The Holy Spirit must teach it to us in the school of experience. (*Law and Gospel*, trans. Herbert J. A. Bouman [St. Louis: Concordia Publishing House, 1981], 32–33)

We probably struggle little, if at all, as we think intellectually about the concepts of Law and Gospel. The slippery work begins as we apply these truths, especially as we apply them in our own lives and the lives of our students in the area of sanctification.

The Law's Role in Sanctification

Many Christians view their growth in discipleship as a kind of spiritual do-it-yourself project. They freely admit they can do nothing to save themselves. But they believe that they must somehow sanctify themselves. Once they have received God's free and full forgiveness, they assume they must get busy and try hard to be good, to be like Jesus. Sometimes we use the term moralism to describe this behavior and attitude.

Christians caught up in the trap of moralism often use terms such as try or try hard or try harder. They set the Law in place like a ladder. Gritting their teeth, they begin to climb, rung-by-rung, using their own power, toward Christlikeness. Immediately, the basis of their relationship with Christ slips from grace to concern with performance. They focus on their own efforts rather than on their Savior and what He has accomplished for us. They forget or ignore one fact: God's Law never says try; God's Law says do!

Believers who insist on climbing the ladder of the Law under their own power cannot help but fall on the sharp rocks of the Law's demands time after time. Sooner or later, they begin to believe that something is wrong with their faith. They carry a heavy, heavy burden of guilt. They feel inadequate. They begin to wonder how God could possibly love them. Eventually many give up. They conclude that growing up in Christ is impossible. They may even look with suspicion at believers around them who talk about spiritual growth, who desire to produce a "harvest of righteousness" for their Lord (James 3:18).

On the other hand, some believers who try hard to clamber up the ladder of the Law trick themselves into believing they have actually made it to the top—at least far enough toward heaven so that God will have to take them the rest of the

CHAPTER 5

Growth and Development of Children— What Experts Say

As we watch children grow and develop, we marvel at the complexity of God’s creative plan and share in the joy as children learn to walk, talk, and solve simple problems. And as those children continue to grow, and their accomplishments are more complex, we continue to marvel at the gift God has given.

Many individuals have spent their entire professional lives studying the development of children in an attempt to explain that development. Research conducted by psychologists such as Vygotsky, Erikson, Piaget, and Kohlberg provides insight that can assist us as we teach God’s Word to children. Let’s briefly review these theorists and then apply their work to appropriate methods of instruction as biblical truths are taught to children.

Vygotsky

Lev Semyonovich Vygotsky, a prominent early-childhood psychologist, investigated the relationship between teaching and learning. Four basic principles provide the framework for Vygotsky’s theory of development.

1. Children construct knowledge.
2. Development cannot be separated from its social context.
3. Learning can lead development.
4. Language plays a central role in mental development.

A major premise of Vygotsky’s theory is “learning exists in a social context.” That is, the relationship between the child and the primary caregiver is central to the child’s ability to continue acquiring knowledge. This explains why a child experiencing the church nursery for the first time doesn’t want the parents to leave the room, but gradually learns to trust a new “primary caregiver” in this new situ-

ation. The child is learning that he or she is safe in this new environment. That learning will lead to new knowledge development. Vygotsky theorized that when a new learning wasn’t going well for a child, it would be necessary to “step back” to the previous level. He labeled this the “zone of proximal development.” In the example above, being in the parents’ presence is such a “zone of proximal development.” This example illustrates the emerging skill of independence in the child.

Scaffolding, another key element in Vygotsky’s theory, is the provision and gradual removal of external support of learning. While the task does not change, external support in the initial stages of learning makes the task easier for the child. As the child demonstrates increased responsibility for the task, the “scaffolding,” the external supports, are minimized and eventually removed altogether. When teaching a new song, for example, the teacher has the primary responsibility for the words and the tune as it is introduced. As the song is learned, the children gradually accept more and more responsibility for the words and the tune until they know the song and can sing it without support from the teacher. Vygotsky focused on the acquisition of knowledge in a social context.

Erikson

Another theorist, Erik Erikson, focused on stages of emotional development. He theorized that individuals pass through stages of emotional development within which basic attitudes are formed and that each successive stage is dependent on the previous stage. Teachers can do many things to assist parents in raising an emotionally healthy child. Some examples:

1. Develop friendly, close relationships with the child and the child’s family.

2. Reduce frustration for the child when possible.
3. Learn to identify and describe children's feelings to them to help them express these feelings to the relevant people in an acceptable way.
4. Teach children the difference between verbal attacks and self-report.
5. Learn to recognize signs of stress and emotional upset in children. Know what to do for children who are emotionally upset (Hendrick, 126–31).

Piaget

Possibly the most widely known developmental theorist is Jean Piaget. Piaget questioned, How does thinking develop? Piaget believed that children were born with a simple sensor motor scheme, a set of operational information. As the child moves to increasingly more complex observations and thinking patterns, he or she assimilates new information in an existing scheme or accommodates the information by creating a new scheme of interrelated ideas. For example, while taking a young child for a walk in the park, you see a bluebird. The child asks, "What is that?" You reply, "A bird." As you proceed, a plane flies overhead. The child says, "Look, a bird." You reply, "No, that is a plane." Now the child will accommodate the new information about the plane by expanding his or her scheme of flying things to include both birds and planes.

Piaget laid out this process of developing schemes in four major developmental stages: a sensorimotor stage, a preoperational stage, a concrete operational stage, and a formal operational stage. While age spans are attached to Piaget's stages of development, they are perceived as general guidelines. The table on page 49, from *The Growing Child* by Helen Bee, lists Piaget's stages with approximate ages.

Kohlberg

Lawrence Kohlberg built on and adapted Piaget's ideas as he developed his theory of moral development. Kohlberg was interested in how children reason about moral questions. He developed three levels of moral reasoning, each containing two stages, to explain his theory. The lower table on page 49, again from *The Growing Child* by Bee, presents Kohlberg's levels and stages.

Further study of Kohlberg's stages of moral development has confirmed the universality of the stages. That is, additional studies support the broad application of Kohlberg's findings to children and adults throughout the world. It is important to note that "preconventional reasoning is dominant in elementary school and stage 2 reasoning is still evident among many early adolescents. Conventional reasoning emerges as important in middle adolescence and remains the most common form of moral reasoning in adulthood. Postconventional reasoning is relatively rare, even in adulthood" (Bee, 463).

CHAPTER 9

Curriculum Development in Lutheran Schools

In order to understand curriculum development we must first define *curriculum*. Curriculum includes content, method, and materials. Curriculum is what we educators do to accomplish our goals. Curriculum development involves the changing of a school's curriculum with the goal of improving it. Since all schools have a curriculum, development involves adding to, subtracting from, or modifying that curriculum. (Only in the initial stages of planning a school does curriculum development involve planning everything in a curriculum.)

In most Lutheran schools, curriculum development occurs at such times as when a faculty selects new learning materials, selects a theme for the year, or undertakes an accreditation process. Schools need a regular review of their beliefs, philosophy, and objectives to see that they are met.

Each school differs in some way from other schools. Each has its unique philosophy, budget, students, neighborhood, and so on. Therefore, the curriculum for each school, to meet the needs of individuals, should be situation specific. (Note: When curricular materials are prepared for sale by large publishing companies, the materials must be designed to meet a broad variety of schools in the largest market possible. As a result, sometimes the materials are too general to be relevant for each situation. So, curriculum development beyond selection of materials is needed by each school.)

Review of the School's Philosophy

A school's statement of philosophy expresses its values, purpose, and reason for existence. It states what you believe about your school and what happens there. For a Lutheran school, the statement must simply and clearly express a Christian philosophy of education based on the Word of God—the source and norm for teaching and practice.

A school's philosophy of Christian education needs periodic review to determine whether it is still relevant or whether amendment is necessary. If no such statement of philosophy exists, take steps to establish one as soon as possible.

A school faculty utilizes its board, parents, and other individuals or groups in all parts of curriculum development. Nevertheless, the faculty needs to develop its own philosophy of Lutheran education. The faculty philosophy statement provides a starting point that gives direction to the entire effort.

Since the school supports the congregational mission, the school's philosophy must flow from the congregation's statement of philosophy. This statement usually can be found in the preamble to the congregation's constitution.

Involvement of Significant Entities

While the entire faculty should be involved in curriculum development, it may be feasible that teachers be grouped into subject area subcommittees, which can gather and analyze data and report on their findings to the whole faculty. Sample texts and other materials for review may be channeled to these subcommittees. But the bottom line is that, in order for a teacher to embrace a curriculum enthusiastically and implement it effectively, the teacher needs to sense ownership for it—the more ownership, the better.

Board involvement is also important, since the board must answer to the congregation and is responsible for the Christian education of the school. At the very least the board should be kept well informed of the basics and progress of curriculum development. The involvement of parents in curriculum development is also helpful.

Ideally, parents and teachers work as partners in the Christian education of children. Student input might also be solicited through questionnaires, interviews, or involvement of a student council.

Among others who may aid in the curriculum development process are public school personnel; consultants and department heads from the local area can give updates on curricular innovations and changes in their schools. Business executives and community leaders may be asked their opinions about potential curriculum changes and what effects these may have on education. School neighbors, too, may have comments about the facilities, conduct of the children, and other concerns.

Getting Started

Begin the curriculum study process by creating a curriculum study committee of about five to seven people, involving representatives from some of the groups listed above. Here are steps for the committee to consider:

1. Review, and rewrite as needed, the school's purpose or philosophy statement. Write one if none exists.
2. Review, and rewrite if necessary, the general objectives for the school. Write objectives if none exist.
3. Select a subject in the curriculum for study, and develop a rotating schedule for areas of curriculum to be reviewed in the future.
4. Develop a philosophy statement for the subject area selected.
5. Develop scope and sequence and objectives for the subject for each grade level in the school.
6. Select instructional materials to carry out stated objectives.
7. Discuss possible teaching methods to meet stated objectives.
8. Develop evaluation tools to determine if objectives are being met.

Selection of an Area of the Curriculum

Develop a curriculum review plan or discuss the existing one. Ordinarily this will include at least one subject each year. Such a plan includes the corresponding replacement or adaptation of curricular and textbook materials. If you have ongoing study committees for the various subjects, valuable accumulated data may already be available to aid in writing or rewriting the curriculum for a given subject.

Adopting or Developing Objectives

Objectives are statements of what is expected as results of the teaching/learning process. They may be phrased in terms of what the teacher is to do, but more commonly, they are expressed in terms of student behaviors that are a result of their learning. An objective for teachers may read, "All teachers will divide the reading class into appropriate small groups for instruction." For students an objective would read, "Each student will be able to write all numerals from 0 to 100 in order." Objectives can be very general: "Students will grow in their respect for their own bodies." Or they can be very specific: "Each student will be able to recite the Apostles' Creed, with no errors or coaching, in two minutes."

Objectives are the best vehicle for a school, both in general and specific terms, to decide what it hopes to accomplish and to communicate this to the school staff and to others. They provide a practical framework for implementing the planned curriculum. Objectives are the most important part of every curriculum guide. Here are some of the many resources available to develop objectives:

1. Those provided in the volumes of the Concordia Curriculum Guide series for each major subject area
2. Lists formulated by textbook publishers
3. State and local public school curriculum guides
4. Objectives developed by other church-related or private schools

CHAPTER 10

Providing In-Service Leadership

Creating, fostering, and living out a Christ-centered, caring culture is a goal for all who have dedicated themselves for service in Lutheran schools. Lutheran teachers need regular opportunities to collaborate, discussing and brainstorming together about approaches, attitudes, and strategies helpful in dealing with specific instances. This chapter consists of in-service topics that administrators may use or adapt for use with faculties to help promote collaborative growth and development as God's servants living, leading, and relating with one another, personally as well as professionally. These nine topics follow, outlining a presentation complete with a reproducible discussion sheet. The nine in-service topics are developed around the following concepts:

1. What Is Our Mission?
2. Fulfilling Our Purpose
3. Lutheran Teaching
4. Communicating Care
5. Sharing the Gospel
6. Motivating Good Behavior
7. Teacher-Student Relationships
8. Christian Discipline
9. Teacher-Parent Relationships

Consider using one of these a month at your regular faculty meeting. Use the simple **What?**

Why? How? outline to guide your presentation and discussion, or invite faculty members to create similar in-service activities to address topics of timeliness, relevance, and concern.

In-Service 1: What Is Our Mission?

What? A mission is the prime task assigned to an individual or group. It holds precedence over other tasks and is the focus of action planned and enacted. A mission may be assigned by someone else, or it may be selected by the individual or group itself. Consider: What is the prime task that holds prece-

dence over all other tasks for a Lutheran school faculty? What is the focus of the faculty's planned and subsequent actions?

Why? It is vital that a mission be recognized and accepted, or it will not be accomplished.

Sometimes a mission may need to be adapted by those who receive it in order to meet the particular situation or specific environment. This in-service will help the faculty recognize and focus on its mission so that it can more readily be accomplished. If the school already has a mission statement, this in-service can be used to review and evaluate it.

How? Before the faculty can focus on its mission, that mission must be clear and appropriate for the school and its constituents. Thus, this in-service is focused on identifying and verbalizing the mission of a Lutheran school. Distribute and work through *Thinksheet 1*.

- Discuss the definition of a mission.
- Look at several examples of mission statements, including your school's own statement, if you have one.

Three examples:

"The Department of School Ministry assists, equips, and uplifts Lutheran school educators and congregation leaders so that through them children may be equipped as disciples of Jesus Christ."

"Our well-trained staff consistently provides quality services in a clean, safe parking facility for our guests, the business community, and hotel employees, to generate repeat business" (hotel parking garage).

"St. Mark Lutheran School, an agency of St. Mark Lutheran Church, shares the Gospel of Jesus Christ with children and families of our community and congregation, while providing an excellent education so that our graduates become effective Christian citizens."

- Discuss how these examples could be enacted and what people would do to accomplish them.
- Brainstorm words and ideas that should be included in your school's mission. (Thinksheet, items 1 and 2)
- Review biblical references that can be helpful in identifying the mission. Consider Matthew 28:18–20; Mark 10:14; Luke 18:16; Acts 1:8. (Thinksheet, item 3) Add any words or ideas prompted by the Bible references.
- Review, evaluate, cluster the words and ideas that the faculty wants to include in the mission. Have each faculty member write a draft of a mission statement based on these results. Note: A mission statement is limited to approximately twenty-five words and answers the following questions: Who are you? What do you do? For whom? Why? (Thinksheet, item 4)
- Print all the draft statements without identifying the authors, and circulate them to the faculty. Along with the others, circulate your current mission statement without identifying its source.
- Together discuss the drafts and select parts or whole statements that the faculty believes are most accurate and correctly identify the faculty's prime task. (Thinksheet, items 5–8)
- Have one person write a final statement for all to review, evaluate, and, eventually, to accept and take to heart. Compare the new statement with any previous statements. Recommend changes to the old statement or adoption of the new statement.
- The statement can then be submitted for approval by appropriate governing groups. Then print and post the statement as a reminder for the faculty and as information for the church and school community.

In-Service 2: Fulfilling Our Purpose

What? Preparing a school's purpose/mission statement is merely an intellectual exercise if the new/revised statement is not reflected in the everyday life of the school. This in-service will

help teachers not only to review the product of their work of writing a mission/purpose statement, but also to make an effort to enact what it says.

Why? If a mission/purpose statement is worth time and energy to prepare, it is worth effort to put it into action. Purpose statements can be placed in publications of the school and in hallways and classrooms. They can be used to enhance public relations and student recruitment efforts. More than that, your mission statement portrays the ideal toward which you and your school supporters believe you are striving. Your task is to make the ideal more real in your school.

Most Lutheran schools today are accredited. More than half of these elementary schools are accredited by National Lutheran School Accreditation. As a part of the accreditation process, a select group of educators visits the school to see if the school is doing what it says it is in its self-study report. The accreditation team usually begins by looking carefully at the school's stated purpose to see what this school says it is like. Then, when they visit the school, observe classrooms, and talk with a variety of people, they expect to see enacted what the school says it does in its purpose statement. If the activities of the school are different from what the purpose statement says it does, the school's accreditation is in jeopardy. This in-service will help avoid that problem.

How? Seldom are two mission/purpose statements exactly the same. Each is unique to a specific school situation. Since that is true, fulfilling that purpose also must be somewhat unique. The process provided here may need to be adjusted to fit your school and faculty. The same is true for Thinksheet 2.

In order to plan to fulfill your purpose, you must dissect it to discover what it really says and means in terms of the daily life of your school and those who serve there. Review the mission statements from an LCMS department, a hotel garage, and a Lutheran school. It was suggested that you and