

Australian Lutheran schools in the post outreach age: proposing pillars of authenticity

AUSTRALIAN CONFERENCE ON LUTHERAN EDUCATION, MELBOURNE, 2022

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Author biography

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Introduction

As we gather as Australian Lutheran Educators for this ACLE conference in 2022, we celebrate over 180 years of continuous educational ministry in this country. We are far from our origins of small village schools staffed by Lutherans run for the benefit of the children of Lutherans. From church councils of Lutherans, engaging Lutherans to educate Lutherans, we now have school councils where finding a majority of practicing Lutherans is an ongoing struggle, engaging a majority non-Lutheran (and anecdotally, a majority non-practicing Christian staff) to educate a majority non-Lutheran and non-Christian community.

This new paradigm creates significant tension as these varied groups often create contradictory desires for our schools. It could be suggested that the expectation of our mother church, the Lutheran Church of Australia and New Zealand (LCANZ) and the expectation of the communities that schools serve, has seldom been greater.

Australian Lutheran schooling is not alone in this space. Our predicament is analogous to the tertiary Lutheran Colleges of the Evangelical Lutheran Church of America (ELCA). Describing this experience, Darrell Jodock writes:

At one time a college affiliated with the Lutheran church could coast along, safely assuming that the presence of faculty, staff, and students raised in the Lutheran tradition would be enough to keep its identity alive. Now, however, larger and larger numbers of faculty, administrators, and students have had no experience with the Lutheran tradition and do not understand what it has to offer.¹

For Lutheran schools in Australia to remain authentic, we must increase our clarity of purpose through a common vision, increase our efforts to create and form capable leaders and commit fully to forming our staff so that we may continue the vital ministry of forming students for service to the world. Present experience demonstrates that our current focus as a system is not sufficient for the challenges before us and, since Dr Meryl Jennings' challenge in the mid-2000s to reconceptualise our system, we have appeared to have done little more than scratch the surface of this vital task.

Jennings' PhD thesis, 'Nurture, outreach and beyond: Reconceptualising Lutheran education for the contemporary Australian context,' captured well how powerful metaphors have been for our system and demonstrated how these changing metaphors had practical impacts on school operations. While the ministry of Lutheran schools has always had elements of loving and caring service to all people, how this has been expressed and what elements have been given priority has varied.²

Jennings divides the history of Lutheran schooling in Australia into three periods and highlights the focus of each:

- Nurture (1839 – 1970)
 - Nurturing the young people of the church
- Outreach (1970 – 2000)
 - Nurturing the faithful, outreach to the community
- Post-outreach (2000 - 2020)

¹ Darrell Jodock, 'The Lutheran tradition and the liberal arts college: how are they related?,' in *Called to serve: St Olaf and the vocation of a church college*, ed. Pamela Schwandt (St Olaf College, 1999), 14.

² Meryl Jennings, 'Nurture, outreach and beyond: Reconceptualising Lutheran education for the contemporary Australian context' (PhD thesis, Australian Catholic University, Melbourne, VIC, 2009), 176-77.

- Serving the community³

It is the author's hope that increased discussion and focus on three pillars of authenticity⁴ will bring forth the fourth period of Lutheran school history in Australia:

- Authenticity (2022 and beyond)
 - Authentic Lutheran formation offered to all in our community

The first pillar – a reformed vision

Let us consider the core concepts which underpin our current documented vision for Lutheran schools expressed by the doctrinal statement, 'The LCA and its schools.'

Schools of the Lutheran church:

- Are gospel informed and bear Christian witness to the community
- Offer quality holistic education to all parents which offers an alternative to the secular vision of education
- Develop individual student gifts to the highest and equips students to serve
- Teach what the Lutheran church believes through a Christian studies program
- Engage the school community in regular worship
- Be staffed by qualified governors, leaders and staff who uphold the teachings of the LCA and model the Christian lifestyle and Christian values⁵

In doing this, the LCA NZ '...make[s] available to its members and to others in the community a formal education in which the gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities in the school.'⁶

Let us then consider how these concepts are distilled into the vision, mission and values as expressed by Lutheran Education Australia:

Lutheran education is where love and learning come to life. [It is] informed and sustained by the Word of God, Lutheran learning communities are encouraged and nurtured to grow; serving, shaping and enriching the world.

Lutheran education communities draw upon the foundational beliefs and values of the Lutheran Church of Australia. Through faith in Christ, by the work of the Holy Spirit we are:

- Shaped by the gospel of grace
- Blessed by relationships
- United by Christ
- Marked by integrity⁷

³ Jennings, 'Nurture, outreach and beyond.'

⁴ The use of the label 'authenticity' for this period in no way suggests a critique of previous Lutheran education that would label it 'inauthentic.' The use of this term follows the manner Jennings' work which suggests that authenticity would be the most helpful driving metaphor for this period.

⁵ Lutheran Church of Australia and New Zealand, 'The Lutheran Church of Australia and its schools,' accessed 16/06/2022, <https://lca.box.net/shared/static/2is096ius8ilg3t3q3r6.pdf>, 1-3.

⁶ LCA NZ, 'The Lutheran Church of Australia and its schools,' 1.

⁷ Board for Lutheran Education, 'BLEA vision, mission and core values,' accessed 18/06/22, <https://www.lutheran.edu.au/about/blea-vision-mission-and-core-values/>.

These two documents offer a high-level aspirational vision for schools of the LCA NZ. Schools are often required to have a 'compliance' mindset as institutions in receipt of large sums of government funding and bound by a range of legislative requirements. Blessedly, the LCA NZ does not take a high-handed compliance approach to their schools. But if they did, what does the LCA NZ require of the Lutheran school in order for it to be considered 'Lutheran?'

Across a range of documents, the list below represents what a 'compliant' Lutheran school may look like.

- A principal who is a member of the LCA NZ
- A College council made up of a majority of members of the LCA NZ
- Compliance with staff formation and education programs leading to accreditation
 - for all Christian studies teachers (Equip)
 - for all teachers (Connect)
 - for all senior leaders (formal study which includes the Australian Lutheran College unit 'Education and theology in dialogue')
- Provision of 5 hours of spiritual development for teachers each year
- 90 minutes of Christian Studies tuition per week

Between this compliance list, our core documents and our national vision, live the myriad of individual Lutheran schools seeking to authentically minister to their communities, endeavouring to be true to their Lutheran roots, meeting the needs of their community and honouring their commitments as being a school of the LCA NZ.

As individual schools struggle for authenticity there is a danger that our schools may lose a sense of a common purpose and a common mission. Our documentation is beautifully aspirational and open but requires little tangible evidence or markers proving a school to be 'Lutheran.'

What Dr Jennings' research demonstrated is that in the third historical period, 'service' emerged as the dominant driving narrative. This came not from intentional system design but through the need of individual Lutheran schools to tailor their ministry to their local context. Drift from a cohesive and agreed vision occurred without a significant agreed shift in our documented vision. As we seek an authentic vision we may continue to drift on as individual schools.

We should not be afraid of change nor of re-evaluating the rationale behind our actions. As reformed Christians, we are called to be *semper reformanda* – always reforming to meet the needs of our community at that time. However, it should always be intentional and directed.

Derek Jodock writes in reference to tertiary educational institutions of the ELCA:

'... the Lutheran tradition is dynamic, living, and changing. It is constantly being re-formed at the intersection of its theological principles and the contemporary context. It retrieves neglected elements of Luther's thought and rejects others. The tradition has been revitalized and reshaped by reaching back behind the movements that shaped our colleges in their early years ... to Luther himself.'⁸

⁸ Darrell Jodock, 'In a diverse Society, why should Lutheran college/universities claim their theological roots?', *Intersections* 2019, no. 49 (2019), 12.

Speaking of our Australian context in 2002, Dr Ken Albinger issued this challenge:

We need to shake many of the cultural shackles of our past, without destroying the essence of our teaching, and to develop a newer freer understanding of the nature of the frameworks within and through which we can encounter the people of our current and future world for the witness we must give as the body of Christ.⁹

The task of reforming our vision is not an easy one. The gap between the desires of the church and the desires of families choosing Lutheran education has never been wider nor with greater potential for conflict. While the church appears to have a clear expectation of what Lutheran schooling looks like, this is not what a majority of families are seeking nor it is necessarily what families are experiencing. In an environment where government funding provides the majority of funding for our school, attracting enrolments is the key sustainability initiative for every school. There has never been more pressure on schools to downplay those aspects of Lutheran schooling that families do not seemingly value or desire.

Pastor Andrew Jaensch captures this tension thus:

The term 'marketplace' implies a need for schools to appeal to consumers and with it the temptation to sacrifice a school sector's core beliefs in order to appeal to the marketplace...This is not easy for Lutheran schools as they grapple with the financial realities of student enrolments and the associated need to provide an education program which attracts and retains those enrolments...The dilemma could be depicted as a stark choice between being completely faithful to the theology of the cross or disregarding it completely.¹⁰

As we attempt this vital re-visioning task, we do well to take on board the approach of our sisters and brothers serving in Lutheran education in the Evangelical Lutheran Church of America universities and Colleges. In 2018, their network gathered to create an 8-page document titled 'Rooted and open: the common calling of the network of ELCA colleges and universities.' It succinctly and inspirationally captures a vision that provides clarity for the institutions and calls them to a clear common purpose.

The cohesive calling put forward in the document can be summarised as below:

While the visions of each institution may vary, all have the common calling to create graduates who are:

- Called and empowered
 - Students receive an excellent education, rooted in the liberal arts, that engenders freedom of inquiry and prepares them for meaningful work.
- To serve the neighbour
 - Students discern their gifts and hone their skills so that they are able to contribute capably, confidently and courageously to the needs of a world that desperately needs them.

⁹ Kenneth C. Albinger, 'Managing the maelstrom: Value and decision in educational ministry,' *Lutheran Theological Journal* 36, no. 2 (Aug 2002), 58.

¹⁰ Andrew Jaensch, 'Nice Lutheran schools?: Glory or cross in the education marketplace,' *Lutheran Theological Journal* 55, Supplement No. 1 (2021): 4-8, 6-7.

- So that all may flourish
 - Students are welcomed, challenged and equipped so that they might serve a common good.¹¹

In summarising this wonderful vision, a key point is made: ‘The Lutheran theological roots that these schools have inherited deepen their educational purpose, inform their educational commitments and anchor their educational priorities.’¹²

As schools of the LCA, we have a range of documents¹³ to guide us but none capture the core of our calling as Australian Lutheran schools as ‘Rooted and open: the common calling of the network of ELCA colleges and universities’ does. The first part of building authentic Lutheran schools as a system is the creation of such a powerful and inspirational document.

The second pillar – capable leaders

There is no greater crisis in Lutheran education today than the scarcity of leaders who possess such an understanding of Lutheran theology sufficient for the task of leading our schools and system to be authentically Lutheran. As Nev Grieger wrote, ‘The biggest single factor contributing to the ongoing authenticity of a Lutheran school is the capacity and capability of the principal to be a passionate, highly effective and authentic spiritual leader.’¹⁴

The need for an understanding of the breadth of thought in Lutheran theology has never been more needed in the governors and leaders of Australian schools yet the number of those who possess such knowledge in our schools has likely never been lesser. And our situation appears to not be improving.

There are several factors that have led to a scarcity of such leaders in our system including:

- The inverse relationship between school enrolment growth and church membership
- Communities placing greater value on instructional and organisational leadership skills at the expense of spiritual leadership (As Jaensch suggested, a school valuing a principal who is a spiritual leader may be the exact opposite of the desire of school families)
- A significant generation of leaders at both the school and system-level have passed into retirement without sufficient mentees who share their equal passion for theology and education
- Reduced willingness/desire/ability to undertake tertiary studies in Lutheran educational theology before or during service in Lutheran schools
- Unrealistic workloads pushing principals to prioritise compliance with legal obligations over a focus on spiritual leadership tasks
- An anecdotal loss of a ‘service’ or ‘calling’ mindset in leaders which sees fewer capable leaders willing to relocate in order to lead schools

The shortage of pastors in the LCA further compounds the lack of leaders. In schools that have pastors, the principal can, in partnership, delegate a number of key tasks to the pastor. The pastor may also provide counsel and assistance to the principal on matters of spiritual leadership. Where

¹¹ Board for Lutheran Education Australia, ‘Staffing policy for Lutheran schools,’ (2006), 1.

¹² Network of ELCA colleges and universities, ‘Rooted and open: The common calling of the network of ELCA colleges and universities,’ (2018), 8.

¹³ See appendix I.

¹⁴ Nev Grieger, *Authenticity again: reflections on spiritual leadership for Lutheran school principals* (Blurb, 2015), 8.

there is neither pastor in the school nor in the local congregations, the principal is left to lead this alone.

Should the LCA significantly change its approach and demand full compliance with all requirements as set out in all policies relating to schools, we would find that a majority of Lutheran schools would be in breach of the 'Staffing policy for Lutheran schools' as this document states that 'The leadership positions of principal, deputy principal, head of sub-schools and head of Christian Studies are to be filled by active communicant members of the LCA.'¹⁵

Dr Mark Worthing led a research project in 2014 which revealed:

- 30% of those interested in applying for leadership positions in Lutheran schools are practising Lutherans.
- More than 70% of respondents would not be willing or able to relocate to a rural or remote region
- Only 43% of all non-senior leadership teaching staff responding to the survey identified themselves as Lutheran.¹⁶

Our crude definition of the requirements of a Lutheran school highlighted that the term 'Lutheran' is considered to mean a member of a Lutheran Church congregation who is baptised and communes at least twice per year. While a much wider discussion should be held, it is reasonable to suggest that this simple requirement would qualify a person to be able to fulfil the spiritual leadership aspects is significantly flawed. As it is time to reform our systemic vision, it is also time to reform our staffing policy to include a wider and deeper definition of the qualities of an authentic leader of Lutheran schools.

Albinger captures powerfully why our schools need authentically Lutheran leaders.

School leadership provides individuals with power over others. The possible good that might occur in other people's lives through personal decisions and acts is the source of the dreams. The potential for harm caused by personal acts turns those dreams into nightmares. Every decision is laden with moral significance, and some decisions present themselves as significant ethical challenges. What is good for those involved is seldom clear and rarely fully discernible. School principals turn possible decisions over and over, seeking to find healthy solutions. This occurs in the subjective world of their inner being. That inner world requires attention and study, because within it are embedded the beliefs and values that shape the way humans understand the world, and the meaning people make of their actions and interactions with others.¹⁷

Jaensch furthers this point by stating, 'When...schools find themselves competing with other school systems in the marketplace of education, it takes more than good intentions to resist the temptation to put aside core beliefs in order to appeal to the marketplace.'¹⁸

¹⁵LCA, 'Staffing policy for Lutheran schools,' 1.

¹⁶ Mark Worthing, 'Exploring future leadership in Lutheran schools,' 2014, accessed 17/06/2022, <https://www.lutheran.edu.au/school-professionals-2/leadership/exploring-future-leadership-in-lutheran-schools/>.

¹⁷ Albinger, 'Managing the maelstrom: Value and decision in educational ministry,' 51.

¹⁸ Jaensch, 'Nice Lutheran schools? Glory or cross in the education marketplace,' 4.

It is for this reason that 'Growing Deep: leadership and formation framework' provides significant detail regarding the required capacity of spiritual leaders in the school.

All leaders in Lutheran schools should have:

...a personal faith in Jesus. It includes witnessing to the Christian faith and recognising God's presence in daily experiences and the importance of faith in both joyous and challenging times. It expresses itself in service to others and provides a framework for making meaning and developing identity and relationships. This includes a deep understanding of Lutheran theology and how its application guides everyday actions.¹⁹

Leaders strengthen Lutheran identity through:

- Adopting and practicing a 'servant' mentality
- Recognising God's presence in daily life and in the world
- Witnessing to the importance of faith
- Understanding and applying Lutheran theology²⁰

Leading the deepening of faith:

...involves providing opportunities for spiritual formation of others appropriate to their spiritual journey. It includes demonstrating a commitment to one's personal faith journey, leading the school community in faith, reaching out to the wider community to build faith and deepen their understanding of Lutheran beliefs and values. It also includes creating an environment where Christian spiritual reflection and formation are valued and encouraged.²¹

Specifically, the leader:

- Reflects on their own faith journey
- Invites the school to faith in daily life
- Facilitates the spiritual growth of the community
- Fosters a climate of spiritual faith-building²²

In a previous presentation at ACLE, Mal Wegener wrote that 'A knowledge of the key teachings of the Lutheran Confessions by council members and especially principals...and the application of these teachings into the policies and practices of the school [is what makes a Lutheran school Lutheran].'²³

Focusing on addressing increasing the supply and capacity of our leaders must be our utmost priority in the coming years at the individual school and system level.

¹⁹ Lutheran Education Australia, 'Growing deep leadership and formation framework,' accessed 18/06/2022, <https://www.lutheran.edu.au/download/staffing-policy>, 11.

²⁰ LEA, 'Growing deep leadership and formation framework,' 13.

²¹ LEA, 'Growing deep leadership and formation framework,' 23.

²² LEA, 'Growing deep leadership and formation framework,' 25.

²³ Mal Wegener, 'What makes a Lutheran school Lutheran and is that an important question anyway?' (Australian Conference on Lutheran Education, Melbourne, 2008), 23.

Pillar three – resolute focus on the formation of students and staff

The Apostle Paul writes ‘Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God - what is good and acceptable and perfect.’ (Romans 12:2)

The third pillar of our model of authentic Lutheran schooling is a recalibration of focus to bring all school operations together under the umbrella of ‘formation.’ While Lutheran schools are indeed organisations of the church, our prime calling is to form young people capable of service to God and the world. Our core purpose is to form our students into their vocation as part of this ‘transformation by renewing of minds.’

Of all the gifts of the Lutheran tradition, a proper understanding of vocation is one of our most important gifts to the world and should be the encompassing rationale for the operation of the educational ministry of the church. An authentic Lutheran school intentionally and purposefully forms students vocationally, through excellent academics, care and wider programs, in order to prepare them to serve God and the world in their vocation.

Many schools have rhetoric around helping students find their gifts and then serve according to those gifts. However, a Lutheran approach to vocation has an important distinctive. A view of vocation which is true to our theological heritage is one that starts not with the question, ‘What gifts do I have?’ but with the question, ‘What does the world need?’ When one starts with the question ‘what are my gifts?’ one crafts their vocation from themselves and how they wish to serve. Starting with the world’s needs instead calls one to see how the gifts they have can be used to serve these needs and leads to a life of focus on the needs of others and not our own needs. This is captured well by Eugene Veith who writes, ‘Despite what our culture leads us to believe, vocation is not self-chosen. That is to say, we do not choose our vocations, we are called to them. There is a big difference.’²⁴

When our system documents call for our schools to offer an alternative to secular education, this is what is at the heart of it. The secular system develops self for the sake of self. A Lutheran school must develop the self for the sake of the community. Veith adds:

‘Finding one’s vocation’ . . . is in an important sense . . . misleading. Not only do we not choose our vocation, but, strictly speaking, we do not find our vocation, as if it is something unknown, awaiting us in the future. Rather, our vocation is already here, where we are and what we are doing right now. . . We are to love our neighbours—that is, the people who are actually around us . . . [F]inding our vocation is largely a matter of finding where God is, the God who hides Himself in our neighbours, in ourselves, and in His world.²⁵

Returning to ‘Rooted and open: the common calling of the Network of ELCA Colleges and Universities’:

[Lutheran educational institutions] embrace the challenge to see all creatures as neighbours and to be a neighbour...[calling] students to serve others while eschewing all forms of elitism, condescension and mere charity...Because all life is worthy of attention, these institutions commit themselves to identifying oppression and developing strategies to promote justice and heal the divisions that fragment the whole. ...[Lutheran

²⁴ Gene Edward Veith, *God at work : your Christian vocation in all of life*, (Wheaton, Ill: Crossway Books, 2002), 50.

²⁵ Veith, *God at work*, 57-60.

education] calls students beyond the rewards of upward mobility and financial security so that their lives will also be attentive to people who need them most and places that call out for healing.²⁶

Our distinctive theology of vocation is a timely gift to a world where working lives have changed from maintaining a single job in a single field for a lifetime to multiple jobs which utilise the gifts we have in services to the world across jobs, fields and locations. This is the reality for the students in our schools.

However, without staff to lead and guide our students, this important work cannot be undertaken. As Pastor Tim Jarick's recent article highlights:

'If Lutheran schools are to be true to their purpose and mission, then the people who staff them, teachers, support staff and leaders are to be not only informed but also reformed or even transformed by the gospel of Jesus Christ as they encounter the Lutheran theological and educational tradition authentically and deeply.'²⁷

Our ability to form young people into their vocation successfully requires staff who, as we discussed in the leadership pillar, are equally competent and passionate about the educational and spiritual formation of our students. This presents a significant challenge to our schools for we no longer (if we ever did) have a sufficient supply of school staff who view education through the Lutheran lens and have the capacity to deliver it. Just as there is a shortage of leaders there is a shortage of staff with this capacity.

This has been a challenge for a number of years – especially for schools planted in non-traditional Lutheran areas. However, there are a number of contemporary events which have heightened this issue:

1. According to McCrindle Research, the average tenure in a workplace is now down to 3.3 years.²⁸
2. Anti-discrimination legislation has made it increasingly difficult to preference Lutheran or Christian staff for employment.
3. Current research suggests that 40% to 50% of teachers leave the profession within the first five years and up to 59% of current teaching professionals are currently looking to leave the profession.²⁹
4. LEA statistical reports highlight an increase of non-Lutheran, non-Christian teachers serving in Lutheran schools by 36% and a 10% reduction in Lutheran teachers between 2016 and 2020.^{30,31}

²⁶ELCA, 'Rooted and open: the common calling of the network of ELCA colleges and universities,' 6.

²⁷ Tim Jarick, 'Challenges and opportunities of staff formation in Lutheran schools - a case study,' *Lutheran Theological Journal* 56, no. 1 (2022):21-35, 21.

²⁸ McCrindle Research, 'Job mobility in Australia,' 2020, accessed 18/06/2022, <https://mccrindle.com.au/insights/blog/job-mobility-australia/>.

²⁹ Amanda Heffernan et al., 'I cannot sustain the workload and the emotional toll': Reasons behind Australian teachers' intentions to leave the profession,' *Australian Journal of Education*, no. 0 (2022): 1-14, 1.

³⁰ LEA, 'LEA statistical report 2016,' accessed 18/06/2022, <https://www.lutheran.edu.au/download/lea-statistical-report-2016/>.

³¹ LEA, 'LEA statistical report 2020,' accessed 18/06/2022, <https://www.lutheran.edu.au/download/lea-statistical-report-2020/>.

5. There is a current critical COVID-related teacher shortage impacting schools across the country, further exacerbating the issues faced by our rural, regional and remote schools.

All of this combines to suggest that the typical teacher entering the Lutheran school in 2022, has little chance of having a sound grounding in Christianity and will remain at a school for only three to four years. This makes it extremely difficult to form a critical mass of teachers able to utilise the Lutheran lens to fully form young people within our vision. Assuming that our current in-school formation programs are successful in their aims and, in the case of teachers of Christian studies, teachers have completed three years of formation and study, schools are on average going to be able to use them to form students for but a year longer than their formal formation period.

An authentic Lutheran school has a contrasting staffing need that is different from many others. Staff in Lutheran schools cannot just be excellent pedagogues - they must care for the whole child, be committed to forming students in their vocation and purposefully engage them in shepherding along their journey. Lutheran school staff are not pedagogues alone - they must be committed ultimately to forming people to undertake God's mission in the world.

Another issue to be considered is the full inclusion of non-teaching staff into accreditation and more importantly, formation. The latest 'Connect' material encourages non-teaching staff to engage with the program but does not require them to do so. Given ample research indicating the significant impact non-teaching staff have on forming young people, it is time for there to be full inclusion of non-teaching staff in formation programs.

If we are to be true to our calling as Lutheran educational institutions, it is time to place the formation of staff as our highest priority as a system. We must find ways to form staff who are passionate and capable in an efficient, sustainable, cost-effective and impactful manner. Whether staff are in our system for a single year in a single Lutheran school or a lifetime across several schools, all of our staff must 'get' what Lutheran schools are on about.

Conclusion

Lutheran schools are a relatively small school system in Australia but we have much to offer based on our rich heritage. Dr Malcolm Bartsch writes:

While Lutheran schools must be sensitive to the challenges which come from changes in the context in which they operate...there are however some things which cannot change. These are the core beliefs and values which provide the fundamental basis for Lutheran schooling...all [change] must be read in the light of the beliefs and values which define an authentic approach to Lutheran schooling...These need to be the shared beliefs and values of the whole school community...The values on which Lutheran schools are based find their origin and support in the revelation of God in Scripture. What the Lutheran school is, what it does, need to be viewed through what God is enabling and requiring the school to be and to do³²

Through a reformation of our system vision, increased resources and focus on developing and maintaining leaders, and strengthening our core purpose as forming students, as well as forming staff to do that forming, we can move forward. These three pillars work in tandem and rely on each other

³² Malcolm I. Bartsch, *A God who speaks and acts : theology for teachers in Lutheran schools* (Australia: Lutheran Education Australia, 2013), 5.

in order to bring about ongoing reformation and sustainability. The loss of a single pillar places the entire Lutheran Australian educational enterprise in peril.

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Appendix I – key documents

- Doctrinal statements
 - <https://www.lca.org.au/departments/commissions/cticr/>
 - The Lutheran Church of Australia and its schools
 - The teacher in the Lutheran school
 - The public ministry in the Lutheran school
- Further documents
 - <https://www.lutheran.edu.au/publications-policies/policies-guidelines-2/>
 - LCA Support for Government Schools
 - Lutheran Church of Australia and Ecumenical Schools
 - Statement on School Worship
 - The Lutheran school as a place of ministry and mission
- Leadership and staffing in Lutheran schools
 - <https://www.lutheran.edu.au/publications-policies/policies-guidelines-2/>
 - Church membership and the Lutheran school principal
 - Growing deep: leadership and formation framework
 - Policy re: membership of non-Lutherans on Governance Boards in special circumstances
 - Accreditation program
 - Staffing policy for Lutheran schools
- Documents relating to Christian studies
 - <https://www.lutheran.edu.au/teaching-and-learning/christian-studies/>
 - Christian Studies in Lutheran schools
 - Pedagogy of Christian Studies
 - Roles and responsibilities: principal, Christian Studies leader and teacher
 - Administration of Christian Studies: policy, whole-school plan and time allocation
- Teaching and Learning
 - <https://www.lutheran.edu.au/teaching-and-learning/a-vision-for-learners-and-learning/>
 - A vision for learners and learning (currently under review)