

Using the Christian Day School as a Mission Arm

by David J. Valleskey

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William Maloni walked down the corridor of Lafayette School toward his son's classroom with increasing apprehension. The steaming hall with its gymnasium smells was filled with yelling kids ricocheting off each other.

As Maloni stepped into the classroom he stopped, horrified.

"Some of the kids were wrestling in a play area off to the side of the classroom," he said.

"Everybody was yelling and acting up. Finally I spotted the teacher by the light switch, but I couldn't get his attention. He was busy flicking the lights on and off trying to get the kids to calm down."

That was Maloni's son's last day in public school in Washington.

"The next week I had him enrolled in the local Catholic school, even though neither my wife nor I are Catholic," he said. "It was an emergency situation."

Maloni is one of many angry and disillusioned middle-class parents turning in increasing numbers to private education for their children.

Even as total U.S. school enrollment declines about 2 per cent a year—reflecting the diminishing number of children—enrollment at the nation's private secular schools is growing at close to 1.5 percent annually, according to the National Association of Independent Schools.

This trend has been developing over the last five years, reflecting the deepening disenchantment of Americans with the quality of public school education...

The reasons parents give for their shifting commitments to public schools include:

- The deteriorating quality of public school education. Maloni asked his first grader's teacher about her teaching methods, and she replied, "I teach by rope." Maloni asked again, thinking he heard incorrectly. "I teach by ROPE," the teacher said firmly. "I repeats, they repeats—you know."
- Absence of discipline. "You can tell the difference immediately in the way your children do their work when they switch to private school," said Marcia Lacey, whose daughter attends Visitation High School in Washington. "They pay attention and they learn when there isn't chaos."

This article, recently written by San Jose *Mercury News*' Washington Bureau reporter, Patricia O'Brien, underscores what is happening—especially in the larger cities—throughout our nation. Enrollment in public schools is declining; private and Christian schools are experiencing an unprecedented increase in enrollment. Almost overnight new Christian schools are opening their doors, many sponsored by churches which traditionally have been solid backers of the public school system.

In the California Bay Area's Santa Clara Valley there are over sixteen Christian schools, only a few of which have been in existence as long as our Apostles Lutheran School which began in 1970. These schools are being run by Assembly of God, Baptist, Christian Reformed, Methodist, Episcopalian, Disciples of Christ, and Missouri Synod and American Lutheran Church congregations as well as nondenominational associations. About one-half of these schools were organized within the past five years.

Our church office is sending out four to five school handbooks each week—more during the summer—to non-member families inquiring about our enrollment policies. Most of the time people are looking for an escape from the public schools. How should we handle such requests? Should our schools, traditionally

established to provide a Christian education for the children of our congregational family, open their doors wider and admit the non-members who want to come in? Does God's Word have anything to say about using the Christian Day School as a mission arm of the congregation? And, provided that the Word does not prohibit such a use for our schools, do the advantages of doing so outweigh the disadvantages? What policies should a school have for children and families of non-members? These are some of the questions we hope to be able to answer in the course of this paper. But first let's take a brief look at...

The Current Situation in our District

To what degree are the schools of our district being utilized as mission arms of their congregations? In one respect, of course, all of our schools are mission arms as they are training our children to be able to "give an answer to everyone who asks (them) to give the reason for the hope that (they) have" (1 Peter 3:15). But with the above question we are thinking of a more direct way of serving as a mission arm—through the enrollment of unchurched mission prospects.

Here we see some marked differences. Our schools have anywhere from 0 to 83 unchurched mission prospects in them, with an average of 13. From 0% to 47% of the total enrollment of our schools consists of unchurched mission prospects, with an average of 16.5%.

I did a little work with graphs trying to determine some kind of pattern which would explain why certain schools have many more unchurched mission prospects in them than others. You may want to refer later to Appendix 1 with its six graphs. Here we'll just summarize. First I worked out graphs A and B which show respectively the percentage of the congregation's eligible children in each school and the percentage of unchurched mission prospects in each school. This then led to the following questions: Could it be that those schools which have been unable to enroll many of their own members' children are then trying to fill their classrooms with those from outside the congregation? Graph C would indicate that this is not the case.

A second question: Does the size of the school have anything to do with the percentage of mission children enrolled? Again the answer (as illustrated in graph D) is no.

The only apparent significant difference arises when we compare the states which have schools in our district—Arizona, California, and Texas. Here we see a marked difference (see graphs E and F). While just 6.7% of our Arizona schools' enrollment consists of mission prospects, about 22% of both our California and Texas schools are mission prospects. Of the 439 unchurched mission prospects in our schools, 313 are from California.

What does this indicate? That our congregations in Arizona on the one hand and California and Texas on the other tend to view the purpose of our schools in a somewhat different light? Or that there are better opportunities for using the school as a mission arm in California and Texas than there are in Arizona? Or that in more established schools, such as we have in Arizona, there is very little room for non-members' children? Or...? Answers to these questions may come out to the discussion following this essay.

Christ's Commission

With this by way of background, let's look into the Scriptures for a few moments and ask, "Is it scripturally valid for congregations to utilize their schools as mission arms of the church?" In Matthew 28 Jesus clearly states His intention for His church. It is to "make disciples of all nations." And it is to do this by using the Means of Grace, "*baptizing* them in the name of the Father and of the Son and of the Holy Spirit, and *teaching* them to obey everything" Jesus had commanded. As the Church goes about its business of making disciples by means of Word and Sacrament, Jesus promises His personal presence "always, to the very end of the age."

The commission is clear and dare not be turned away from; otherwise the Church will no longer be the Church. But you will note that the *method* of carrying out Christ's commission is not specified. You can make disciples in various ways, as long as Word and Sacrament are employed. There are in the New Testament

examples of mass evangelism (John the Baptist, Peter, Stephen, James); personal evangelism (thirty-five personal interviews of Jesus alone are recorded in the Gospels); Impromptu evangelism (Jesus at Jacob's Well, Peter and John at the Temple); dialogue evangelism (Paul at Mars' Hill and Apollos at Ephesus); systematic evangelism (the seventy sent out by Jesus two by two, the house-to-house visitation mentioned in Acts 5:42); and literary evangelism (John 20:31 and Luke 1:1-4 both state the evangelistic and apologetic intent of the writers of these Gospels).

The Apostle Paul recognized the value of adapting the method to fit the need. "I have become all things to all men," he writes, "so that by all possible means I might save some" (1 Corinthians 9:22). He was very single-minded in His message—to proclaim nothing but Christ crucified (1 Corinthians 2:2); but he let the situation dictate his approach. "To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law" (2 Corinthians 9:20-21). St. Paul was willing to be all things to all men (but wouldn't, of course, go contrary to God's will) "for the sake of the Gospel" (1 Corinthians 9:23) and those whose hearts he wanted to touch with the Gospel.

So we today, who are still being called "to make disciples of all nations," will not want to hesitate to utilize any rightful, legitimate, i.e. God-pleasing, method to bring God's Word and Sacraments to whomever we can. Writes one author: "There are two great dangers to evangelism: One is to change the message; the other is to refuse to change the methods."

It seems certain that we would agree with this statement. Certainly none of us is in favor of changing, watering down, the message. And we have demonstrated in our congregations and Synod that we are willing to use many ways to reach unbelievers with the Gospel and in this way seek to make disciples of them. We use sermons, church Bible classes, home Bible classes, vacation Bible school, Sunday school, newspaper articles and ads, movies, visitor Sundays, canvassing-witnessing teams, calls by trained evangelists, neighborhood invitation distribution (to Sunday school, VBS, special services, etc.), radio services and radio advertising, television, tract distribution, nursing home, hospital, and jail visitation, counseling, etc. If other effective methods of bringing the Word of Life to the unchurched are discovered, we would not hesitate to use them so that "by all possible means we might save some."

Which brings us to the place of the Christian day school in the total mission of the church. Cannot the Christian day school be numbered among one of many legitimate ways to bring the Word of God to the unchurched? My answer would be to the affirmative, and, I might add, especially for us of the WELS at this particular time.

God has graciously given to us a heritage that most church bodies don't have. Christian day schools are not a "Johnny come lately" among us. One of our strengths over the years has been our synodical educational system—from the elementary school through the Seminary. *Milwaukee Journal* religion reporter, Richard Kenyon, in a recently published interview with synod president Carl Mischke and stewardship counselor James Schaefer, speaks of our synod's "highly respected educational system (which includes 30,000 students in 359 day schools, a network of high schools, two colleges, and a seminary)." We don't have to improvise hastily a curriculum as many now church-related schools are doing. And we don't have to scramble for teachers and hope that they then represent our theological position fairly and clearly. Without intending to sound a note of pride, we know what we are doing in the Christian day school "business." Years of God-blessed experience have taught us how to operate our schools. And the existence of Dr. Martin Luther College assures us of a continuing supply of teachers properly equipped to teach in keeping with our confessional stance.

This time of unrest and deep dissatisfaction with public school education may well be a glorious mission opportunity that the Lord is laying before us with our longstanding, solid foundation in the Christian day school ministry. You recall, no doubt, the story of the book of Esther. Esther, a Jewess, became the queen of Ahasuerus, or Xerxes, king of Persia. An enemy of the Jews, Haman, persuaded King Ahasuerus to make a decree, ordering the death of all the Jews in his realm. Mordecai, the uncle of Esther, goes to Esther, urging her

to use her influence with the king to stop this proposed holocaust. He says, “Who knows but that you have come to royal position for such a time as this?” (Esther 4:14) Through Esther’s intervention the Jews are saved.

Who knows but that God has given us our solid program of Christian day school education also for such a time as this—a time when confidence in the public schools appears to be at an all-time low, a time when people are looking for alternatives for their children’s education? Admittedly many, perhaps most, people will not at first have the kind of motivation we are looking for in prospective Christian day school families. But that can change, sometimes quite quickly. Eight years ago a family moved to San Jose from a Los Angeles suburb. Within a short time they became so discouraged with the public school system here that they were about to pack up and move back down south, even though the husband might have lost his good job in the process. They happened to drive by our church and saw the sign, “Apostles Lutheran Church and School.” They stopped in to inquire. Through a subsequent evangelism call in the home, the husband and wife were led by the Holy Spirit to confess faith in Jesus as their Savior. Up to this time, though they had attended a church regularly down south, they veers still relying on works Instead of Jesus. They enrolled their children in the school. The husband and wife were confirmed and have ever since been active members of our congregation and of other WELS congregations in Southern California to which they eventually returned.

Many of you could probably report similar incidents. This is only one of many such here in San Jose. The point: this family started out with one aim—to get their children out of the public school, but God had something far better in store for them. And He put us—*and our school*—here “for such a time as this.”

Difficulties

In certain respects it would be easier not to allow any but members’ children in our schools. Over the years we have had to deal with various problems because we have a dual purpose for our school, both to give members’ children a solid Christian education and to bring the Gospel to the unchurched mission prospects of our community.

Probably the greatest ongoing problem is that when our schools enroll nonmembers’ children we are often inheriting some other school’s problem. Many a public school principal has breathed a sigh of relief when he’s heard that little Johnny, who’s caused nothing but grief to teachers and classmates alike, is now going to be attending that Lutheran school down the road. Maybe it can handle him! Or there’s Danny, a very nice boy, but extremely weak academically, whose performance the parents expect to change dramatically because of the extra attention of Christian teachers. Even careful screening doesn’t always detect those who are really looking for a reform school or a private tutor.

Other problems stem from the fact that a good number of mission children first enroll in the middle or even upper grades. As a result there is less cohesiveness in the school than there would be if all the children would be together from kindergarten through 8th grade. It’s not just mission children, of course, who might first be enrolled in a higher grade, but when a child from our own congregation or a sister congregation enrolls, it’s usually not nearly as traumatic a situation as when a non-Christian child enrolls.

There will often be more discipline problems with the non-Christian child, especially if he/she is a product of a typical contemporary public school which has almost forgotten what discipline is. It will often be a lengthy process to lead the child to see what is expected and especially to want to do what is expected. Only the Holy Spirit can produce the latter change, and sanctification is not an instant process.

Then there is the matter of Bible knowledge, or rather, lack of it. All of our carefully worked out curriculum of Bible teaching—building upon previously taught truths—gets thrown out of kilter when you have a new sixth grader who has never heard the story of creation or Good Friday. It would be a lot easier if everyone was relatively on the same level.

Also to certain key areas there tends to be less parental cooperation on the part of unchurched mission families. Non-Christian parents, who are putting out monthly tuition payments, will be interested in their children’s academic achievements and can usually be counted onto see to it that they get their homework done. But not always will they view Word of God homework—Bible history worksheets, Catechism and Bible verse

memory work, hymn memorizing—in the same light. That’s not so important in their eyes compared to what their children need for life in the real world.

You see this attitude surfacing also in their children’s oft-time sporadic church and Sunday school attendance. Even Sundays when their grade sings in church doesn’t necessarily mean that all the mission children in your class will be there. This can really frustrate a teacher, especially if one-fourth or more of your class is composed of such unchurched mission prospects.

Blessings

But do negative features such as these, and there are more, mean that we would be better off not opening up our schools to unchurched mission prospects? When one thinks of the opportunity that using the Christian day school as a mission arm affords for bringing the Gospel to the unchurched, it is not difficult to answer that question.

We at Apostles in San Jose have found the school to be one of our best mission agencies. About one-fourth of the evangelism calls we make are on families that have inquired about our school. We have been able to get into homes and present God’s way of salvation to families that, humanly speaking, we simply would not have reached in any other way. Over the ten years of our school’s existence fully one-fourth of our adult confirmands had their first contact with the church through the school. And that percentage is increasing. For example, of the 35 persons currently attending a Bible Information Class at our church, 19 are school connected.

Opportunities to witness about Jesus, baptisms of children and their parents, whole families brought to the Lord—such blessings are enough in this essayist’s opinion to offset any difficulties and disadvantages connected with trying to integrate unchurched mission prospects into the school.

Admittedly not every congregation may see the same results we have seen in number of adult confirmations, baptisms, etc. One pastor wrote regarding his congregation’s school, “In our six years we have gained only three families for our church through the school, and they are presently irregular. My conclusion (regarding) the presence of non-member unchurched children is that we are preaching the Word to them much like we broadcast on the radio—we are getting the Word out, but see little concrete results. The school,” he concludes, “will always be *primarily* an aid to our own parents in Christian education.” Yet even in a situation such as this there is cause for rejoicing, as I am sure the pastor who wrote to me would agree. We rejoice that God has given the opportunity to plant the seed of the Word in the hearts of these people and will pray for its growth and increase.

We, too, have had our share of disappointments (some, it would appear, doing everything necessary to join the congregation merely to escape paying a high tuition); but we’ve seen beautiful fruits also. For example, the current chairman of our Board of Elders and his family first came into contact with our church through the school.

Guidelines

In the rest of this essay we are going to suggest a number of guidelines for congregations to consider which may help to minimize the problems and maximize the blessings of using our schools as a mission arm of the church. This is not necessarily an exhaustive list, but it is the product of ten years’ experience with Apostles Lutheran School. Perhaps some of you may be able to add to this list in the discussion that follows.

1. Be Properly Motivated

We’re thinking here not of the unchurched parents who want to enroll their children, but of the church and the school. Why we do what we do is of primary importance. Improper motivation would be such attitudes as, “We want to become a big school (for whatever the reason). One way to achieve this goal is to open up our

doors to the unchurched.” Or, “The only way we can meet our budget is through these high-tuition students. So we’re happy to have them with us and are willing to put up with the problems as long as the cash keeps flowing in.”

The church and school which is properly motivated says, “This family and these children are precious in the eyes of God. Jesus purchased them at the cost of His own holy, precious blood and innocent sufferings and death. Can we, by considering them for our school, perhaps be used by God to bring them the message of forgiveness of sins, new life, and salvation through Jesus?” If we have such an attitude, we can be sure that the blessing of God will rest upon our work.

2. Emphasize Your Philosophy, Aims, and Purposes

Since the majority of unchurched families will have different reasons for wanting their children in the school than the school has for its existence, it is important to make very clear at the outset what the school stands for. Our first step when a non-member family inquires about the school is to give it our school handbook which begins with a statement of the philosophy, aims, and purposes of the school (see Appendix 2). Our secretaries tell the inquirers, “Please read through the handbook carefully so you can see what we stand for. If you have questions, please contact our principal.”

Some never go any further than this first step as they see that our school’s philosophy and theirs would clash. Others, though, fill out the “Application for Enrollment Form” enclosed with the handbook (see Appendix 3) which leads to a personal visit by the principal during which he spends most of his time emphasizing our school’s unique purpose, i.e., that we are a *Christian* school with all that implies, not merely a private school. After this meeting some, again, change their minds about desiring enrollment. Those who still want to come in are brought before the Day School Board for consideration.

The sermon in the opening-of-school-service, held on the night before school begins, once again reiterates the purpose for our school. One year a new unchurched family decided to pull their children out that very night because the father felt that this would be “too much religion” for their children.

3. Present the Message of Salvation to the Family

We do not want to let an opportunity for presenting Law and Gospel go by without using it. Either during the course of the principal’s initial visit or on a prior or subsequent visit by a team of our evangelism callers or the pastor we present God’s plan of salvation to the parents. We do this for two reasons: 1) out of concern for the souls of these individuals; 2) to make clear to the parents the basic Bible message we will be teaching their children should they become enrolled in our school.

4. Discuss Doctrinal Differences

The amount of discussion needed depends upon the family’s church background. If they know virtually nothing about the Bible then obviously not much has to be said here. But if, for example, the family is of Baptist background, then baptism should be discussed beforehand so they know what their child will be learning and how it will conflict with what they have been taught. Another example: Parents should know that our schools teach Genesis 1-2 in its literal sense and that we reject the theory of evolution.

We believe in the value of being “up front” with people so they know right away what their children will be learning. If they can’t accept it, then they shouldn’t have their children in the school, for we also make it clear that we will not permit children in the classroom to argue for other home-taught views regarding baptism, creation, etc.

5. Do Careful Screening

In our application for enrollment (Appendix 3) we ask questions such as: What is your reason for making application? Has your child had any difficulty in school thus far? Has your child any physical disability? Has your child ever been retained in a grade? Has your child ever been promoted more than one grade to a year? If the answer to any of the last four questions is yes, we ask the parents to explain more fully on the back of the application.

We make it clear to the parents that we are not equipped at present to handle “special” students—extreme discipline problems, certain learning disabilities, very slow learners. Again, the principle is to be open and straightforward at the outset so we do not become a school that is a “dumping grounds” for everyone else’s problems.

6. Make Clear the Way the School Operates

Unchurched parents generally know only the way the public school operates. They should be well informed regarding the way our schools are administered, the place of the school board and the principal, the way to handle grievances, how we discipline children, etc. This should be spelled out clearly in the school handbook and also be pointed out to the parents. In our application for enrollment (Appendix 3) we ask the question, “If your child is accepted, do you agree to authorize the school to employ such discipline as specified in the school handbook, and as the school considers wise and expedient for the welfare of your child?”

Spelling out clearly avenues of procedure in advance is a good preventative measure that can eliminate many a problem later on.

7. Expect Church and Sunday School Attendance

In our application for enrollment is the statement, “All children enrolled in this school are expected to attend church services regularly.” The value of church and Sunday school attendance is strongly emphasized in the meeting the principal has with the parents when he discusses the school’s philosophy, aims, and purposes. On our report cards we report both church and Sunday school attendance for the quarter.

Obviously we cannot force church and Sunday school attendance, but we can encourage it, in the classroom also. The exhibition of little interest in worship and Bible study is grounds for re-evaluation of enrollment for the next year.

8. Secure Agreement to Participate in the Bible Information Class

We ask in our application for enrollment, “If you are not a member of Apostles’ congregation, would you consent to attend adult information classes offered by the church?” A no answer to this question would lead our school board on most occasions to deny the application. Of course, the purpose for these classes will be carefully explained by the principal in his home visit and also by our evangelism callers. There have been times when people have changed their “no” or “uncertain” answer to a “yes” after these visits.

We have set up a two-part Bible information class in our congregation (see Appendix 4), the first part of which covers basic Christian doctrine in twelve 1¼ hour lessons. The second part, eight weeks in length, deals more with the Christian life that follows. We expect parents to attend at a minimum the twelve-week course. Completion of the total course leads to membership in the congregation.

What if parents say they will attend, but then don’t? Again, that is taken into account in the annual re-evaluation of all non-member students. The same applies to those parents who participate in the course but do not join or attend church only when their children sing.

9. Specify an Annual Enrollment

Make it clear at the outset that all non-members' children are enrolled on an annual basis only and that each year the school board will review and re-evaluate the performance of non-member children and parents. It is important that parents know this right away so they are not taken by surprise should the school board terminate their children's enrollment. Possible grounds for dismissal would be such things as refusal to attend the Bible information class, non-existent or extremely poor church attendance, or, perhaps, discipline and/or academic problems in the classroom.

10. Take Care How You Advertise

We advertise our school by the sign we have out front, by a yellow page ad, and especially by word of mouth. Certainly there are also other legitimate ways of advertising. However we should take care not to give the impression that we're advertising because we need more students and therefore will be ready to take almost anyone into the school. We should always be careful to remain "in the driver's seat" as we make it clear that our school is selective, that non-members' children may be enrolled only if they meet the criteria we set. People should clearly realize that they are not doing us a favor, but that we are doing them a favor by enrolling their children in our school.

11. Keep Non-Member Families Informed about Church Events

A chief concern should be to draw the unchurched mission families into the congregational fellowship. So, in addition to bringing them into the Bible information class, it is advisable to tell them of and invite them to various congregational functions—potlucks, picnics, special classes, etc. This can be done through mailing them the congregational newsletter, through special mailings, through notes sent home from school, or through a school newsletter. We prefer the latter three over including them on the church newsletter mailing list since the message of our church newsletter is aimed at those who are already Christians, in specific, Christians who are members of Apostles' congregation.

12. Maintain a Close Working Relationship with the Pastor and/or Evangelism Committee

When the principal makes calls on unchurched mission families who have applied for school enrollment he should make sure that he records a summary of his call and gets it into the hands of the pastor and/or Evangelism Committee (see sample of calling report form in Appendix 5). Likewise, during the year periodic reports of church and Sunday school attendance on the part of these families should be made to the pastor and/or Evangelism Committee as a help for calling on these families.

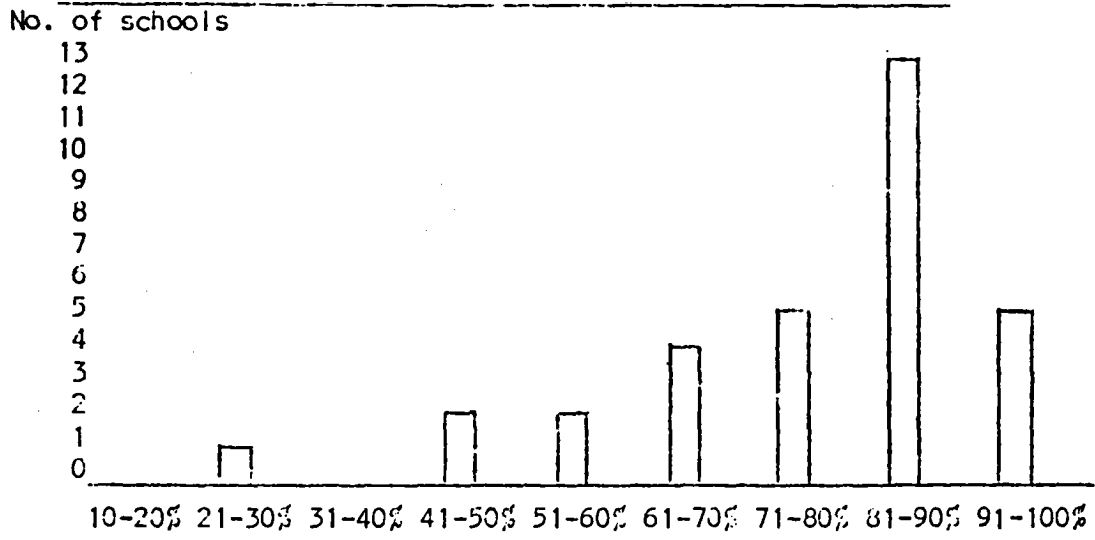
13. Remember Whom You Are Dealing With

These unchurched mission families are souls for whom Jesus died. This may be the one way that they will be brought into contact with the message of salvation. Therefore we will want to look upon these children and their parents as wonderful opportunities the Lord places before us. We will want to pray for them regularly. We will want to show great patience with the children in the classroom. We will want to do all we can to lead these little ones and their parents out of darkness into God's marvelous light.

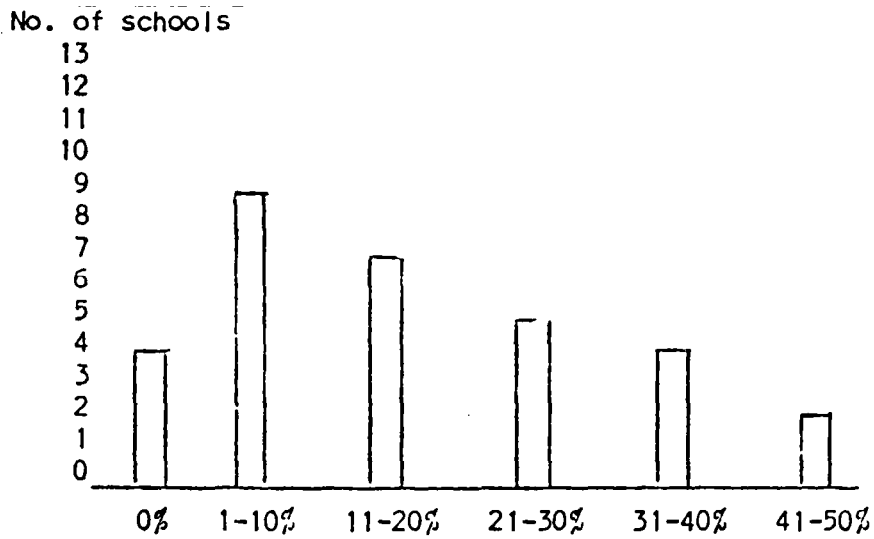
Can the Christian day school be used as a mission arm of the congregation? Absolutely! It's a privilege indeed. May God help us to be equal to our calling at such a time as this.

Appendix 1

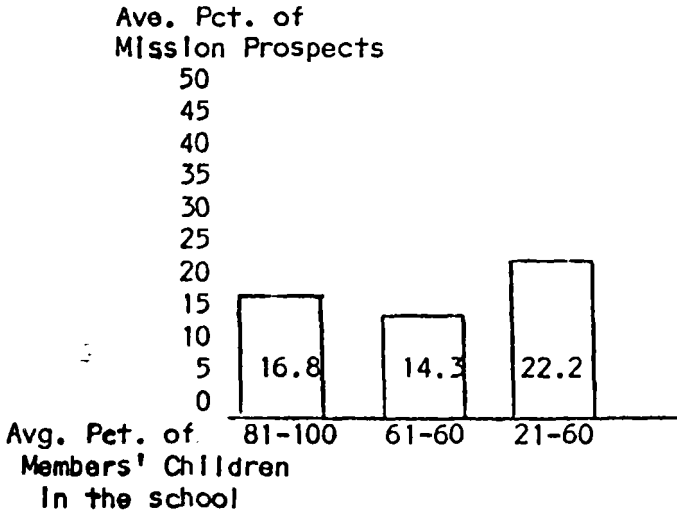
Graph A: Percentage of Congregation's Eligible Children in the School



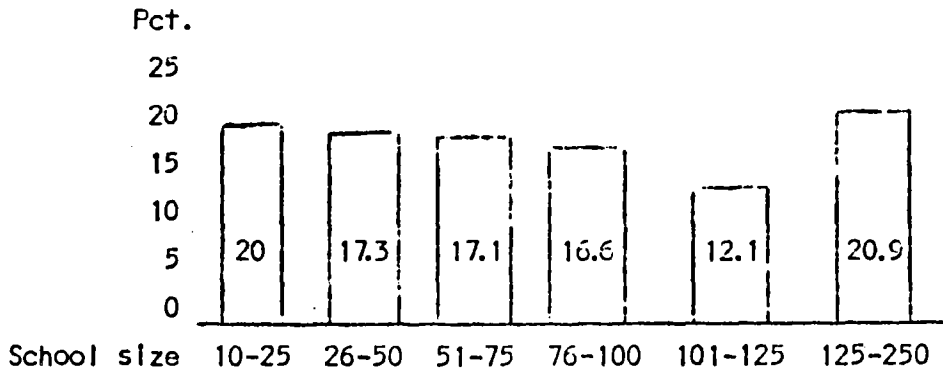
Graph B: Percentage of Unchurched Mission Prospects in the School



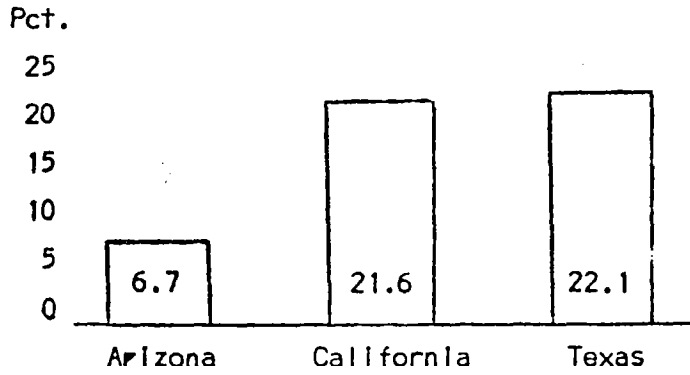
Graph C: Average Percentage of Mission Prospects Compared with Average Percentage of Members' Children in the School



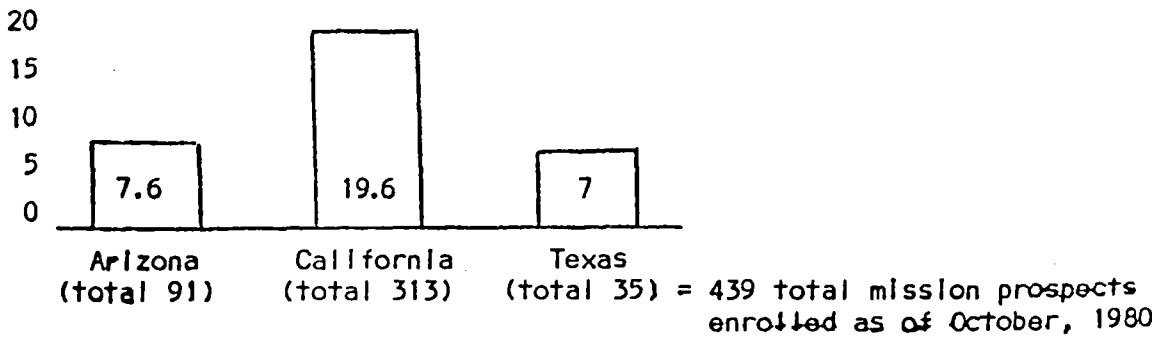
Graph D: Average Percentage of Unchurched Mission Prospects Compared with the Size of the School



Graph E: Average Percentage of Unchurched Mission Prospects by State



Graph F: Average Number of Unchurched Mission Prospects per School by State



Appendix 2

Philosophy of the Christian Day School

The congregations of the Wisconsin Evangelical Lutheran Synod establish, maintain, and foster Christian Day Schools in their midst with the thought of carrying out a program of unified Christian training. In the interest of such Christian training, our congregations are ready to take over the full responsibility of offering what also our government requires in the way of elementary education.

Such Christian training aims to build up the individual child in Christian faith and thereby purposes also to motivate the child to live as a Christian in all of its present and future activities and relationships of life. As members of these Lutheran congregations we carry out such Christian education with the conviction that in the Holy Scriptures, as God's inspired and inerrant Word, we have an infallible norm and guide for everything that pertains to Christian faith and life.

Aims of Our School

In teaching the children entrusted to our care, our school has the following aims:

1. We teach that God is the Creator and Preserver of the universe and man.
2. We give pupils a Christ-centered education. We want them to know and believe in Jesus, their Savior, who came into this sinful world to suffer and die for their sins. Through the teachings of the Law they will realize their own utter unworthiness for salvation, but they are led to rejoice in the hope of eternal life, which is theirs through the Gospel.
3. We guide pupils in Christian living out of love for their Savior. We also encourage stewardship of time and talents.
4. We teach all other subjects to the light of God's Word. Subjects such as the language arts, science, math, music, art, and social studies are taught in a way which always keeps in mind the all-directing influence of God in the ways of the world.
5. We teach children that all men are God's creation. Thus, they should be led to have respect for the rights and welfare of others—at home, in the classroom, on the playground, or wherever they may be.
6. We train citizens who recognize God as the source of all governments; who will use their talents in His service; and who find it a joy and necessity to obey the laws of our land and participate in the affairs of their community.
7. We give aid to the Christian home by helping to train the children in the virtues of Christian obedience and proper church life, and to assist the parents in meeting the challenge of properly guiding their children.

Appendix 3

**Application for Enrollment
Apostles Lutheran School
6085 Blossom Avenue
San Jose, California 95123**

Child's Name _____ Age _____
Last First Middle

Address _____ Phone _____
Street City State Zip

Date of Birth _____ Place of Birth _____

Baptized? _____ Church _____

School last attended _____
Name City State

Grade last completed _____ Grade applying for _____

What is your reason for making application? _____

FATHER: MOTHER: No. of brothers and
Name _____ Name _____ sisters: _____
Occupation _____ Occupation _____ Ages _____
Church Affiliation _____ Church Affiliation _____

Has your child had any difficulty in school thus far? _____

Has your child any physical disability? _____

Has your child ever been retained in a grade? _____

Has your child ever been promoted more than one grade in a year? _____

If your answer is yes to any of the above questions, please explain fully on the back of this sheet.

Name and address of your church _____

Are you an active, participating member? _____

If you are not a member of Apostles congregation, would you consent to attend adult information classes offered by the church? _____

All children enrolled in this school are expected to attend church services regularly. If your child is accepted, do you agree to authorize the school to employ such discipline as specified in the school handbook, and as the school considers wise and expedient for the welfare of your child? _____

Note: This information does not assure final enrollment, which is subject to the action of the principal and the Board of Education. Children accepted are on trial basis for one year. A personal interview shall be arranged between the principal and the applicant's parents prior to the acceptance of the applicant.

Father's Signature _____ Date _____

Mother's Signature _____ Date _____

Accepted _____ Rejected _____ Reason _____

Appendix 4

Bible Information Class

“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16-17)

Course Outline

Part One: New Life in Christ—Basic Christian Doctrine

- Lesson One: God Tells Us About Himself
- Lesson Two: God the Father Created and Cares for His World
- Lesson Three: God the Father Promised to Save Sinful Mankind
- Lesson Four: God the Father Sent His Son to Save Mankind
- Lesson Five: Jesus Christ Humbled Himself to Redeem Us
- Lesson Six: Jesus Christ is Exalted in Glory
- Lesson Seven: Jesus Christ Will Come Again
- Lesson Eight: The Holy Spirit Sanctifies Us
- Lesson Nine: The Holy Spirit Works through God’s Word
- Lesson Ten: The Holy Spirit Works through Baptism
- Lesson Eleven: The Holy Spirit Works through the Lord’s Supper
- Lesson Twelve: The Holy Spirit Gathers the Church

Part Two: Living for Christ—Christian Discipleship

- Lesson One: The Christian and Prayer
- Lesson Two: The Christian and Bible Study
- Lesson Three: The Christian and God’s Will (Part One)
- Lesson Four: The Christian and God’s Will (Part Two)
- Lesson Five: The Christian and God’s Will (Part Three)
- Lesson Six: The Christian and the Victorious Life
- Lesson Seven: The Christian and Body Ministry
- Lesson Eight: The Christian and Outreach Ministry

Appendix 5

Last Name,	First Names	Address	Zip	Phone
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Children's Names and Ages	Baptized?
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Church Background	Occupation
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Reason for Call

Date of call; Callers

Remarks: