

The Deaf Lutheran



*Ephphatha, that is,
Be opened.*

MARK 7:34

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These ministers preach in more than 275 cities in our land; they conduct classes in religion at over 50 city and state schools for the Deaf. You will find them ready to serve you; call upon them or write to them. The Deaf need God's Word.

THE DEAF LUTHERAN

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Notes from the Executive

Pastor Bailey Called to Des Moines

At a voters' meeting held on November 29, Calvary Lutheran Church for the Deaf, Des Moines, Iowa, and Faith Lutheran Church for the Deaf, Fort Dodge, Iowa, together with the Board of Missions to the Deaf, called Rev. Clark Bailey of Denver, Colorado, to be the pastor and missionary in the Iowa field. Iowa has been vacant since Rev. L. M. Stacy accepted the call to a hearing church in Belle Plaine, Iowa, on July 15. At the writing of this article no word has been received from Rev. Bailey as to whether he will accept the call or not.

Regional Counselors meet in St. Louis

On January 25 and 26 the six regional counselors of our Mission to the Deaf met in St. Louis with the Board of Missions to the Deaf to discuss the entire program of our Mission to the Deaf. This was the second annual meeting of this group. More details on this meeting will be forthcoming in the next issue.

Missionaries work on literature project

Perhaps you have already heard that the Lutheran Friends of the Deaf in New York have hired a former teacher at Mill Neck, by the name of Miss Boos, to be director of the educational literature research program. It will be Miss Boos's responsibility to head the group of people who will produce religious literature for the Deaf which is so badly needed today. Assisting Miss Boos will be Rev. C. Roland Gerhold of Newark, New Jersey; Rev. Her-

man Graef, Omaha, Nebraska; Rev. George Kraus of St. Louis, Missouri, together with Rev. Louis Jasper of New York City and other individuals from the School for the Deaf at Mill Neck. Mrs. Shirley Hoemann, wife of the editor of this paper, has been chosen as the person to do the art work for this project. Miss Boos has been hard at work on this project since the fall of this year, and the committee of missionaries spent two full days at Mill Neck, in the middle of November, to consult with her on this program and to receive individual assignments. Another general meeting of this group will be held some time around Easter. Watch this paper for further details of this all-important project.

Rev. N. P. Uhlig suffers stroke

Rev. N. P. Uhlig, formerly editor of the DEAF LUTHERAN and many years missionary to the Deaf, has suffered a second stroke. After hospitalizing him for a few weeks, the doctors have allowed him to return home, but he is not yet ready to take up the active life that he had before. This writer has visited him several times and found him always in very good spirits. He is now living at his home at 2833 Miami Street, St. Louis 18, Missouri.

Orient Survey Trip

God willing, the writer of this column will leave the United States for the first regular journey to the Orient on February 21. It is his intention to spend the following four or five weeks carefully looking over Japan to see what possibly can be

done by our church to fill the needs of the Deaf there. If the Lord so wills, the trip (to include Taiwan, Hong Kong, the Philippines, and Hawaii) should be concluded by the middle of May. Reports and observations of the Deaf in foreign lands will be written in this column.

I pray that the Lord be with me as I begin my journey and bless me on my way. May He grant us the wisdom and the courage to see and to fill the needs of the Deaf spiritually in these foreign lands that His name be glorified.

W. F. REINKING

The Transfiguration

One of the most amazing incidents in the life of Christ is the event which we call His Transfiguration.

The event was considered important enough to be celebrated by a special church festival, the festival of the Transfiguration. Lutheran Churches celebrate this festival on the Last Sunday after the Epiphany. This year it falls on February 7.

The Gospel According to St. Mark

All three of the synoptic gospels (Matthew, Mark, and Luke) record what happened on the Mount of Transfiguration. Mark has it in Chapter 9, verses 2 to 10.

Verse Two: *And after six days Jesus taketh with Him Peter and James and John and leadeth them up into a high mountain apart by themselves, and He was transfigured before them.*

It was not at all unusual for Jesus to take Peter, James, and John with Him without the other nine disciples. He took the same three disciples with Him into the Garden of Gethsemane on the eve of His Passion. (Mark 14:33)

"Transfigure" is defined by Webster as 1. To change the form or appearance; 2. To exalt, glorify, illumine. In this story both meanings apply. Jesus' appearance was changed in such a way that it showed His divine glory.

Verse Three: *And His raiment [clothing] became shining, exceeding white as snow, so as no fuller [launderer] on earth can white them.*

Verse Four: *And there appeared unto them Elias [Elijah] with Moses, and they were talking with Jesus.*

From Luke we learn that the subject of their conversation was Jesus' death, which would take place in Jerusalem.

The fact that it was Moses and Elijah (Elias is the Greek spelling) who appeared to Jesus is very significant. Jesus Himself had said, "Think not that I am come to destroy the Law or the prophets. I am not come to destroy but to fulfill" (Matthew 5:17). The fact that Moses and Elijah appeared here with Jesus showed that He was in perfect agreement with the Law (represented by Moses) and the prophets (represented by Elijah.) Since it was about Jesus' death that they were speaking (Luke 9:31), the point is that Moses and Elijah recognized that by His death Jesus would fulfill the Law and the Prophets.

Verses Five and Six: *And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles [tents], one for Thee, and one for Moses, and one for Elias. For he wist not*

[*did not know*] *what to say; for they were sore [very] afraid.*

Peter always seemed to say or do the first thing that came into his head without giving it much thought. It was Peter who drew his sword in the Garden of Gethsemane and cut off the ear of the high priest's servant. This time, because he didn't know what to say, he said, "Let us make three tents." He liked the majesty of his Lord as it shone in His Transfiguration. He enjoyed the glorious company of Moses and Elijah. Perhaps he hoped to prolong the incident, to avoid Jerusalem and talk of death, to escape the dusty roads and the crowds of people with their sick and their lame and their poverty and sin. But this was not to be. The Scriptures must be fulfilled. Jesus was going to Jerusalem, and He was going to die. The vision was going to end abruptly, and they all would leave the mountain. But not before one more startling thing happened.

Verse Seven: *And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is My beloved Son; hear Him.*

This voice of God from the cloud reminds one of another event in the life of Christ when the voice of God was heard. At His Baptism (Mark 1:11) a voice from heaven said, "Thou art My beloved Son, in whom I am well pleased." Not only was Jesus in agreement with the Law and the Prophets, but He was also in agreement with His Father in heaven, who had chosen Him for His mission and who showed here His complete approval of His ministry. When the church confesses that Jesus is the Son of God, it has the

words of the Father Himself to verify it. "This is My beloved Son." And in the same statement comes the brief but strong command, "Hear Him." This leaves nothing to man's pleasure or convenience. It is not the kind of invitation which one may politely decline. "Hear Him" does not allow for a halfhearted or uninterested acceptance of Jesus as the Christ, the Son of God. It is all or nothing. Either we hear Him, or we deny both Him and the Father who sent Him.

Verse Eight: *And suddenly, when they had looked round about, they saw no man any more, save [except] Jesus only, with themselves.*

Moses and Elijah had disappeared. Jesus' appearance was the same as it had been before they climbed the mountain. The transfiguration was over.

Verse Nine and Ten: *And as they came down from the mountain, He charged [commanded] them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.*

Jesus had not told them everything about His suffering, death, and resurrection. But He was preparing them for it. Now they wondered what the rising from the dead should mean. It would not be very long before they found out. Soon Jesus was going to Jerusalem, where He would celebrate His last Passover with the disciples. That same night He would be betrayed and the next day crucified. But the third day He would rise again.

Peter never forgot the transfigu-

ration. In his second letter he points out to his readers that the apostles did not follow cleverly designed fables when they preached about the power and coming of the Lord Jesus Christ (2 Peter 1:16-19). They were eyewitnesses of His majesty. They had seen His honor and glory for themselves, and with their own ears they had heard the voice from the cloud when they were with Him on the holy mountain.

The transfiguration of our Lord gave His disciples Peter, James, and John a brief glimpse at His majesty and glory. It was the kind of experience that would strengthen them for the fearful days ahead when the powers of darkness would have their brief moment.

May it also strengthen us with the certain knowledge that Jesus is the Son of God and with the certain hope that His glory abides eternally.

The Christian and His Car

Safe Driving Habits

The most difficult problem in curing an alcoholic is to convince him that he has a bad habit and that he needs help to stop. The first barrier to converting a person to Christianity is removed when we convince him that he is a sinner and that he needs the mercy of Jesus.

Likewise, in promoting traffic safety, one of the most challenging problems is to convince motorists that careless driving is against the law and may lead to death.

This article will explain some basic safe driving habits, but many readers will probably think: "I know all those things; why read it again?" This is why. . . . During the time that you read this article, one person will die and 50 will be injured in the United States because they failed to follow one or more of these practices.

Obedience to these rules is an obligation imposed upon you by the Fifth Commandment, "**Thou shalt not kill!**"

Excessive speed is one of the chief causes of accidents. You may realize why when you learn how difficult it is to stop your car suddenly when danger threatens.

If a child darts into the street from between the third and fourth cars parked ahead of you, you must be traveling no more than 20 miles an hour in order to stop before hitting him. At 50 mph you must be able to see danger as far as the length of a football field ahead of you in order to stop in time.

Therefore **obey posted speed signs**. Adjust your speed according to road conditions and the weather. Slippery roads, darkness, and fog demand slower speeds than usual because of longer stopping distances and shorter visual range.

Being alert, therefore, is another very important habit to have. Cars cannot think for themselves, so it depends on you to notice danger and make judgments which will get you out of trouble.

Alertness is vital in congested districts and at every intersection. The Deaf must exercise particular care to notice the flashing red light of approaching emergency vehicles. If traffic around you suddenly slows or pulls over to the curb without apparent reason, you do the same and then watch for the red light.

A common fault of many drivers

is that they are right. That may seem strange to you. But no matter how right you are, you may still be in for trouble if you insist upon your right of way when another challenges you. Don't argue with an automobile. Remember this poetical advice:

This is the story of Samuel Jay
Who died maintaining the right of
way.

He was right, dead right, as he sped
along,
But he's just as dead as if he wuz
wrong.

When in doubt, **yield the right of
way.**

Know and obey all traffic signs.
They are for the protection of all

who use the highways — including
you.

**Do not follow another car too
closely.** A guide to remember is to
stay one car length behind for every
10 miles per hour of speed.

Pass only with a clear road ahead.
**Turn properly, with clear signals, at
a moderate speed. Keep your car in
good repair,** especially the wind-
shield wipers, lights, tires, and
brakes.

God has given you life here to
serve Him. Do not throw it away
carelessly or take it from another
person uselessly. Drive carefully!

(Poem and statistics used in this
article were furnished by Maryland
Casualty Company, Baltimore, Md.)

HERMAN GRAEF

Tenth Anniversary of Trinity Deaf Lutheran Church

Sioux Falls, S. Dak. *How lovely is
Thy dwelling place, O Lord of hosts!
My soul longs, yea, faints, for the
courts of the Lord; my heart and
flesh sing for joy to the living God.
Even the sparrow finds a home, and
the swallow a nest for herself, where
she may lay her young, at Thy
altars, O Lord of hosts, my King
and my God. Blessed are those who
dwell in Thy house, ever singing
Thy praise!"* Psalm 84:1-4 (RSV)

With thanks and praise to God,
Sunday, October 25, was a great day
for rejoicing for Trinity Deaf con-
gregation and friends. Two worship
services were held. Pastor Cordes
was the speaker in the forenoon.
The main service was held in the
afternoon, in which the Rev. Wil-
liam F. Reinking, our Executive
Secretary from St. Louis, gave the
festival address. A choir, compris-

ing Mrs. James Macek, Mrs. Arvin
Massey, and Mrs. Everet Ruede-
busch, sang the dedication hymn in
signs. Kathleen Kroll and Ellen
Keller signed another hymn after
the sermon.

A considerable number of our
Deaf fellow members from Worth-
ington, Minn., came and joined us
on this happy day. There were also
hearing friends, among them Mrs. L.
B. Mueller, South Dakota district
president of the Lutheran Women's
Missionary League.

Trinity Ladies' Aid served a fine
chicken dinner for all members and
guests, and a luncheon later in the
afternoon.

Our members contributed a spe-
cial offering for a fitting remem-
brance of this occasion, a beautiful
24-inch altar cross of polished metal.
This symbol is to remind us of the

perfect salvation gained for us by our living Savior, who is the Redeemer of all sinners. In front of the church had been erected a new sign measuring 40 by 32 inches, with

the words "TRINITY DEAF LUTHERAN, Missouri Synod." In the background the artist painted a cross to beautify the sign.

ROBERT F. CORDES

The Growth of a Congregation

Sioux Falls, S. Dak. On October 25, 1959, Trinity Congregation in Sioux Falls, S. Dak., celebrated the tenth anniversary of the dedication of their house of worship, Trinity Church. Since 1938 a Lutheran pastor has lived in Sioux Falls to conduct worship services, administer the sacraments, preach, teach, and serve the Deaf in the ministry of the Gospel of Christ.

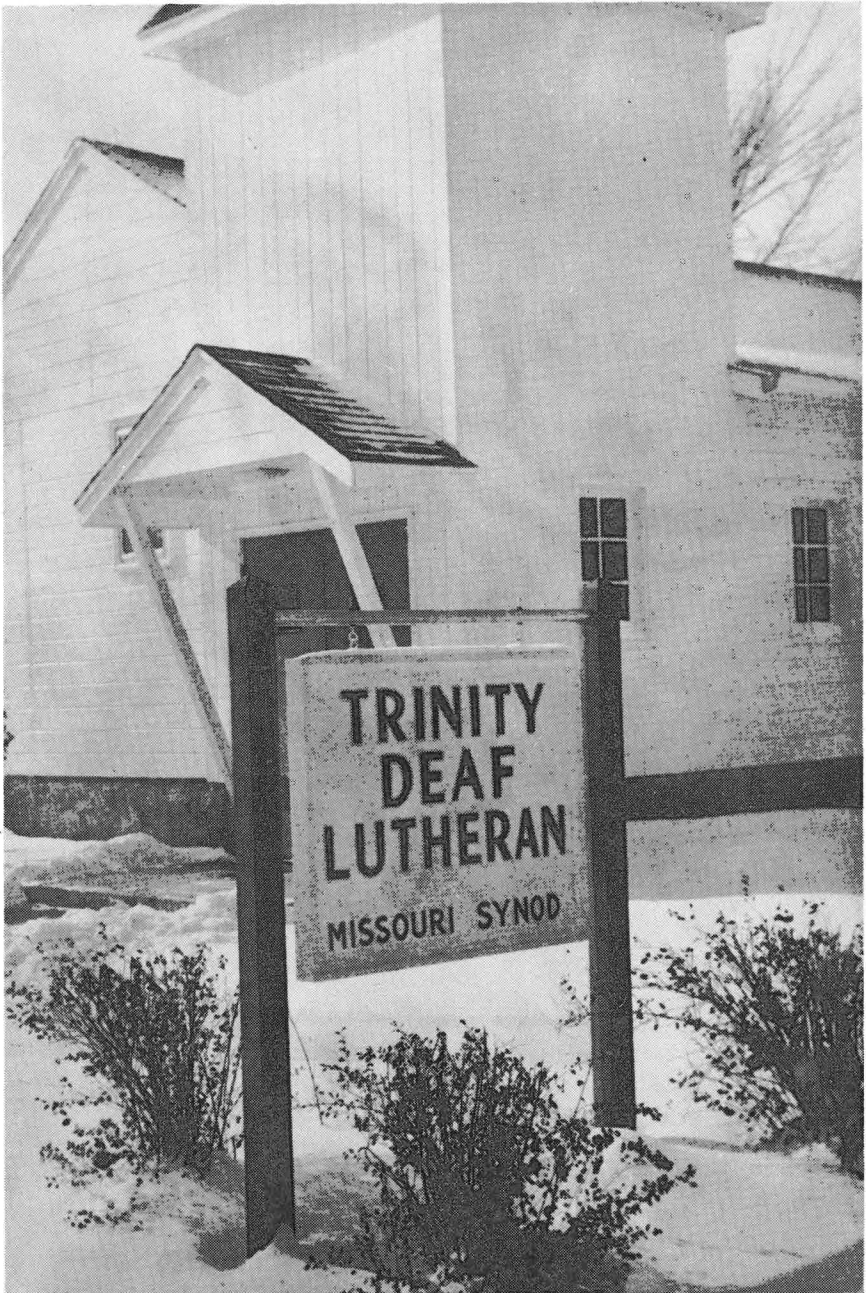
How did it all come about? Who were the people who took steps to establish in Sioux Falls a congregation which one day would have a chapel and a pastor? What events happened one by one to make it all possible? How did it come about that across the street and west of the South Dakota State School for the Deaf there now stands a Lutheran church?

Who were the people? We shall never really know all of them for certain. There were District and Synodical officials who permitted the project to be undertaken. There were carpenters, electricians, and plumbers whose skilled hands raised the walls of the chapel. There were prominent women of South Dakota, members of the Lutheran Women's Missionary League, who accepted the construction of the chapel as a three-year project and saw their gifts of love converted into a house of worship for the Deaf. There were deaf men and women whose faithful support of our Lord and of His church justified all this interest and

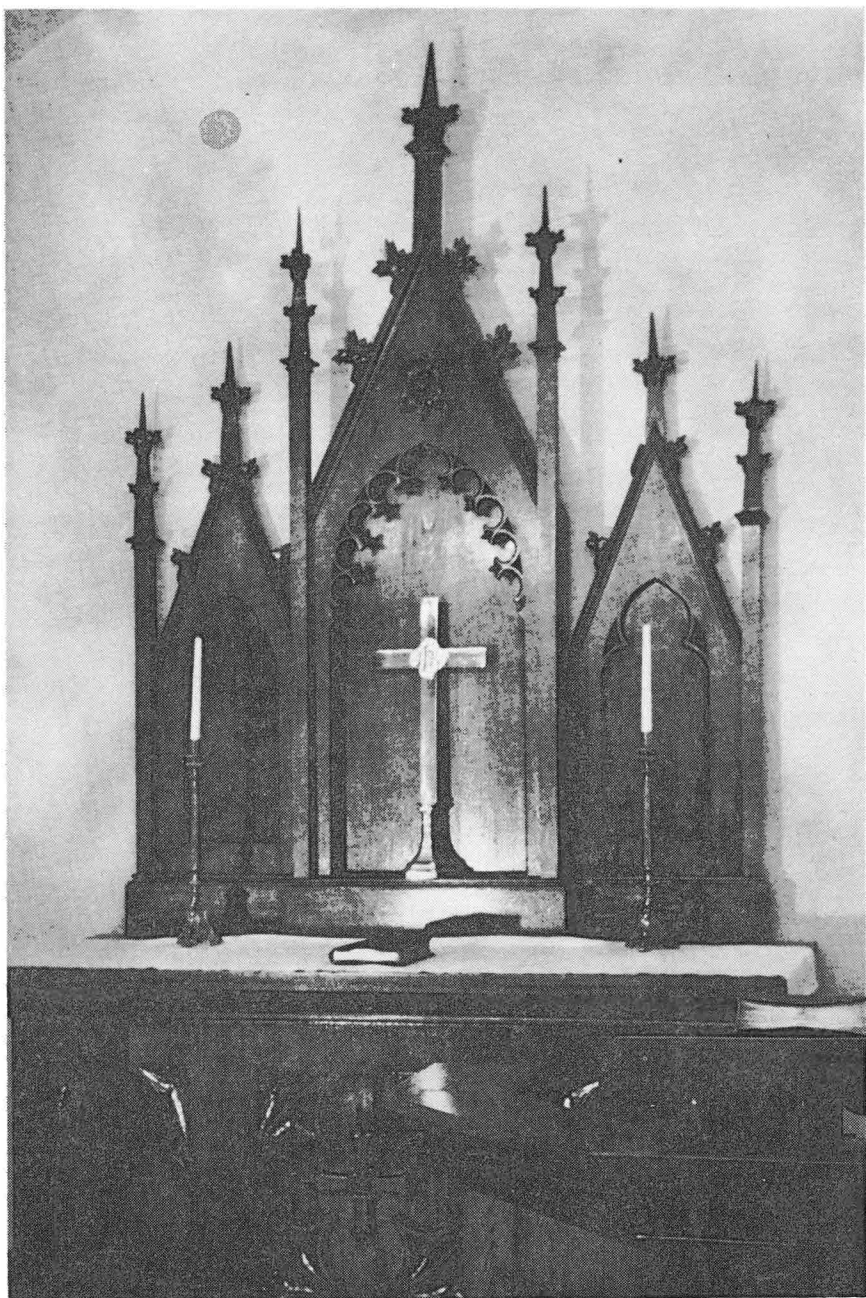
enthusiasm for the project. There were pastors whose planting and watering the seed of God's Word is now bearing fruit in an active congregation. These were the people. Perhaps there were others. But we shall never know them all.

In each case it was an example of how God carries out His work among men. He uses people, people who may not even know the real reason why they are being used, but whose contribution, large or small, has an important part in the completion of God's plan. The firm signature of a District President, a nail driven by three strokes of a hammer into the wood, \$1.00 given by a member of the LWML as a special gift for the project, a fervent prayer by a Deaf citizen of Sioux Falls, a morning sermon by a dedicated pastor, each of these had its place in the growth of Trinity Congregation and in the erection of its chapel.

Prior to 1938 two Lutheran pastors conducted services for the Deaf in Sioux Falls. The first was Dr. J. L. Salvner, of Minneapolis, Minn., who began to serve Sioux Falls about 1918. Later Pastor Ernest Mappes of Omaha conducted the services there. In 1938 Rev. A. T. Jonas became the first resident pastor. In 1943 he was followed by Rev. Arnold Lutz. Rev. Curtis Schleicher became the pastor of Trinity Congregation in 1944. It was during his pastorate that the chapel was con-



A new sign in front of Trinity Church for the Deaf, Sioux Falls, S. Dak.



Altar of Trinity Deaf Congregation, Sioux Falls, S. Dak. The cross is a gift of the congregation commemorating the 10th anniversary of the church's dedication

structed. The present pastor, Rev. Robert F. Cordes, began his Sioux Falls ministry in 1952.

The ground on which the chapel stands was purchased on October 27, 1947. Two years later, on December 18, 1949, the building was dedicated to the glory of God and to the spiritual welfare of the Deaf.

But the true measure of the growth of a congregation is not the number of years it has existed or the size of its house of worship. The growth of a congregation can only be measured by the kind of person each of its members was, is, or will

be. And only God can make that kind of person.

What we can do is to give thanks to God for His guiding hand in the birth and growth of Trinity Congregation of Sioux Falls. We can rejoice with the congregation as it recalls the blessings which it enjoys by the grace of God. And we can pray with them that their house of worship, now 10 years old, will continue to provide the setting for the proclamation of the message of salvation and for the exchange of Christian love and kindness for many years to come.

Meditation

Thy Kingdom Come

What is the kingdom of God?

The kingdom of God is the rule of God in the hearts of His people. Earthly kingdoms and earthly kings are understood in terms of the land or territory included in their reign. There are times when the people are considered. But in the kingdom of God it is not land or territory that is involved. It is people and the rule which God has over them.

What do we ask for when we pray, "Thy kingdom come"?

The kingdom of God comes, whether we ask for it or not. But when we pray, "Thy kingdom come," we are asking that the kingdom of God come to us, that is, that God rule in our hearts and lives.

When does the kingdom of God come?

The kingdom of God comes to us when our heavenly Father gives us His Holy Spirit. Then, by His grace, we believe His holy Word. We lead a godly life here on earth and after this life in heaven.

When we pray, "Thy kingdom come," are we thinking only of ourselves?

When we ask God to rule in our hearts, we are thinking of ourselves, true. But we also think of the many, many people who are under the rule of darkness and in the bondage of sin. We are asking in this prayer that God free them from their bondage, remove them from the rule of darkness, and place them under His rule in the kingdom of God.

When will the kingdom of God come to an end?

The kingdom of God will never come to an end. Earthly kingdoms come and go. Earthly kings rise and fall. But the rule of God will continue forever. In fact, when we pray, "Thy kingdom come," we are also thinking about the time when God will come with power to bring this world to an end and to establish His kingdom forever in heaven. We pray that God would let His kingdom come and this world pass away.

Too Little too Late

How often doesn't it happen that when a particular need arises, the help that comes is too little and too late!

Whether we think of our nation's guided-missile program, the efforts of major cities to curb juvenile delinquency, or the year-round program of a Christian congregation, too often what was actually done seems like too little and too late.

The year 1960 for The Lutheran Church — Missouri Synod is an evangelism year. Beginning with a special evangelism thrust in Lent, all the congregations of Synod, including the Deaf, are urged to concentrate their efforts particularly in this area of evangelism.

What is evangelism? Evangelism is the God-given task of preaching the Gospel to every creature. Evangelism is the church, every member of it, carrying out the great commission "Go ye, therefore, and teach. . ."

There are two sides to evangelism, *inreach* and *outreach*. Both sides are important, and each one must receive proper attention.

Inreach is the activity which goes on within the framework of the congregation to get all the members to live up to the goals which such a Christian family ought to have. Members whose attendance at divine worship is infrequent and irregular, whose contributions are indications of their weakness, whose children have not been baptized or enrolled in religion classes—these people need help. And the help should come from their fellow members of the Christian congregation, who are aware of their own sins and weaknesses, but who in a spirit of humil-

ity and service, want to help a weak fellow Christian.

Outreach is the work of the congregation which extends outside the walls of the church, beyond the list of delinquent members, to the "lost sheep" who have not yet found their Savior. People who are not aware of the destructive power of their sins, who know nothing of the joy of accepting God's forgiveness, who think they have no need for church or the Word of God—these people need help. And the help should come from people who themselves, like them, were at one time lost and condemned creatures, but who, by the grace of God, have been brought to the knowledge of the truth. In short the help should come from members of Christian congregations.

Now that 1960 is upon us it is time for each of our Deaf congregations to decide what steps it can take to carry out its evangelism program. Certain things are basic: Bible study, prayer, active elders, lay visitors, pastoral guidance, and a well-rounded program of Christian education. But each congregation will have to outline a program that will fit its particular situation.

Evangelism is not a matter of choice, either in the congregation or in the individual Christian. Christian congregations do not vote whether they should do evangelism any more than they vote on whether to administer the sacraments or hold public worship. Evangelism is a part of the real work of the Christian congregation and a fruit of the faith of each of its members.

Whether to undertake a program of evangelism is not a matter of choice. But the way in which the

program is set in motion and carried out is something which each congregation must decide for itself. It takes careful planning and consider-

able time. Now is the time to make sure that the program for action which is finally carried out is neither too little nor too late.

Religious Instruction Material Now Being Produced for Deaf Children

Very little religious material for sale at bookstores and publishing houses is suitable for use with Deaf children. The language and vocabulary, the style of presentation, the type of illustrations are never quite what a teacher of the Deaf is really looking for when planning a lesson.

To fill this need, the Board of Directors of the Lutheran Friends of the Deaf gave Mr. Luebke, headmaster of Mill Neck School for the Deaf in New York, the power to take immediate action to develop suitable textbooks for the spiritual needs of Deaf children in general and pupils at Mill Neck.

As a result, Mr. Luebke recommended that Miss A. M. Boos, veteran teacher of the Mill Neck staff, be appointed Director of Educational Materials Research.

Miss Boos has already begun work on a first draft of a religion workbook for the first and second grades. Mrs. Shirley A. Hoemann, Bachelor of Fine Arts from Washington University, St. Louis, and an experienced commercial artist, is doing the illustrations. Mrs. Hoemann is the wife of the Editor of the DEAF LUTHERAN, pastor of Trinity Lutheran Church of the Deaf in Pittsburgh, Pa.

What Luther Says

Selected by Rev. H. Rohe from *What Luther Says* by Ewald M. Plass by special permission from Concordia Publishing House.

The Word of God Gives Baptism Its Value and Power

"When God said: 'Let the waters bring forth abundantly,' the water was no longer what it was at first; but now it was full of fish. Just so Baptism, too, is merely water before the Word of God is added to it; it is ordinary water, of which a cow may otherwise drink or which a cook may use for boiling or washing. However, when the Word of God is pronounced over it so that

Baptism is to be administered in the name of the Father, the Son, and the Holy Ghost, it possesses the power and might to wash away sin and to save from death." (Vol. 1, p. 45, par. 125)

SING UNTO THE LORD

A Hymnal for the Deaf

by Theo. DeLaney

Send \$1.10 per copy to

Lutheran Deaf Hymnal

210 N. Broadway

St. Louis 2, Mo.

† **Mrs. Emma Kluge** †

Mrs. Emma Kluge, 78, passed away at the home of her daughter in Southgate, Michigan, on October 10. Mrs. Kluge was formerly a member of the Fairbury, Nebraska, mission station. Funeral services were held on October 13 in Superior, Nebraska, by the local pastor, Rev. Leege.

Weddings

Omaha, Nebraska. Dale Hovinga of Oakland, Iowa, and Miss Helen Case of Council Bluffs, Iowa, were united in marriage by Rev. E. Mappes in a private ceremony at Bethlehem Lutheran Church in Omaha on November 6. They are making their home in Oakland.

On November 14 La Wayne Beery of Council Bluffs, Iowa, and Miss Willa Rutledge were joined in holy wedlock at Bethlehem Lutheran Church in Omaha in a ceremony conducted by Rev. Herman Graef. A reception followed the ceremony at which more than 100 guests extended their good wishes to the bride and groom. The Beerys are living in Council Bluffs.

Son Born to Pastor and Mrs. Ludwig

Columbus, Ohio. Pastor and Mrs. William Ludwig are the parents of a son, William Erich, born November 23 in Columbus, Ohio. Rev. Ludwig is pastor of Holy Cross Lutheran Church for the Deaf in Columbus.

Former Vicars Visit Chicago Deaf

Chicago, Illinois. During the Thanksgiving vacation former vicars Mason and Anderson visited the Deaf in Chicago. Le Roy Mason served as vicar to the Chicago Deaf

last year, and Orlin Anderson served as vicar at St. Matthew's in New York. Both are now in their final year at the seminary. The ladies' club of Ephphatha Deaf Church in Chicago prepared a Thanksgiving dinner for the occasion.

Gamma Delta Entertains Lutheran Deaf Children

Columbus, Ohio. The Ohio State University Chapter of Gamma Delta, Lutheran Fraternity for members of the Synodical Conference, gave a Christmas party for Lutheran deaf pupils at the Ohio State School for the Deaf on Saturday, December 12.

Rev. Kenneth Frerking is the Lutheran pastor serving Lutheran students at Ohio State University.

† **George Clum** †

Columbus, Ohio. George Clum departed this life early in November 1959. The funeral service took place in West Milton, Ohio. He was laid to rest in Dayton on Saturday, November 7. He is survived by his widow, Mrs. Della Clum.

Mill Neck Teacher Speaks at Sunday School Rally

York, Pennsylvania. Miss Eunice Weidner, a teacher at Mill Neck Lutheran School for the Deaf, Long Island, New York, spoke at a special Sunday school Rally on October 4 at St. John's Lutheran Church, York, Pennsylvania.

Miss Weidner is a deaconess graduate of Valparaiso University, Valparaiso, Indiana, and has a master's degree in special education from Columbia University, New York City.

For the Rally Day program she

was accompanied by one of the pupils from Mill Neck School in a demonstration of the work of bringing Christ to the Deaf.

(This article is taken from the Eastern District Supplement of *The Lutheran Witness*, Vol. LXXVIII, No. 24, December 1, 1959.)

Services for Handicapped

Colorado Springs, Colorado. Immanuel Lutheran Church, Colorado Springs, expanded its service to the pupils of the Colorado Springs School for the Deaf and Blind this fall.

Two special Sunday school classes are conducted for about 15 deaf students who attend regularly. The classes are taught by Mrs. Dorothy Pusick and Mrs. Marion Keliher, sisters, who are members of the adult deaf congregation served by Pastor Clark Bailey of Denver. These two ladies, together with Marion Keliher, attend the regular Sunday school teachers' meetings of Immanuel Lutheran Sunday School on Thursday evenings. Mr. Keliher is able to hear and also able to speak and understand the sign language. He signs the explanation of the Sunday school lesson to Mrs. Pusick and Mrs. Keliher as the teacher of the group explains it. Thus the deaf teachers of the deaf Sunday school classes are able to participate in the regular Sunday school teachers' meetings.

The group of about 15 students from the high school department of the school for the Deaf also attends the main morning service at Immanuel. The pastors give a carbon copy of their sermon, with Scripture lessons indicated, to Mrs. Pusick by Saturday afternoon of each week.

She then signs the entire service to the group during the worship time. The deaf group occupies the last pews in the nave of the church.

Two blind girls also attend the Saturday children's confirmation class for their second year of instruction and will be confirmed, God willing, next Palm Sunday. They are provided with Braille catechisms, and other Braille material, including the regular Sunday school lessons.

(This article is taken from the Colorado District Supplement of *The Lutheran Witness*, Vol. LXXVIII, No. 24, December 1, 1959.)

New Place of Worship for Buffalo Deaf

Buffalo, New York. The monthly service at Buffalo, New York, conducted by Rev. H. Rohe, is now being held at its new location at Holy Trinity Lutheran Church, 1080 Main St. Pastor Rohe reports that the small chapel which the Deaf will use is ideally suited to services for the Deaf. The chapel is also conveniently located, with two ample parking lots available. The first service at the new location was held Sunday, November 22, at 8:00 P. M.

† Mr. John Matthias †

Rochester, New York. John Matthias of Buffalo, New York, died of a heart attack on Monday, November 16. Funeral services were conducted by Rev. H. Rohe on November 19, at 2 P. M., at the Dietrich Funeral Home, with interment at Concordia Cemetery.

Mr. Matthias was confirmed by Rev. Theodore Frederking on May 14, 1940, at Calvary Church in Buffalo. He was 64 years old.



"Light for Your Way"

Daily Bible Readings for February

February 1 — Genesis 28:10-22

February 2 — Genesis 29:1-14

February 3 — Genesis 29:15-30

February 4 — Genesis 30:25-43

February 5 — Genesis 31:1-18

February 6 — Genesis 32:1-12

February 7 — Genesis 32:22-32

February 8 — Genesis 35:1-15

February 9 — Genesis 45:21—46:7

February 10 — Genesis 49:1-33

February 11 — Genesis 37:1-11

February 12 — Genesis 37:12-36

February 13 — Genesis 39:1-6

February 14 — Genesis 39:19-23

February 15 — Genesis 41:14-45

February 16 — Genesis 42:1-17

February 17 — Genesis 43:15-25

February 18 — Genesis 45:1-15

February 19 — Genesis 47:1-12

February 20 — Genesis 47:20-26

February 21 — Genesis 50:15-26

February 22 — Exodus 2:1-10

February 23 — Exodus 2:11-22

February 24 — Exodus 3:1-12

February 25 — Exodus 5:1-9

February 26 — Exodus 12:1-14

February 27 — Exodus 12:29-37

February 28 — Exodus 18:13-27

February 29 — Exodus 19:16—20:17

"In thee and in thy seed shall all the families of the earth be blessed."

(Genesis 28:14)

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