

The Deaf Lutheran



*Ephphatha, that is,
Be opened.*

MARK 7:34

Volume 54

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Number 1



As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led by Thee!

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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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The Lutheran Church—Missouri Synod

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Editorials

Our God—Our Help

Read Psalm 90

“The eternal God is thy Refuge, and underneath are the everlasting arms.” Deuteronomy 33:27.

The last day of the year and the first day of a new year are no different from any other. Time speeds by no more swiftly than any other day. The path of our life does not suddenly turn in a different direction.

Yet the change from one year to another is always a serious moment. It should be a serious time for all, but so many make this night between the two years a night of sinful pleasure. Behind us lies another year, a year of sins committed on our part, and of grace and love on God's part. Nothing else that happened really matters. The sins that we committed count; they can punish us forever. The grace of God in Christ Jesus counts; it can save us from our punishment. What have we done about our sins, and what have we done about God's grace? That is a question we may well consider. Have we honestly tried to improve our sinful habits or get rid of them? Have we asked God's grace and forgiveness when we have sinned and asked His help in our weakness? Has our faith looked up constantly to Him whose love has looked down from heaven through all the days of the year just passed?

We know not what the new year

will bring our way. It is good that God hid this from us. Oh, yes, we shall sin, but the grace of God will still abound to forgive us and make us acceptable to Him through faith in Jesus Christ, our only Savior. The eternal God will be our Refuge, and underneath at all times—be they good or bad—are His everlasting and almighty arms.

We are calm, confident, and content, then, as we step into the unknown future. No evil can befall us.

*Our God, our Help in ages past,
Our Hope for years to come,
Be Thou our Guard while troubles
last*

And our eternal Home! Amen.

REV. E. MAPPES
Omaha, Nebr.

Chastening and Love

The misfortunes and troubles that come into the lives of Christians do not happen by accident or without God's permission. But they are not signs of God's anger. They do not prove that God does not care about us. He promises: “There shall no evil befall (happen to) thee.”

God does not punish His children as people think of punishment. He chastens, corrects, purifies them—because He loves them. God wants their suffering to lead them closer to Himself.

Indeed, a heavy cross may be a sign of God's greater love. As the Bible says, “We must through much

tribulation (suffering) enter into the kingdom of God.”

Through sinful pleasures the devil misleads people into sin. The devil wants to destroy their souls in hell.

Through suffering God chastens and purifies His children so that they can live eternally in heaven with Him.

REV. JOHN A. BEYER
Seattle, Wash.

On Federal Aid to Parochial Schools

President Kennedy would like very much for Congress to pass a bill which would give federal tax money to improve the nation's public schools.

Meanwhile, Roman Catholic clergymen have requested federal tax support for their church schools.

These two “desires” might be a separate story. But there have been hints that some Roman Catholic clergymen would like to defeat any measure to give tax help to public schools unless the bill gives tax money to Roman Catholic schools too.

Lutherans have every right to view such tactics with some alarm. It is to be hoped that not many Roman Catholic leaders approve of such political blackmail, and that if any do they will change their mind. It sounds too much like the very childish approach to another child's good fortune: “If I can't have any, neither can you.”

If Roman Catholic congregations wish to provide schools for their parishoners which will instruct the pupils in the doctrines of the church, that is their privilege in a free America. Many Lutheran congregations have built Christian day schools for the children in the community whose parents want them to have Christian instruction. But the responsibility for supporting such private church schools should not fall on the general public.

President Kennedy has consistently resisted measures which would make federal aid to church schools a reality. Americans who do not wish to have their tax money pay for the maintenance of another church's schools and who do not wish to see a sectarian lobby defeat a bill which they believe might aid our public school system would do well to write their Congressmen and tell them how they feel.

What Does the Word Mean?

This is the first of a series of articles by Pastor William Lange of Denver, Colo., explaining the meaning of difficult words. The words in the series will be words which are used in the Bible or in the explanation of Christian teaching. But because they are not always used in our everyday speech, we cannot know what they mean unless we

study how they are used in Christian writing.

Redeem, Redemption, Redeemer

These three words are used commonly in the Bible. They are usually signed by the sign for “save,” but a study of their meaning will show *how* the salvation happens.

Redeem means to make free by

paying a price. The price may be money, but it is not always money.

Redemption means: 1. The price that must be paid to free someone, or 2. the act of making someone free, or 3. being made free by someone who has paid the price.

Redeemer means the one who pays the price of freedom for another person.

We can better understand what these words mean by studying how they are used in the Bible.

In Exodus 6:6 (RSV) God said to Moses: Say therefore to the people of Israel, "*I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, and I will take you for My people, and I will be your God.*"

The children of Israel were slaves in Egypt. God intended to redeem them, that is, set them free. The price in this case was not money. Pharaoh, the king of Egypt, got nothing from God in the way of money or property. The price is named in the verse above: "an outstretched arm" and "great acts of judgment." The price was the power and judgment of God. That was how God redeemed His people from Egypt.

After God led the people of Israel out of Egypt, He commanded that the firstborn male of all the cattle should be set apart for the Lord and sacrificed. But they had to be "clean" animals. They could not be sick or deformed. If they were "unclean," then they should be "redeemed" with a sacrifice of a lamb.

In this case, the firstborn male animal belonged to God. If it was not well enough or strong enough to make a suitable gift to God, then the people of Israel had to buy it back from God by paying a lamb in its place. The lamb then was the price paid to redeem the unacceptable first-born.

Firstborn sons also had to be redeemed with a sacrifice. And when the son asked, "What does this mean?" the father was told to explain: "By strength of hand the Lord brought us out of Egypt, from the house of bondage. For when Pharaoh stubbornly refused to let us go, the Lord slew all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of cattle" (Exodus 13:14, 15 RSV). This was how God taught the children of Israel to remember that He had redeemed them and that they now belonged to Him. Note that here again the price is mentioned: "By strength of hand."

Many years later the children of Israel forgot that they belonged to God. The book of Isaiah was written at this time, and in this book we find at least twelve verses in which God calls Himself the Redeemer. In all these verses God promised the people of Israel a wonderful future in which they would again be His people and be under His love and blessing. God said, "In overflowing wrath for a moment I hid My face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer." (Isaiah 54:8 RSV)

The promise of God came true in the person of Jesus Christ. Today Christian people say that they have been redeemed and that Jesus Christ

is their Redeemer. Jesus has made Christians free from sin and death by paying the price of their freedom.

What was the price? — “The precious blood of Christ, like that of a lamb without blemish or spot” (1 Peter 1:19 RSV). Just as God freed the people of Israel from slavery in Egypt, so also God freed Christian people from a far more terrible slavery under sin and the power of the devil. Paul writes in Colossians 1:13, 14, “God has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.” (RSV)

It is for this reason that Christians believe that they are not their own God and Lord, but that they have been bought with a price. Therefore they ought to glorify God in their bodies. (1 Corinthians 6:19, 20)

When God redeemed Israel from Egypt, the payment was the power of His outstretched arm and great acts of judgment. When God redeemed mankind from bondage in sin and death, the payment was His power and great acts of love in the suffering and death of Jesus Christ. Let the power of God and His eternal love be the price for your redemption.

REV. WILLIAM LANGE
Denver, Colorado

The Cover

The visit of the Wise Men to the infant Jesus has been a favorite subject for painters and sculptors for hundreds of years. In fact, artists have influenced popular thinking about the visit of the Wise Men more than the story in the Bible.

Three Wise Men?

Most people believe that there were three Wise Men. The fact is, we don't know how many Wise Men there were. There may have been four as well as three. But when a painter sits down to draw a picture, he first must decide how many people to draw. It became a tradition to picture three Wise Men.

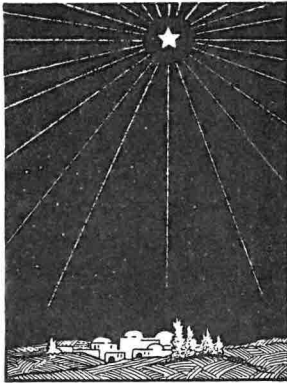
When did they come to see Jesus?

Again, most painters show Jesus as a very small infant when the

Wise Men came to visit Him. Manger scenes even suggest that the Wise Men came to Bethlehem while Jesus was still in the stable, about the same time that the shepherds came to see Him. It is more likely that Jesus was a year old or more when they came to visit Him. The Holy Family was still in Bethlehem, but probably not in the stable.

Where did they come from?

The only mention of their home is in the story recorded in Matthew, Chapter 2. They lived “in the East.” Since they were interested in the stars, it is possible that they came from Persia, where astronomy had already become a science and where astrology was practiced. But they could have come from some other country near Persia.



How did they know a star would lead them to Jesus?

We do not know. Maybe they had studied the prophecies of the Children of Israel and learned about a coming Savior. Perhaps God gave them a special revelation that we do not know about. Perhaps the star itself was so unusual that when they saw it they knew they ought to follow it. From the questions they asked Herod it is clear that they believed that the star was Jesus' star, and that they had a duty toward Him to worship Him. Of course, they did not know that His name was Jesus. But they knew that He was the "King of the Jews."

Why did they bring gifts?

The gifts of the Wise Men — gold, frankincense, and myrrh — were the kind of gifts one might present to a king. Since the Wise Men who brought them were undoubtedly very important rulers in their own country or countries, they were not a tax or payment of a debt. They were a free gift, prompted by a desire to honor and adore the new King.

Did Jesus need these gifts?

Not really. Jesus was the Son of God, and had no need for gold. But God had a plan for all of these events and for these gifts. Later, when the Holy Family had to go to Egypt, the gold would buy food and lodging for their travel. Joseph was not rich, and the gifts of the Wise Men probably helped the holy family escape the wrath of King Herod.

What happened to the Wise Men?

After they had seen Jesus, they went back to their home country. After that, we do not know what they did. Novelists have written stories about them and what they did after Jesus was crucified. But the authors of these stories are not writing fact. They are writing fiction, from their imagination.

Why should the visit of the Wise Men be so important?

The visit of the Wise Men, celebrated on Epiphany, is sometimes called the Christmas of the Gentiles. Their visit is very important, not because they were Wise Men, but because they were not Jews. Already at Jesus' birth a star appeared to people from other nations, showing that Jesus was the Savior of all people. We rejoice because God is not only the God of Israel, but the God of all people, and Jesus is not only the Savior of the Jews, the King of the Jews, but also the Savior of all people, our King.

Where can we read the story of the Wise Men?

Read St. Matthew 2:1-12.

The Collect for Epiphany

The Collect for Epiphany is one of the more difficult collects of the church year to translate into sign language.

“O God, who by the leading of a star didst manifest Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.”

One translation, prepared in New York City about six years ago reads: “O God, You in the past led a star, and through that showed your one and only son to the people who are not Jews. Now we know you through faith; but after this life lead us to the full joy of your glory in heaven; through the same Jesus Christ, Your Son, our Lord . . .”

The first part of the collect, the petition and basis, are largely a matter of phrasing. The New York version, which is probably no longer used in New York, takes the clause: “who by the leading of a star didst manifest thine only-begotten Son to the Gentiles,” and makes two independent clauses out of it. “You did lead a star and You did show Your one and only Son to the people who are not Jews.”

This is probably the best possible translation. The causal connection between the leading of the star and the showing of God’s Son is left to inference, but the balance of the sense is kept. “Show” is a good translation of “manifest.” “Gentiles” is always difficult. In translation it

becomes an exclusive term: everyone *except* Jews. In actual use it was meant to be an inclusive term: not only the Jews but everyone else, too. For this reason it might be better to sign for Gentiles, all people. But in this case the Gentiles are specifically the Wise Men. A compromise between the “not Jews” translation and “all people,” might be: “other nations.”

To keep the causal connection one might insert: “and with that star You did show, etc.”

The last half of the collect is more difficult, chiefly because the meaning of “the fruition of Thy glorious Godhead” is uncertain. “The full joy of Your glory in heaven” is permissible, but again there is no connection between that and the fact that we know God now by faith. “Fruition” means the possession of something, the use of something, the enjoyment of something. Putting all three together we have the enjoyment of the use of something we possess. In this case it is something we shall possess: God’s glory.

Again, two independent clauses are better than a relative clause. “We know you now through faith. But after this life, etc.”

The change is not great, but the following is a possible improvement on the earlier version:

“O God, You did lead a star, and with that star You did show Your one and only Son to other nations. We know You now through faith, but after this life please let us have the full joy of knowing Your glory in heaven, through the same Jesus Christ, Your Son, our Lord . . .”



Bible Quiz

The Disciples of Jesus

Andrew

1. From John 1:44 we learn that Andrew came from the city of _____ in Galilee.
2. He had a brother named _____ (John 1:40)
3. Their father's name was _____ (John 21:15)
4. From John 1:35-37 we learn that Andrew first heard about Jesus from _____.
5. The first person Andrew told about Jesus was _____ (John 1:41)
6. From Matthew 4:18 we learn that Andrew and his brother were _____.
7. When Jesus called Andrew and his brother to be His disciples, He said to them, "Follow Me and I will make you fishers of _____." (Matthew 4:19)
8. The brothers left their _____ and followed Jesus.
9. When Jesus fed the 5,000 at the Sea of Galilee, it was _____ who found the boy with five barley loaves and two fish. (John 6:8, 9)
10. When some Greeks asked _____ if they could see Jesus, he told Andrew and they both told Jesus. (John 12:20-22)
11. In Mark 13:3 we read that Andrew was with _____, _____, and _____ when they asked Jesus when Jerusalem would be destroyed.

Note 1. When Andrew heard about Jesus and met Him, he did not go home quietly to think about it. First he went to tell someone else about it (see Question 5). We should also be eager to tell others about Jesus.

Note 2. We learn the same lesson from the short story about the Greeks who wanted to see Jesus (Question 10). Andrew did not hesitate to tell Jesus. We should also be ready to show people how they can learn about Jesus from the Bible or in church.

Note 3. Andrew also wanted to learn from Jesus. This is what prompted him to ask the question mentioned in number 11 above. We also ought to want to learn more about Jesus and His Word and desire to ask questions about Him and His teaching.

REV. LOUIS JASPER
New York, N. Y.

(Answers on next page)

The Deafness Research Foundation

The Deafness Research Foundation is an organization devoted to the study of causes and of approaches to possible prevention and cure of deafness. Its officers include the following distinguished persons: Leonard K. Firestone, honorary chairman; Charles R. Sligh, Jr., chairman; E. Hornsby Wasson, chairman executive committee; Mrs. Hobart C. Ramsey, president; F. Willard Griffith, vice-president; William H. Lang, treasurer; Harold F. Reindel, secretary; and George Chane, assistant secretary-treasurer.

The Deafness Research Foundation has made significant progress during the past year, Mrs. Hobart Ramsey reports. In June 1959, the end of the first fiscal year, \$14,194 was given directly to ear research; \$30,881 was given in the second year; and at the end of the third year \$105,030 was distributed in grants to medical centers across the country.

Mrs. Ramsey reports further, "Since June 1960, when the DRF established the Temporal Bone Bank Program in cooperation with the American Academy of Ophthalmology and Otolaryngology, it has been proclaimed by otologists as the most outstanding and progressive step taken in developing and accelerating the work being done in this long-neglected field of deafness research."

The Temporal Bone Bank Program established by the foundation encourages individuals to bequeath their temporal bones (inner ear structures) to the foundation. Funds contributed toward research are channeled to laboratories where specialists may analyze the nature of damage to the inner ear of known

diseases which had been treated during the person's lifetime. For the first time in the history of medical science, a concerted effort is under way to learn by direct analysis and observation how the inner ear may be damaged by particular diseases and to what extent medical treatment may have arrested the damage or effected a cure.

Eleven research units are now in operation through grants from the Deafness Research Foundation. These units are functioning in leading research laboratories. The response from individuals wishing to bequeath their temporal bones to science was so enthusiastic that the foundation has established a National Temporal Bone Bank Center at the University of Chicago.

The Deafness Research Foundation sincerely desires the active support of everyone who is interested in lifting the barrier of silence which affects the lives of so many people today. The goal of the foundation is one which every reader of this publication can certainly endorse: *the ultimate conquest of deafness.*

ANSWERS

1. Bethsaida
2. Simon Peter
3. Jonas (KJV; John, RSV)
4. John the Baptist
5. his brother, Simon Peter
6. fishermen
7. men
8. nets
9. Andrew
10. Philip
11. Peter, James, John



The Deaf Lutheran extends to its readers and subscribers best wishes for a blessed New Year

Elect Planning Council

Washington, D. C. Members of the Lutheran Church of the Deaf in Washington, D. C., met at the home of Pastor and Mrs. Hoemann Sunday, Nov. 12, to elect a planning council for the church.

Since the District of Columbia parish is not organized as a congregation, it has no other officers. Four persons were selected to represent the following areas of the church's program in the metropolitan area: evangelism, education, stewardship, and public relations. The members selected were Donald Peterson of Bladensburg, Md.; G. Paul Snyder of Rockville, Md.; James Casterline of Washington, D. C.; and Miss Agnes Dunn of Washington. Serving as the fifth member of the council will be Rev. H. W. Hoemann, Lutheran minister to the Deaf in the Washington, D. C., field.

Receives Kiwanis Scholarship

Washington, D. C. Robert Miers of Deer River, Minn., has received a scholarship of \$585 from the Kiwanis Club of Washington, D. C. The grant was made by the vocational guidance committee of the club and was based on need and good academic standing.

Robert Miers and his brother Olin are among the 22 new students who made the freshman class this fall at Gallaudet College. The majority of new students enter the preparatory class.

Robert is a 1961 graduate of the Minnesota School for the Deaf, Faribault.

Trinity Congregation Holds Bazaar

Pittsburgh, Pa. Trinity Lutheran Church of the Deaf in Pittsburgh held a bazaar on Oct. 21 with receipts of nearly \$400. The proceeds of the bazaar were applied to the chapel fund of Trinity congregation. Rev. Frank Wagenknecht is pastor of the congregation.

Religious Instruction at Jericho Hill School

Vancouver, B. C., Canada. Vicar Martin Hewitt of Vancouver, British Columbia, in Canada, has announced the commencement of religious instruction for six Lutheran pupils at Jericho Hill School in Vancouver. They meet at Kitsilano Lutheran Church.

Pastor Beyer, supervisor of Vicar Hewitt for the 1961—62 school year, and Vicar Hewitt attended the September meeting of the PTA of Je-

richo Hill School and announced their willingness to provide religious instruction for all Protestant pupils whose parents request it.

Dr. O. C. Schroeder Continues Ministry

Chicago, Ill. Now in his fifty-third year of service in the Gospel ministry, Pastor O. C. Schroeder, D.D., continues to render pastoral care to the handicapped on a part-time basis. Pastor Schroeder serves the deaf-blind, some deaf shut-ins, and elderly blind in the Chicago area.

Although Dr. Schroeder has retired from editorial work for the blind, many friends still make contact with him by telephone or letter requesting spiritual guidance. The letters, which are frequently written in Braille by the deaf-blind, come from cities in the U. S. A. and foreign lands.

Pastor Schroeder enjoys the privilege of directing them, through our church's literature in raised type, to our Lord and Savior Jesus Christ. Pastor Schroeder writes: "We have the sure hope that He will lead them to the golden Jerusalem in the heavenly Canaan, where there is 'fulness of joy and pleasures forevermore.' Resting our hope on the foundation of His cross and resurrection we cannot fail."

Interprets "Question Seven"

Omaha, Nebr. About 325 Deaf, including students from the Omaha and Council Bluffs Schools for the Deaf, attended a showing of a movie entitled *Question Seven* interpreted by Rev. Herman Graef of Omaha. The movie was produced in Germany by the Lutheran Church to show the pressure of a communist government on the Christian faith of an individual.



Dr. and Mrs. G. W. Gaertner upon the occasion of the forty-fifth anniversary of Pastor Gaertner's ministry among the Deaf



Pastor W. Ferber and members of the 1961 Confirmation Class of Winnipeg, Manitoba, Canada. The members of the class, l. to r., Stanley McBain, Lynn Bodkin, and Dennis Ruff, all of Winnipeg

Twenty-fifth Anniversary

Newark, N. J. St. Matthew's Lutheran Church for the Deaf in Newark began a year of celebration to commemorate the twenty-fifth anniversary of the founding of the congregation Dec. 3. Pastor C. Roland Gerhold and Vicar George Heidenrich are the spiritual advisors for the anniversary activities.

† Charles Willison †

Fargo, N. D. Mr. Charles Willison, a member of the first confirmation class at Saskatoon in Canada, died on July 4 from burns received in his home due to a flash fire. Sarah and Douglas Willison, ages nine and seven, hearing sister and brother of Charles, also died nearly instantly in the same fire on June 29. Sarah and Douglas had been baptized by Pastor W. Ferber June 2, 1955.

Dedicate Chapel in Memphis

Memphis, Tenn. Grace Lutheran Church for the Deaf in Memphis dedicated its new chapel Sunday, Nov. 19 at 9:00 A. M. Members of the congregation did the painting and the work on the church furnishings. Rev. Wayne Bottlinger is pastor.

To Conduct Open House Week

Omaha, Nebr. Bethlehem Lutheran Church for the Deaf in Omaha will conduct an Open House Week Feb. 18—22. Bethlehem is participating in a general Lutheran Open House sponsored by Lutheran congregations of three Districts of The Lutheran Church — Missouri Synod. General chairman for the open house at Bethlehem is Jack Stafford. Chairmen of the committees are Oscar Trueke, prayer chair-

man, Earl Petersen, publicity and promotion, Galen Philips, visitation and survey, and William Bresley, rally and special groups.

Officers Elected in Omaha

Omaha, Nebr. Officers elected at Bethlehem Lutheran Church for the Deaf in Omaha are: president, William Bresley, re-elected; vice-president, Galen Philips; secretary, Nick Petersen, re-elected; treasurer, Earl Petersen, re-elected; elders, Donald Reed, one year term, Ray Burgess, two year term; auditors, Hans Neujahr and Elvin Miller, re-elected; trustees, Vernon Meyer senior elder; Keith Stinger, two year term, Jack Stafford, three year term.

Installation Service for Pastor Corl

Madison, Wis. Rev. Robert Corl was installed as Pastor of Silent Lutheran Church for the Deaf in Madison, Wis., and missionary to the Deaf in the Madison field on Sunday, Oct. 8.

Rev. Martin Kosche preached the sermon, Rev. Martin Mueller of Milwaukee conducted the liturgy, and Rev. George Winterstein of Arlington, Circuit Counselor, performed the rite of installation.

Other pastors present were Rev. Walter Baumann and Rev. Edward Deffner of Madison and Rev. John Feierabend of Portage. Pastor Feierabend, a 1961 graduate of Concordia Seminary, St. Louis, surprised the Deaf present by joining in the signing of the hymns and liturgy.

Hymns were led by Mrs. Harold Schrank, Mrs. Arthur Hanson, and Mrs. Arnold Walsvik.

In addition to the Madison congregation Pastor Corl will serve preaching stations at Baraboo, Black River Falls, Eau Claire, Forest, La

Crosse, Manitowoc, Menasha, Oshkosh, and Sheboygan.

Location of Churches in Spokane Field

Spokane, Wash. Rev. Rodney Rynearson has submitted for publication in the DEAF LUTHERAN the addresses of churches and preaching stations in the Spokane field.

Christ Lutheran Church of Montana is comprised of members worshipping at the following locations:

Billings: Trinity Lutheran Church, 6th and Grand.

Great Falls: Peace Lutheran Church, 11th Ave. S. and 34th.

Havre: St. Paul's Lutheran Church, 7th and Washington.

Missoula: First Lutheran Church, Higgins and Daly.

Faith Lutheran Church for the Deaf in Spokane is located at 2733 Northwest Blvd.

Preaching stations in Idaho are at Kimball, Caldwell, Idaho, and Trinity Lutheran Church, 920 8th Ave., Lewiston, Idaho.

Mrs. Karen Robinson Joins Sunday School Staff

Great Falls, Mont. Mrs. Karen Robinson has joined a staff of Sunday school teachers at Great Falls, Mont., comprised of Mr. and Mrs. Lyon, Mrs. A. Millar, and Mrs. V. Meier. The staff teaches thirty-three children who meet every Sunday at Peace, Great Falls.

Hospital Ministry

Miami, Fla. Pastor Francis Gyle of Miami visits the Florida State Hospital in Chattahoochee twice monthly and the South Florida State Hospital in West Hollywood twice

weekly. Forty patients at Chatahoochee are Deaf and six at West Hollywood are Deaf.

† Margarita Aellis †

New York, N. Y. Margarita Aellis, member of St. Matthew's Lutheran Church for the Deaf in New York, departed this life and was given Christian burial Oct. 3; Rev. Orlin Anderson officiated.

Promotional Director Named

St. Louis, Mo. The Board for Missions to the Deaf has named Rev. Earl Thaler, West Hartford, Conn., promotional manager for the DEAF LUTHERAN. Two steps were taken immediately by Pastor Thaler to increase the circulation. Each missionary was requested to report the name and address of a subscription manager for the DEAF LUTHERAN in each congregation and each preaching station. Secondly, promotional literature in the form of posters was sent to each mission field.

News items and pictures will continue to be sent to the Editor, 1728 Varnum St. N. W., Washington 11, D. C., and subscriptions will continue to be sent to the DEAF LUTHERAN at 210 N. Broadway, Saint Louis 2, Missouri.

Weddings

Columbus, Ohio. Mr. Carl Gerhardtstein and Miss Alice Rodenfels, both of Columbus, were united in marriage at St. Peter's Lutheran Church on Saturday, Oct. 28, with Pastor William Ludwig officiating.

Colorado Springs, Colo. Mr. Wilbur W. Vernon and Miss Velda Jo Kent were united in marriage Nov. 25 at Redeemer Lutheran Church in Colorado Springs.

St. Paul, Minn. Mr. LeRoy Lachawitzer and Miss Beverly Kenobbie were united in marriage at Prince of Peace Lutheran Church for the Deaf in St. Paul Oct. 28.

New York, N. Y. Julius William Anderson and Frances L. Gant were united in marriage on July 25 and Robert Edward Anderson and Audrey Sohl on Aug. 5; Rev. Louis Jasper officiated. Richard Ammon and Inga Norrberg were united in marriage on Sept. 30 and Robert Whitfield and Elaine Coates on Oct. 7; Rev. Orlin Anderson officiated.

Baptisms

Columbus, Ohio. John Alfred Katsue, the son of Mr. and Mrs. Bert Hershey of Columbus, and Barbara Sue, daughter of Mr. and Mrs. Robert Gore of Findlay, Ohio, were baptized into the Christian faith by Rev. William Ludwig.

Denver, Colo. Sherry Gayle Zimmer, infant daughter of Mr. and Mrs. Conrad Zimmer, was baptized in Ogden, Utah, Oct. 24. Rev. William Lange officiated. Witnesses were Mr. and Mrs. John Colvell.

W. Hartford, Conn. Elizabeth Joy, daughter of Mr. and Mrs. William Nye, was baptized Nov. 5 at Redeemer Lutheran Church of South Portland, Maine, by Pastor Earl Thaler. Witnesses were Mr. and Mrs. James Gatehouse. Mr. Nye and Mr. Gatehouse are instructors at the Baxter State School for the Deaf in Portland.

New York, N. Y. Wilma, daughter of Mr. and Mrs. William Coleman, was baptized Sept. 3 by Pastor Orlin Anderson. Debbie Ann, daughter of Mr. and Mrs. Robert Salony, was baptized Sept. 24 by Pastor Louis Jasper.



Devotions

"Light for Your Way"

Daily Bible Readings for January

January 1 — Psalm 92	January 15 — Romans 9:19-33
January 2 — Psalm 51	January 16 — Romans 10:1-13
January 3 — Psalm 100	January 17 — Romans 10:14-21
January 4 — Psalm 103	January 18 — Romans 11:1-24
January 5 — Psalm 23	January 19 — Romans 11:25-36
January 6 — Hebrews 11	January 20 — Psalm 42
January 7 — Mark 16:14-20	January 21 — John 3:1-21
January 8 — Matthew 28:16-20	January 22 — John 3:22-36
January 9 — Jonah 1	January 23 — John 4:1-42
January 10 — Jonah 2	January 24 — John 4:43-54
January 11 — Jonah 3	January 25 — John 5
January 12 — Jonah 4	January 26 — John 6
January 13 — Romans 8	January 27 — John 12
January 14 — Romans 9:1-18	January 28 — Psalm 27
	January 29 — Matthew 5:1-12
	January 30 — Matthew 5:13-48
	January 31 — Matthew 6:1-15


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