

The Deaf Lutheran



*Ephphatha, that is,
Be opened.*

MARK 7:34

Volume 54

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Number 2



Who is my neighbor?

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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

Official Paper of the Board for Missions to the Deaf
 The Lutheran Church—Missouri Synod

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One Year of God's Blessings

St. Louis, Mo. In February 1961 Pastor George Kraus of St. Louis, Mo., began services for the Deaf in Sikeston, Mo. The beautiful city of Sikeston is the gateway to the "Bootheel" of Missouri in the south-east corner of the state. No services for the Deaf had ever been held in this area. The response of the Deaf was gratifying to Pastor Kraus and to the Board for Missions to the Deaf.

The local congregation, Concordia Lutheran Church, and its pastor, Rev. Harold Belsheim, offered the facilities of the church to the Deaf Mission. Their hospitality has been warm and wonderful.

The joy of the Deaf brethren in faith has been evident to all. From the very beginning of worship services, instruction classes were also conducted by Pastor Kraus. The instruction classes were conducted informally in the church basement



Mr. Roy Wallace receives the Sacrament of Holy Baptism administered by Rev. George Kraus

following each worship service. As the participants sat around tables sipping coffee and munching cake, Pastor Kraus explained the teachings of the Bible from the blackboard.

On Oct. 15, 1961, the blessings of the Holy Spirit were there for all



Confirmation class at Sikeston, Mo., poses with Pastor Kraus on Oct. 15



First Communion for Jewell Babb, Emma Babb, Betty Criddle, and Paul Criddle, administered by Pastor George Kraus

to see. Nineteen adults were confirmed as members of the Lutheran Church of the Deaf and five adults, one child, and one infant were baptized.

Those who were added to membership were the following: Jewell Babb, Emma Babb, James Welker,

Roscoe Steck, Virda Thomas, Hugh-ey Thomas, Agnes Brewington, Brice Brewington, Spencer Adkinson, Robert Fikuart, Betty Criddle, Paul Criddle, Catherine Shrodes, Grace Rhodes, William Rhodes, Thurman Phillips, Myrtle Phillips, Roy Wallace, and Albert Hawley.

DSH Abstracts

In May of 1959 a committee from the American Speech and Hearing Association, 1001 Connecticut Ave. N. W., Washington 6, D. C., and a committee from Gallaudet College met and founded the National Index on Deafness, Speech, and Hearing. The organization is now incorporated as Deafness, Speech, and Hearing Publications, Inc. The present board of directors is headed by George E. Detmold, president, Stanley H. Ainsworth, vice-presi-

dent, Kenneth O. Johnson, secretary and treasurer, Powrie V. Doctor, Wendell Johnson, and Howard L. Roy.

The first project of the organization was the publication in October 1960 of the first issue of *DSH Abstracts*. A grant from the Office of Vocational Rehabilitation aided the project. The first editor was Stephen Quigley. The present editor is Jerome D. Schein.

The purpose of *DSH Abstracts* is

to make available in English concise summaries of articles and books which have to do with current developments in the area of speech or hearing. No criticism or evaluation is given. If the article is judged relevant enough and important enough to be included in the *Abstracts*, the reader is left to decide for himself whether an experiment was properly conducted or an author's opinions were well founded.

Summaries of articles appearing in foreign languages are given more space than articles which appear in English in literature readily available to the average reader of the *Abstracts*.

Currently *DSH Abstracts* employs, in addition to Editor Jerome Schein, a distinguished group of assistant and contributing editors: Richard Brill for deafness, Stanley Ainsworth for speech, Phillip Yantis for hearing, Parley Newman for books, and Franklin Knower for graduate theses. The names of the

abstractors will appear in each issue of the journal. Currently the staff is searching 270 journals; 100 of these are in foreign languages. In addition *DSH Abstracts* has reprint agreements with six other journals of abstracts.

Subscriptions to *DSH Abstracts* may be mailed to Deafness, Speech, and Hearing Publications, Inc., c/o American Speech and Hearing Association, 1001 Connecticut Ave. N.W., Washington 6, D. C. The regular domestic rate is \$8.00 (\$8.50 foreign). A special reduced rate of \$5.00 applies to members of the Alexander Graham Bell Assoc., American Instructors of the Deaf, American Psychological Assoc., American Speech and Hearing Assoc., and the Conference of Executives of American Schools for the Deaf. Be sure to specify whether you wish your subscription to begin with the first issue of Volume I (1961) or the first issue of Volume II (1962).

Notes from the Executive

Blessings in Hong Kong

Miss Gertrude Simon, in her Grace Letter of Oct. 12, 1961, tells of the blessings of God upon the work among the Deaf in Hong Kong, as she writes, "The Deaf work is growing and God is blessing. A class is preparing to be baptized at Christmas. A class of seven was confirmed. We had a successful picnic for them at Children's Garden. Almost 100 went, and more than 70 were deaf people. Satan tried to spoil, like he always does, but Jesus had the victory. Two school principals were present; the wives are also workers—fine and capable in the schools.

Pastor Winkler had a very good sermon for the group and even little Stephen Winkler was attentive as his father spoke. Miss Yip signed the words to the Deaf. We went by train and boat and all seemed very happy." Thanks be to God for pouring out His blessings upon these faithful workers among the Deaf in Hong Kong. Continue to remember this mission in your prayers.

Rev. D. Thies Accepts Call To Nebraska

Rev. Delbert Thies, Jacksonville, Ill., has accepted a call to become pastor of Christ Lutheran Church in

Juniata, Nebr. At the same time he declined a call to become pastor of Alpha Congregation in Rochester, N. Y., and missionary to the Deaf in the Western New York field. Prior to his ministry in Central Illinois, Pastor Thies had served the Deaf in Memphis, Tenn.

Rev. G. Kraus Accepts Call to New York

Rev. George Kraus, pastor of Holy Cross Church for the Deaf, St. Louis, Mo., has accepted a call to St. Peter's Lutheran Church in Brooklyn, New York.

Fulton, Missouri, Deaf Have New Church Home

On Dec. 10, St. Paul's Lutheran Congregation in Fulton, Mo., dedicated their new church building, which includes rooms for the Deaf to have Sunday school and Bible classes. The church is about one mile from the Missouri State School for the Deaf, and members of the congregation bring the children from the school to the church each Sunday morning. Rev. Philip Ernst, pastor of St. Paul's Congregation, has learned the sign language and takes on the responsibility of the Sunday morning program. Pastor Kraus, St. Louis, Mo., visits Fulton each Thursday for classes at the school, and Pastor Ernst also helps with the Deaf on Thursday. The Lutheran Church—Missouri Synod, through the Board for Missions to the Deaf, has given \$10,000 to Saint Paul's Congregation in Fulton because they have provided rooms for the Deaf in their new church. The congregation and its pastor have willingly accepted the responsibility to bring the Gospel of Jesus Christ to the Deaf in the Fulton area.

New Mission Field in Vancouver, B. C.

In its November meeting the Board for Missions to the Deaf decided to split the Seattle field and establish a new field of missions with headquarters in Vancouver, British Columbia. A full-time pastor will be called and the new field will be established after Vicar Martin Hewitt completes his work there in June of 1962. The addition of this field to our mission will mean that the full missionary staff will have 40 full-time missionaries and the number of mission fields will be increased to 38.

Board Purchases Chapel in Miami

The Lutheran Church—Missouri Synod, through the Board for Missions for the Deaf, has purchased the church building and part of the church lot from Trinity Lutheran Congregation in Opa-Locka, Florida. This building will now become the church home for Deaf Zion Congregation in Miami and headquarters for our work in all of Florida. Until Trinity Congregation builds their new church, both Trinity and Deaf Zion will continue to use the building in Opa-Locka. The new address of Deaf Zion is N. W. Twenty-seventh Ave. and 150 St., Opa-Locka.

Ground Broken for Chapel in Edmonton

The bulldozers moved in about the middle of November and began work on the foundation of Holy Cross Chapel for the Deaf in Edmonton, Alberta, Can. The chapel will be located only a few blocks from the Provincial School for the Deaf in Edmonton and provide a church home for the more than 100

deaf boys and girls who attend the religious classes and worship services conducted by Rev. Robert Bauer, presently our only missionary to the Deaf living in Canada. When the chapel is completed it will be the first Lutheran Deaf Chapel in all of Canada.

Church Site Purchased In Pittsburgh

Trinity Lutheran Church for the Deaf, Pittsburgh, and the Board for Missions to the Deaf jointly purchased a lot for a Deaf chapel only about two blocks from the Western Pennsylvania School for the Deaf in Pittsburgh. God willing, the chapel will be built on this lot sometime in 1962.

Weekly Services in Phoenix

Rev. Gerhard Gehrs, missionary to the Deaf in Riverside, Calif., has been visiting the Deaf in Phoenix, Arizona, once every three months

for services. On his visit in November he met Mrs. Betty Bray, daughter of deaf parents, who knows the sign language and is willing to interpret Sunday services for the Deaf at 11 A. M. in Holy Cross Church, 702 South Hayden Road, Scottsdale, Ariz., where the Rev. Karl H. Meyer is pastor. We thank Mrs. Bray for her willingness to serve the Deaf, and we pray God's rich blessings upon her and the work among the Deaf in the Phoenix area.

Lent

This month the season of Lent begins. As each day brings you closer to Good Friday and Easter, may you remember your sins and see that Jesus took your sins to the cross and there died for you. God bless you all and make your faith stronger during this Lenten season. See you next month.

W. F. REINKING
St. Louis, Mo.

Righteousness

A person who does not know Jesus and has no faith in Him cannot understand the true meaning of the word "righteousness" in the Bible. First, Jesus showed the righteousness of God by dying on the cross. This was proof to all people that God is righteous. The sins of all people had to be redeemed; the debt of sin owing to God had to be paid. Jesus redeemed every sin, big or little, and erased every debt by shedding His blood on the cross. (Romans 3:24-26)

Second, the righteousness of God that we see in the death of Jesus on the cross means something wonderful for us. It means that we are free from the rule of sin and can live in

righteousness. "He [Jesus] Himself bore our sins in His body on the tree [the cross], that we might die to sin and live to righteousness" (1 Peter 2:24 RSV). Even more important, we can live in righteousness because it is a free gift that we receive through being joined with Jesus by faith. "If, because of one man's trespass [wrong doing], death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ" (Romans 5:17). Through the sin of one man, Adam, all people were in sin and death, but through Jesus Christ we receive forgiveness of our

sins and the free gift of righteousness.

The righteousness of God that He gives to all people who believe in Jesus is the only real and true righteousness that a person can have (Romans 3:21, 22). Only those people who are joined to Jesus by faith in Him can truly do right before God and please Him. That is why the Bible says: "If you know that

He [Jesus] is righteous, you may be sure that every one who does right is born of Him." (1 John 2:29)

"Righteousness," therefore, means being in agreement with God's will and leading a life pleasing to God. True righteousness is the righteousness of God, that He gives to every one who believes in Jesus.

REV. WILLIAM LANGE
Denver, Colorado



Bible Quiz

Thomas

1. In Matthew, Mark, and Luke, the only name given to this disciple is the name Thomas. But John tells us that he was also called _____, which means "Twin" (John 11:16; 20:24) (Refs. are to KJV).
 2. In John 11:1-46 we can read the story of how Jesus raised His friend, _____, from the dead.
 3. Thomas was willing to go with Jesus to visit Mary and Martha (John 11:16) even though the disciples knew that the Jews wanted to _____ Jesus, perhaps even kill Him (John 11:8).
 4. But Thomas did not know that Jesus would raise His friend from the dead. Thomas said (John 11:16), "Let us also go that we may _____ with Him."
 5. Thomas, like the other disciples, did not always understand Jesus.
- When Jesus told the disciples that He was going to prepare a place for them, Jesus said, "And whither I go ye know, and the _____ ye know." But Thomas answered, "Lord, we know not whither Thou goest; and how can we know the _____?" (John 14:3-5).
6. Jesus answered, "I am the _____, the _____ and the _____. No man cometh unto the Father but by Me" (John 14:6).
 7. After Jesus rose from the dead, He showed Himself to His disciples, but the first time _____ was not with them (John 20:24).
 8. When the other disciples told Thomas that Jesus rose from the dead, Thomas answered (John 20:25), "Except I shall see in His hands the print of the nails and put my finger into the print of the nails and thrust my hand into His side, _____."

9. Later, when Jesus let Thomas see His hands and touch His side, Thomas believed. He said (John 20:28), "My Lord and my"
10. Then Jesus said to Thomas, "Thomas, because thou hast seen Me, thou hast believed: ----- are they that have not seen, and yet have believed" (John 20:29).

REV. LOUIS JASPER
New York, New York

Note 1: We should not be too critical of Thomas and the other disciples when they did not understand Jesus. There are many, many people today who are very wise in earthly things but who do not even know what Christianity is all about or what Jesus taught. We ourselves do not understand Jesus unless the Holy Spirit opens our hearts to let us see by faith what Jesus wants to tell us with His words. Be thankful that God did open our hearts as well as the hearts of Jesus' disciples, so that they and we can tell others about Jesus and His teaching.

Note 2: It should not surprise us, either, that one of Jesus' disciples

should doubt that Jesus rose from the dead. If the other disciples had not seen Jesus, they might not have believed it either, and if they had not told other people about it or left a written record of it for us in the Bible, we might not believe it either. Anyway, doubt is often present with faith. We cannot believe what it is impossible to doubt. No one "believes" that two and two are four. It is as impossible to "believe" this as it is to doubt it. Everyone knows it as a fact. We believe things which we cannot prove as facts but which we hold as true for other reasons. Perhaps we, like Thomas, may doubt what our faith should hold as true. But we must not let our doubts destroy our faith, any more than we can expect our faith to destroy all our doubts. Take your doubts to God in prayer and let Him strengthen your faith with His Holy Spirit. Pray that each of your times of doubt may end as did Thomas', with a strong confession of faith in your Lord and your God.

(Answers to quiz on next page)

The Good Samaritan

One day an expert on religious law wanted to put Jesus to a legal test. He asked Jesus, "What shall I do to inherit eternal life?"

Jesus answered with a question of His own: "What is written in the law? What do you read there?"

The legal expert answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself."

Jesus then said, "You have an-

swered correctly. Do that and you will live."

But the man was not satisfied. He wanted to prove himself right. So he asked Jesus, "Who is my neighbor?"

Jesus could have told him. Jesus could have given any of a half dozen possible answers, all of which would have been a correct explanation of who one's neighbor is. But Jesus apparently wanted to do two things that such an answer would not do. First of all, He wanted the answer

to come from the man who first asked the question. Second, Jesus wanted to turn the question around in such a way that it finally came out, "Who was a neighbor to a man in trouble?" And the answer was "The man who showed mercy to him." From the definition of "neighbor" which is generally used in churches today, "Anyone who is in need of our love," one would expect the application of the story of the Good Samaritan to identify the man who fell among the thieves to be a "neighbor" of the temple priest, the Levite, and the Samaritan. But the way Jesus asked the question, it was the Samaritan who was the neighbor of the man who fell among the thieves. Why? Because he acted like a neighbor. You could read the story of the Good Samaritan in Luke 10:25-37, but it is probably worth the space to reproduce it here.

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said to him, "Take

care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

The legal expert was not willing even to speak the name "Samaritan." The Samaritans were not highly regarded by the Jews. They were imported to Canaan after the Assyrian captivity to settle in the land in such a way that Israel would probably never become a powerful nation again. And Israel didn't. Galilee was quite cut off from Judea by the area called Samaria at the time Jesus lived. Many Jews hated the Samaritans so much that they refused to set foot in Samaria. When they traveled from Galilee to Judea they would cross the Jordan river and travel south on the east side of the river, crossing again into Judea south of the Samaritan border. Jesus couldn't have chosen a more biting story to wrench the conscience of this lawyer. It would have about the same effect as if Jesus would tell the Ku Klux Klan that the best neighbor in the U. S. A. is a Negro.

To avoid saying "the Samaritan," the lawyer answered: "He that showed mercy on him." Jesus replied, "Go, and do thou likewise."

The best way to learn about

ANSWERS

1. Didymus
2. Lazarus
3. stone
4. die
5. way way
6. way truth life
7. Thomas
8. I will not believe
9. God
10. blessed

neighbors is to act like a neighbor in any circumstance that may arise in one's life. The question should not be, "Who is my neighbor?" but "How can I be a neighbor?"

The priest and Levite also might have contemporary counterparts. They are the kind of people, who by their very professions, might be expected to give help to a man in trouble. Jesus didn't explain why the priest and Levite passed by on the opposite side of the road as if they did not see the wounded man. Probably He didn't have to explain. Then as now, there were probably priests who did not always act like priests, doctors who did not always act like doctors, and lawyers who did not always uphold the law. The lawyer who started the whole story was probably a case in point — and possibly knew it.

Many people would perhaps enjoy the story more if Jesus had let other people pass by the wounded man — people who could be identified with one or another noble cause or privileged class. (The biggest balloons always pop the loudest.) But that would be as far from the point of the story as if the man would finally have had to crawl away by himself with no help from anyone. There isn't a man living who hasn't sometime "passed by on the other side" when he should have been a neighbor. Many times the sidestepping today is cloaked with reasons that seem as sound as they are selfish. "Maybe the man is faking, and when I stoop down to help him he will rob me." "There is nothing I can do for him, and if he dies while I am here I will really be in trouble." "He is a Jew, and he hates my Samaritan hide. Why should I help him?" "This is going to cost

me quite a bit of money by the time I buy medicine for him and pay the cost of his hospitalization." "I give to United Fund; let them take care of him." "If the police would do a better job things like this wouldn't happen in the first place." In each case, there is some soundness to the excuse. Maybe the man will rob you, maybe he will die, maybe he does hate you, and maybe it will cost you some cash. But no reason, regardless how sound, will let you escape your responsibility. You can't let a man die with a red feather in his hand or charge the police with negligent homicide because you let a man lie in a ditch. And if you do pass by on the other side, you will have to do it with a noticeable increase in the size of the load of guilt you are carrying through life.

Perhaps the oddest part of this whole incident between Jesus and the lawyer is that the story should come down to us under the title "The Good Samaritan." Jesus never said the Samaritan was good. In fact, there might have been a saying among the Jews worded similarly to one common in the United States a hundred or so years ago: The only good Samaritan is a dead one.

There might be another lesson in the story. You don't have to be a "good" man to be a neighbor. You don't have to be a temple priest or a Levite. You can be a low-down, good-for-nothing Samaritan and still be a neighbor when the time comes.

But a 20th century Samaritan might decide that it is a great deal more difficult today to be a neighbor than it was in the year 29 A.D. It was probably just as difficult then as now. Jesus never said it was easy. All He said was, "Go do it."



Field gleanings

Guest from Finland

St. Louis, Mo. Miss Greta Wisuri of Helsinki, Finland, visited Holy Cross Lutheran Church of the Deaf in St. Louis on Oct. 22 and described her country and its Deaf.

Miss Wisuri is currently visiting Central Institute for the Deaf in St. Louis and making a study of education of the Deaf in the United

sinki last summer the Deaf from all over the world got along just fine without interpreters. They made themselves understood by their own sign language and warm friendship.

Miss Wisuri appreciates the Lutheran service for the Deaf which she has observed in St. Louis. Finland, her home, is predominantly Lutheran.



Pastor Kraus and Miss Greta Wisuri

States. Miss Wisuri is a teacher of the Deaf in her native country of Finland.

Miss Wisuri showed slides to the Holy Cross Bible Class and demonstrated the Finnish sign language for the members. Miss Wisuri stated that at the Deaf Olympics in Hel-

Episcopal Workshop

Washington, D. C. The Office of Vocational Rehabilitation of the Department of Health, Education, and Welfare sponsored a three-day workshop Nov. 15—17 at Gallaudet College for members of the Episcopal Church who are active in a spiritual ministry to the Deaf.

The purpose of the workshop was to acquaint religious workers among the Deaf in the Episcopal Church with the procedures and objectives of the Office of Vocational Rehabilitation.

Last year at Gallaudet College a workshop was held by the OVR for Roman Catholic personnel working among the Deaf. Next year a workshop is planned for Lutheran personnel. The ultimate goal of these workshops for religious organizations is to promote closer cooperation between religious and rehabilitation workers among the Deaf to the ultimate welfare of deaf persons who may benefit by assistance from the Office of Vocational Rehabilitation.

Double Wedding

Memphis, Tenn. A double wedding took place in Memphis Nov. 18 in which Mr. Curtis Lanton, Jr., and Miss Oretha Powell and Mr. William Barr and Miss Earlene Dailey were united in marriage. Rev. Wayne Bottlinger performed the ceremony.

Contract with D. C. C. D.

Washington, D. C. The Lutheran Church of the Deaf in Washington, D. C., has contracted with the District of Columbia Club for the Deaf for the publication of quarterly and annual reports on the congregation in the *Dee Cee Eyes*, official monthly paper of the D. C. C. D.

The arrangement is intended as a tangible evidence of a fine and friendly relationship between the club and the Lutheran Deaf in Washington, D. C.

The *Dee Cee Eyes* is probably the most ambitious publication of its kind among clubs for the Deaf in any metropolitan area.

Adults Confirmed

Washington, D. C. Mrs. Alice Hagemeyer and Mrs. Dorothy Casterline were received as members of the Lutheran Church of the Deaf in Washington, D. C., Sunday, Dec. 17.

Total communicant membership in metropolitan Washington, D. C., exclusive of resident students at Gallaudet College now stands at 25.

Weekly Services in Tacoma

Seattle, Wash. The Deaf in Tacoma, Wash., now have the opportunity to hear and study the Word of God every week. Worship services have been conducted regularly on the second and fourth Sundays

at 3 P. M. Recently a Bible class was begun under the leadership of Mr. Robert Rosanovich; it meets on the first and third Sundays at 1 P. M.

Memorial to Mrs. Editha Ziegler

Seattle, Wash. Mrs. Eugene Housley, daughter of Mrs. Editha Ziegler, presented to the Lutheran Church for the Deaf in Seattle a pair of altar vases in memory of her mother.

Mrs. Ziegler was among the first to unite with the Lutheran Church for the Deaf in the Seattle area when it was served by Pastor G. W. Gaertner. She was a faithful follower of her Savior and a loyal member of Our Redeemer Church for about forty years; she departed this life last October.

The vases are the gift of the Housley family, personal friends, other relatives, and Our Redeemer's Ladies' Aid Society. The presentation was made Oct. 8.

Pittsburgh Deaf Purchase Church Site

Pittsburgh, Pa. Trinity Deaf Congregation in Pittsburgh purchased a lot near the Western Pennsylvania School for the Deaf in Edgewood, Pa., a suburb of Pittsburgh. Present plans call for a modest chapel to be erected on the site in the near future.

The lot was purchased with funds from Synod together with funds accumulated by the thirty-five-member congregation over a period of years. The construction of the chapel will be made possible by grants of \$1,000 each from the Pittsburgh Zone of the Eastern District of the Lutheran Women's Missionary League and from the Pittsburgh Zone of the English District of the Lutheran Women's Missionary

League plus a \$25,000 grant from The Lutheran Church — Missouri Synod, through its Board for Missions to the Deaf.

Local congregations and organizations of the Pittsburgh area have also supported Trinity Congregation in its desire for chapel facilities. One such organization is the Sunday school of Mount Calvary Lutheran Church, which presented Pastor Wagenknecht of Trinity Congregation with a check for \$75 which was given to provide Christmas candy for the Sunday school children.

Makes Two Television Appearances In Idaho, One in Spokane

Spokane, Wash. Rev. Rodney Ryneanson of Spokane, Wash., made two television appearances in Boise, Idaho, on Dec. 7. Both were hour-long presentations on deafness and on the role of the church in bringing Christ to the Deaf. The television appearances were arranged by Pastor Lang of Caldwell, Idaho.

On Dec. 5 Pastor Ryneanson was a guest of "Take 4," a program carried by KXLY-TV in Spokane at 12 noon, Pacific Standard Time.

Two Camps Planned for Northwest United States

Spokane, Wash. A camp for the Spokane field is tentatively planned for July 28—29, 1962, at Beaver Creek Park Camp about 19 miles south of Havre, Mont. The theme will be "Compelling Love."

The Northwest camp will be held June 22—24, 1962, at Deer Lake, near Spokane.

Southern California

Services are conducted by Rev. Gerhard Gehrs in the following cities at these locations:

Anaheim, Calif., at Zion Lutheran Church, Emily and Chartres Streets.

Riverside, Calif., at Immanuel Lutheran Church, 5939 Magnolia.

San Diego, Calif., at Grace Lutheran Church, 3993 Park Boulevard.

Advent Services

Indianapolis, Ind. A series of three mid-week Advent services for the Deaf were held on consecutive Thursday nights in Indianapolis by Rev. Daniel Pokorny. The special services were devoted to an explanation of a booklet of Advent devotions: "O Come, O Come, Emmanuel," and to Old Testament prophecies concerning the coming of Jesus.

Question Seven Interpreted

Indianapolis, Ind. *Question Seven*, a motion picture showing the clash between communism and a person's Christian faith, was interpreted for the Deaf in Indianapolis by Rev. Daniel Pokorny at the Circle Theater on Dec. 8.

Sunday School for Deaf Children Begun on Long Island

New York, N. Y. A Sunday school for deaf children on Long Island was organized Nov. 5 at Good Shepherd Lutheran Church, Plainview, Long Island. Every Sunday morning at 11:15 A. M., Mr. Beckmeyer, a teacher at Mill Neck Lutheran School for the Deaf, teaches a small group of children who are deaf or hard of hearing.

The class was organized as a part of the regular Sunday school at Good Shepherd. The children take part in the closing service of the Sunday school and participate in the regular children's Christmas program.

The expansion of services for the Deaf on Long Island to include such a Sunday school for deaf children was made possible by the three-way cooperation of Good Shepherd congregation and Sunday school, Mr. Beckmeyer, the teacher, and the New York Deaf mission field.

Services for the Deaf at Creedmore State Hospital

New York, N. Y. On Tuesday, Oct. 31, the first of regular monthly services for all Protestant deaf patients at Creedmore State Hospital on Long Island was held. With the help of the Protestant chaplain at the hospital, Rev. Lars Silverness, permission was obtained from the hospital administration to bring all the Protestant deaf patients to one place for a monthly worship service.

Pastor Orlin Anderson of St. Matthew's Lutheran Church for the Deaf on Long Island leads the worship services.

Open House at Lutheran Church For the Deaf in Columbus

Columbus, Ohio. The following is a reprint of a report appearing in the December issue of "The Messenger of Christ," monthly newsletter published by Rev. William Ludwig of the Central Ohio field:

"The Lutheran Open House Week was a tremendous success. We thank the Lord for His outpouring of the Holy Spirit. Twenty-two members canvassed 144 homes, and later visited 68 of them. Many members brought visitors to the services. Because of these calls ten non-members said they would attend the pastor's class and seven children wanted to be baptized.

"The evening services from Sunday to Thursday were attended by 313 persons, of whom 148 were visi-

tors. During the last two services the attendance was identical: 77. This broke the attendance record in the history of Holy Cross Church.

"Many Deaf from other Ohio cities attended, and we must report that Mr. and Mrs. Roy Meinzer of Upper Sandusky, Ohio, attended all the church meetings. [Upper Sandusky is about 65 miles from Columbus.]

"The mission week was a wonderful experience for the pastor [Rev. William Ludwig], guest missionary Rev. C. Roland Gerhold, and for the members and visitors alike. Do not forget to thank the Lord for His abundant blessings.

"This mission week is not over. It only shows us how much we can witness Christ and bring friends and relatives to church to learn about Jesus, the one way to heaven. Now we want to continue this work.

"We appreciate the prayers of the deaf Christians from all over the United States and of those of whom we are not aware. We ask you, the silent Lutherans of Columbus and Central Ohio, to continue your prayers and your evangelism work."

Confirmed in Memphis Field

Memphis, Tenn. Miss Erma Clark became a member of Peace Lutheran Church by the rite of confirmation Dec. 3. Mr. Michael Long was baptized into membership with Grace Lutheran Church Dec. 3. Miss Lola Mason was baptized into membership with the Lutheran Church at Little Rock, Ark., Dec. 8. Mr. Willie Stewart became a member of the Lutheran Church of the Deaf in Nashville, Tenn., Dec. 3 by the rite of confirmation. Rev. Wayne Bottlinger is pastor to the Deaf in the Memphis field.



Devotions

“Light for Your Way”

Daily Bible Readings for February

February 1 — Matthew 6:16-34	February 14 — Acts 14
February 2 — Matthew 7:1-12	February 15 — Acts 15
February 3 — Matthew 7:13-29	February 16 — Acts 16
February 4 — Deuteronomy 8	February 17 — 2 Samuel 12:1-23
February 5 — Acts 1	February 18 — 2 Kings 5:1-19
February 6 — Acts 2:1-36	February 19 — John 1:14-34
February 7 — Acts 2:37-47	February 20 — John 1:35-51
February 8 — Acts 3	February 21 — Daniel 2
February 9 — Acts 4:1-22	February 22 — 1 Corinthians 9:1-18
February 10 — Acts 4:23-37	February 23 — Exodus 32
February 11 — Acts 11	February 24 — Psalm 121
February 12 — Acts 12	February 25 — Luke 10:1-24
February 13 — Acts 13	February 26 — Luke 10:25-32
	February 27 — 1 Corinthians 1
	February 28 — 1 Corinthians 2

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