

# The Deaf Lutheran



*Ephphatha, that is,  
Be opened.*

MARK 7:34

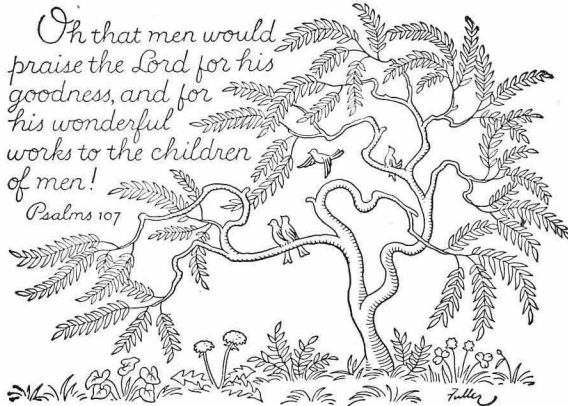
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# Join the LDMS March

One word we have often seen in the news lately is *march*. The assassination of Dr. Martin Luther King, Jr., a few months ago focused our attention on the many civil rights marches he led. In addition we remember all the so-called "peace marches" that have taken place on college campuses and in cities across the country. That gives us one picture of the word.

In its best sense and meaning, however, the word *march* belongs to the church. We love to sing *Onward Christian soldiers, Marching as to war, With the cross of Jesus Going on before.*

Ever since Jesus' death, resurrection, and ascension into heaven, His followers have been on the march for Him and with Him to carry the banner of Jesus forward to every place and to every people. Jesus' last command before ascending to sit at the right hand of God was, "Go to the whole world and preach the Gospel to all mankind" (Mark 16:15 TEV). This was His march-

ing order. Every faithful Christian soldier since that time has accepted His order and has joined the march.

In deaf missions, too, the march goes on. Better automobiles, better roads, and the airplane have served to bring together the Christian missionary and the scattered deaf. Our growing churches for the deaf throughout our land are proof of God's blessing on the travels and messages of pastors and people.

Our sights have been raised to view the deaf in foreign lands. Today they are not nearly as far away as they once were. We cannot ignore them. What fields for conquest meet our eyes as mission reports continue to come in from Hong Kong, Japan, the Philippines, Nigeria, Ghana, and Brazil!

The march forward into the foreign fields with the Gospel of Jesus is the only thing that can conquer the forces, fears, and miseries of not knowing God. The march will often be slow and up-

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## THE DEAF LUTHERAN

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

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hill. It will be difficult and expensive. The Christian soldier counts the cost, yes. More than the cost, however, he counts the opportunities to win victories and bring the Good News of forgiveness to the many deaf in foreign fields who do not know Jesus and who still live in their sins.

Your Lutheran Deaf Mission Society is one of the big arms of the church to spearhead and push the march to reach these many deaf. For this purpose a total of \$1,069.83 was received in contributions to the Society in 1967. An additional \$60 interest was earned on invested funds.

The annual Pentecost drive for an outpouring of funds for your LDMS is *your* opportunity to join the march by making your generous contribution. Support your church's LDMS drive on June 2, or mail your contribution to *LDMS Financial Secretary, Rev. Robert Blakely, 14 Robinwood Rd., Norwood, Mass. 02062.*

Contributions of \$1.00 or more will be acknowledged with an attractive LDMS membership card.

REV. MARTIN KOSCHE

## The Church and Youth

### In Focus — June

*The Lutheran Church of the Deaf, West Hartford, Conn., annually sponsors a youth conference for the deaf young people in its religious education classes. The conference met the weekend of May 3—5 this year at West Hartford. Students of the Austine School for the Deaf at Brattleboro, Vt., the Crotched Mountain School for the Deaf at Greenfield, N. H., and the American School for the Deaf in West Hartford were transported to the conference in the church bus.*

*At the youth conference last year an encouraging address was given to the young people by Mrs. Rae de*

*Rose, a member of the Lutheran Church in West Hartford and teacher at the American School. The text of her address follows as an encouragement to the young deaf and their parents across the country. — ED.*

### DEAR YOUNG FRIENDS:

Pastor Earl Thaler asked me to talk with you today. He feels that I have an important message to pass on to you, because I have accepted Jesus Christ as my Lord and Savior.

I do have a lot to say to you; but, first of all, let me introduce myself. I am Rae de Rose, a mem-

ber of the Lutheran Church of the Deaf here in West Hartford. I graduated from the American School for the Deaf and then attended Gallaudet College. I had always wanted to be a teacher. Therefore, after graduation, I went to Arizona to teach the deaf children there. Later on I taught in West Virginia and upstate New York. All in all, I taught deaf young people like you for 20 years.

Today I am really envious of you. I wish I could turn the clock back to my girlhood days, so that I could join you in this first Youth Conference for Christ. It would be my very first youth conference, too, because as a young girl I did not know and love Jesus the way you all do. In school I excelled in my studies and in athletics. I took part in most extracurricular activities and graduated at the head of my class. But I did not have the most important thing in your and my life now—Jesus Christ in my heart. I did not know Him because we did not have the wonderful religious program you now have in your schools, nor did we go to church on Sundays, especially to the church of the deaf like we have here in West Hartford. We did hear about Jesus once in a while, but I did not really get to know Him until 30 more years of my life had passed by.

Although Jesus waited a long time for me to join His army, I know He is happy to have me.

How much happier He is now to have young soldiers like you serving Him! Jesus would much rather have us while we are young—not after we have wasted our youth away and then turn to Him when we have grown old. Think of all the years you have ahead of you to prove your love for Him!

During my years of teaching, I taught hundreds of schoolchildren as well as guiding them in scouting, gym, club activities, and summer camp. My former students will tell you what a wonderful teacher I was. I do not doubt that, because I worked hard with them. I worked hard because that was the only way I knew how to keep myself happy. I know now that I did not teach them enough to meet the daily battles in their adult lives, because I did not know the Good News of Christ to tell them. Many of them still write and share their joys and sorrows with me. My advice to them now is to join a church and study God's Word. I am proud that two of my former boys are now missionaries, and several others have found the faith they need in life.

Some of the young people here today wish to become teachers, too. You will go to college to prepare yourselves for your future careers. We hear that many of Christ's soldiers go to college and become weakened in their faith by the many distractions of college life. I do not think this is true, because college is a good

testing ground for your faith. If your faith is strong, this will not happen to you. Also think of the wonderful chance you have to witness for Jesus among the many brilliant students from all over the country. You can win them for Christ, and He will have more young and eager soldiers in His

army. I say again, Christ wants you while you are young and full of spirit.

Enjoy this wonderful weekend in Christian fellowship, and we hope you will long remember the lessons you are learning here.

MRS. RAE DE ROSE

## The National Theatre of the Deaf

By the time this article is read by our readers the National Theatre of the Deaf (NTD) troupe will have completed its 6-week cross-country spring tour. Those of you who were able to see their production no doubt felt very elated with the troupe's professionalism and at the same time proud of their accomplishment. Within a very short time the NTD has boosted the image and capabilities of the deaf in the eyes of the hearing world.

Across the country theatre critics have written excited reviews regarding the production. Early last fall as the NTD began its New England tour, Elliot Norton wrote in the *Boston Record American* (Sept. 25):

"The National Theatre of the Deaf . . . is not a clinic for handicapped artists but a brilliant professional troupe of entertainers who have discovered a new and exciting dimension in drama . . .

"They have put on a program of three plays and one tenderly comical poetic interlude which is unmatched in beauty. They did

it all admirably, brilliantly, in eloquent pantomime and in graceful, meaningful movement.

"You laugh, weep a little, stir with emotion; you are lost in the drama, and the novelty of the performance fades into the dramatic experience itself . . ."

Similar reviews followed the troupe this past spring across the Midwest States to the Pacific coast.

The company presented in its program two full-length but short plays—a Japanese tragedy and an Italian comedy—two sets of poetry readings, and a monolog. Narrators are always present and interpret the action for the hearing audience.

The NTD is a presentation of the Eugene O'Neill Memorial Theatre Foundation which was formed in 1964. It is backed by a \$331,000 federal grant from the Department of Health, Education, and Welfare as a 3-year vocational project.

Speaking of the NTD and its intended goals and purpose, David Hays, managing director of the NTD, has said:

*Our principal goal is purely artistic. We are confident that we will develop a brilliant and unique new medium of theatrical performance. This is a language theatre, enabling us to use the great theatrical texts. In performance this language has all of the color and beauty of pantomime and dance. It is highly intelligible to general audiences, and probes and expands our knowledge of the nature of theatrical experience.*

*The goals of the Federal Government, which is supporting this program, are social as well as artistic. We will bring fine theatre to a deprived deaf community. We will show skillful, bright, and handsome deaf people to a world that maintains a distorted idea of them. We will break ground vocationally for deaf people, and we will give them the pride they deserve as a group contributing an outstanding form of art to the world.*

Commenting on the future direction in which the NTD will foster and help develop drama programs and participation on

amateur levels, Mr. Hays pointed out:

*We hope to develop other programs for the deaf community — not because we ourselves are workers in rehabilitation, but because the O'Neill Foundation wishes to encourage drama on every level throughout the country. We hope to develop a script service whereby deaf people can receive scripts in advance for pre-reading before attending a play to be shown in their locale. We will develop a library of stimulating visual materials for deaf production, and a service from which members of our company or other gifted theatre people will be sent out to work with amateur deaf and hearing groups throughout the country. The list of these possibilities is endless — and we are now seeking funds to support them.*

The NTD is to be encouraged in this endeavor of providing fine entertainment in a fresh and nourishing theatrical medium. This blessing to the deaf community deserves to be supported.

M. A. H.

## A Proddy-Dod Deaf Church

Among the deaf much is made of the fact that our language is confusing, especially to the lip-reader. American slang expressions are always increasing the frustration. More recently, the new "lingo" of the teen-age crowd and the "beatle set" has gone to the ridiculous.

If you really want to understand what is happening in the world about you, however, I suggest you live in "merry old England." Some time ago an article was written for the *British Lutheran* by our Liverpool pastor, Rev. J. L. B. Cremer. He wrote about some of the frustrations he

has had in getting used to the Liverpudlian dialect. A Liverpudlian is a person from Liverpool.

For example, a stew of meat, potatoes, and onions is called a *scouse*. If it is made without meat, the stew is called a *blind scouse*. If a man says, "I'm nearly in me bur webs," he means he is nearly barefoot and needs new shoes. Bur webs are bare feet.

I was especially tickled by the word *Proddy-Dod*. This means Protestant. Thus, I imagine, they would refer to our Lutheran Church as a Proddy-Dod Lutheran Church.

Here are some other unusual

and odd expressions: A Cogger is a Catholic, A Smoked Irishman is a Negro, De Hippy is the Hippodrome, De Filly is not a horse but the Philharmonic concert hall, De Pivvy is the Pavilion, Sevvy Park Liblab is the Sefton Park Library, and De Mersey Funnel is the Metropolitan Cathedral of Christ the King.

What a world of wordy scouse we live in. Greetings to all our DEAF LUTHERAN readers, both Proddy-Dod and Cogger, both smoked and unsmoked Irishmen. May you all continue faithfully to worship in our Mersey Funnels.

REV. H. W. ROHE  
St. Louis, Mo.

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## ✠ Obituary ✠

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### Trinity Lutheran Church

Born: May 1, 1945

Died: June 1, 1968

News was received of the recent passing of "Trinity by the gas station."

Trinity was born on May 1, 1945. She was very small at birth, and many even within her family gave her little chance of survival. On a hearty diet of the Word and sacraments, however, she soon developed into a full-grown church.

During the early years of her life her members were Spirit-led people. They tried, with the help of God, to live that which they learned from Holy Scriptures. They were frequently seen at the Lord's Table eating and drinking in the love and forgiveness of God. They were people

on a mission — going into the community around them and witnessing from their hearts to the love that God in Christ had for them.

It is said that each person gladly brought his gifts to God — not from the leftovers, but from the top. Members met daily around the supper table for family devotions. And the people were constantly asking: "Lord, what do You want *me* to do?"

As she grew older Trinity grew weaker, for her members grew cold in spirit. Parents no longer brought their children to Sunday school and church to feed on the life-giving Word of Christ. Adults soon felt they had outgrown the need for the Good News of salvation. Members began to gossip about each other and quibble about unimportant things. Offer-



ings of love soon dropped off as people began to love worldly things more than God's work.

The few faithful members urged the others to wake up and stop going the way of sin, but the cancer of indifference had already begun to grow. It was only a matter of time, and nobody really cared much.

Trinity is survived by several sister congregations, some of which seem to be in the last stages of death,

too. On the earth no one mourned her passing. The people she came to serve and the community on which she was to have an influence were never given the opportunity to hear her real message.

Only the angels in heaven and the God who constantly loved her and forgave her wept.

What can I do to keep my church alive, serving the Lord?

— Adapted

## New Phonetic Symbols Developed for Use in Hong Kong

One of the many problems in educating the deaf in Hong Kong is that of teaching the deaf to speak. Most of the Chinese people living here speak Cantonese, one of many Chinese dialects. The sounds of this dialect, however, do not have their counterpart in phonetic symbols. Although some teachers of the deaf borrow the phonetic symbols from Mandarin for teaching Cantonese, this does not solve all the problems. Teachers must re-learn some of the symbols because Mandarin and Cantonese have many different sounds.

Another problem occurs because English is the official language of Hong Kong, even though most of the people speak Cantonese. Therefore the children in school study both English and Cantonese. Certainly we cannot use the Chinese symbols for teaching English. It would be a

great help, however, if we had one set of symbols for teaching both Chinese and English.











The staff members of the Lutheran Deaf Evening School in Hong Kong began working on this problem and developed a series of symbols based on sound formation rather than the written form of language. We hope the set of symbols will be useful in teaching the sounds of both Cantonese and English. Examples are shown on the next page.










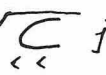







Our teachers are only beginning to use the new symbols with the children, but their initial reports are very encouraging. Here is one example of how the Lord is blessing our Lutheran Deaf Evening School, and how He answers the prayers of His people in many parts of the world.

REV. LOUIS R. JASPER  
Kowloon, Hong Kong



The following is an attempt to base the phonetic symbols upon sound formation rather than the written form of the language. It is expected that the symbols, properly understood, will give the child a clue to the formation of the sounds. The following are the basic symbols and explanation of what the children will communicate when properly understood

- |   |  |   |  |
|---|--|---|--|
|  | 1. Indicates wide open mouth as viewed from the front. |  | 6. Indicates back of tongue raised and pressing against the soft palate. |
|  | 2. Indicates both lips together, front view.           |  | 7. Indicates use of voice.   |
|  | 3. Indicates the upper front teeth and hard palate.    |  | 8. Indicates a breath sound.   |
|  | 4. Indicates the lips.                                 |  | 9. Indicates a short or clipped sound.                                   |
|  | 5. Indicates the lips.                                 |  | 10. Indicates lower lip touching upper teeth.                            |

<p>1. Phonetic Symbol:   m,  ä</p> <p>Word with symbol          Sound:</p> <p> horse (mä) </p>	<p>3. Phonetic Symbol:   h,  ö</p> <p>Word with Symbol          Sound:</p> <p> good (hō) </p>
<p>2. Phonetic Symbol:   ē,  j</p> <p>Word with symbol          Sound:</p> <p> son (jē) </p>	<p>4. Phonetic Symbol   ng,  ô</p> <p>Word with Symbol          Sound:</p> <p> 2 (ngô)   </p>



## FIELD

## GLEANINGS

### **Canadian Church Receives Gift**

*Vancouver, B. C., Can.* The *B. C. Silent Minister* recently reported that Trinity Lutheran Church for the Deaf, Vancouver, received a \$1,000 check last February from the Alberta-British Columbia District of the Lutheran Women's Missionary League. The congregation plans to use the money to purchase new pews for their chapel.

### **Central Region News**

#### **Special Training for S. S. Teachers of Deaf Children**

*Milwaukee, Wis.* The second Christian Orientation to Deaf Education training session, sponsored by the Commission on Special Education of the Greater Milwaukee Federation of Lutheran Churches — Missouri Synod, Inc., began April 29. The 8-week course is under the leadership of Mrs. Ann Bleuer.

The emphasis of the session will be on the preparation of guidelines, methods and curriculum for a program of confirmation instruction for orally deaf children, leading to preparation for church membership.

The sessions will alternately

feature a guest speaker and workshop sessions. Guest pastors will be Rev. Herbert W. Rohe, secretary for deaf missions; Rev. M. E. A. Mueller, pastor of Emmanuel church for the deaf, Milwaukee; Rev. Frederick Ludwig, D. D., pastor of Lake Park church; Rev. Erich Brauer, executive secretary of parish education of the South Wisconsin District, LCMS; and Dr. Walter W. Stuenkel, president of Concordia College and the Greater Milwaukee Federation of Lutheran Churches — Missouri Synod, Inc.

REV. ORLIN ANDERSON  
*Reporter*

### **Great Lakes News**

#### **Teacher of Deaf Honored**

*Detroit, Mich.* Robert Schmitz, a teacher of deaf children for 28 years, was honored recently as "Teacher of the Month" by the Detroit Education Association.

Mr. Schmitz, a member of Faith Lutheran Church, Livonia, is an instructor at the Detroit Day School for the Deaf. He began his teaching at the Lutheran School for the Deaf in Detroit and five years later took a position at the day school.

His activities have not been limited to school work. He has served as scoutmaster for a troop of deaf boys for 14 years, taught religion classes to the deaf students after school for 22 years, and spent a half-day a week seeking jobs for his students. At the present, he is teaching a class of nongraded deaf boys.

REV. ROBERT BREMER  
*Reporter*

### ***Dixie Region News***

#### **Visits Hospitals**

*Greensboro, N. C.* The following comments in a recent issue of the *Dixie Church Bells*, a newsletter of the Greensboro, N. C., Field, edited by Rev. W. A. Westermann, are worth repeating:

"We find the work in the state hospitals very satisfying, and the cooperation of the staff is splendid. Some of the staff in the hospitals are learning the language of signs. We are glad to see it.

"We have about 185 deaf and extremely hard of hearing in the various state institutions. This keeps us plenty busy, but we like it. Here again we would urge you to go and visit the deaf in the hospitals in your area. There is so much of loneliness for a deaf man or woman in these hospitals, and a friendly visit can do so much to bring a bit of sunshine into a dark corner of life. Do it because of your love for your Savior. He will say one of two things to you one day, either: *What you did for one of the least*

*of these, you did for Me, or He will say, What you did not do for one of the least of these, you did not do for Me. Let's serve Him while we may!"*

REV. WILLIAM DUEY, *Reporter*

### ***Eastern Region News***

#### **LWML Grant for Campus Ministry**

*Washington, D. C.* Last year the 1967 international convention of the Lutheran Women's Missionary League awarded a \$10,000 grant for our Lutheran on-campus ministry at Gallaudet College.

Pastor Daniel Pokorny, who serves the Lutheran deaf students as campus pastor as well as the Washington, D. C., Field, said the grant will be used "for furnishing our present offices on campus and for Gallaudet College chapel facilities."

#### **Concordia Students Present Passion Play in Signs**

*Elmhurst, N. Y.* The Sign Language Club of Concordia Collegiate Institute, Bronxville, N. Y., presented the "Passion Play" to the deaf on March 3, the first Sunday in Lent. The play was attended by a large group of members of St. Matthew's Congregation and their friends, who watched the story of Jesus' last hours of suffering performed with beautifully clear signs and realistic acting.

The play began with the scene in the upper room in which Jesus

and His disciples ate their last meal together. The Concordia players acted out the manner in which Jesus instituted the Lord's Supper or Holy Communion.

Then followed six scenes showing the many events leading to Pontius Pilate's handing Jesus over to be crucified. The drama closed with a series of filmstrip pictures relating the death of Jesus on the cross.

At the play's conclusion the deaf said: "I enjoyed it very much." "It was so real, I cried." "I felt sad when I watched Jesus suffering." "The signs and acting were beautiful and easy to understand." "I hope they will act another play soon."

Another attraction of the afternoon was "A Circus in Mime." The Salon Players of Jackson Heights, Inc., an amateur theatre



In a scene from the "Passion Play," Pontius Pilate washes his hands and allows Jesus to be crucified



A skit from "A Circus in Mime," created and performed for the deaf by the hearing Salon Players of Jackson Heights, Inc.

group of hearing people, presented several skits in pantomime. The group created and performed these plays without words especially for the deaf.

REV. WILLIAM AIELLO, *Reporter*

### Deaf Priest Ordained in Spain

*Madrid, Spain.* The first deaf priest in Spain was ordained recently in the Madrid Church of San Francisco el Grande.

He is Father Augustin Yanes Valer, 38 years old, who became deaf at the age of 5. Father Yanes fought for 20 years to obtain canonical permission to enter the priesthood. It finally was granted by Pope John XXIII. His mission will be to attend to the spir-

itual needs of the deaf. The only other deaf priest in the world is Father Vincenzo Penide of Brazil.

### Did You Know?

The year 1968 has been set aside as the year in which our church will call attention to 100 years of the grace of God given us to serve Him through Social Ministry programs.

Special materials are being prepared to help congregations in their celebration of the centennial year of Lutheran Social Welfare on Sunday, Dec. 8.

### Stamps for Missions

*St. Louis, Mo.* Mr. Raymond E. Hodges, president of Stamps for Missions, recently reported that sales of canceled postage stamps

during 1967 amounted to \$7,600.

This permitted the group to release funds for the mission program of our church. A grant of \$5,000 was presented to the Ebenezer Thankoffering, and \$1,000 was given to promote the Colorado District's work among the Navajo Indians.

"We have such a terrific demand for new and used United States and foreign postage," Hodges said, "we are not able to fill it." He urged congregations to sponsor Stamps for Missions and gather canceled postage stamps. Write to Mr. Hodges for specific details about the types of stamps that can be sold.

Stamps for Missions is located at 210 North Broadway, St. Louis, Mo. 63102.



## LIGHT FOR YOUR WAY

### Daily Bible Readings for June

**Include the following in your prayers this month:**

- on LDMS day, Pentecost, June 2, that God would bless the mission work of His church in your own congregation and throughout the world.
- that God would give hope and strength in faith to our newly graduated pastors and teachers.
- your prayer for courage to live your faith in word and deed at all times.
- your prayer of repentance, seeking God's forgiveness and strength.
- our church workers who celebrate birthdays this month:  
Pastor Robert Bremer, Flint, Mich. (6-1)

Pastor Rodney Rynearson, Rochester, N. Y. (6-1)  
 Mrs. Thelma Blakely, pastor's wife, Norwood, Mass. (6-6)  
 Mrs. Viola Gerhold, pastor's wife, Newark, N. J. (6-6)  
 Mrs. Jane Hodgson, pastor's wife, Garden City, N. Y. (6-8)  
 Mrs. Patricia Pokorny, pastor's wife, Washington, D. C. (6-10)  
 Mrs. Karen Gehrs, pastor's wife, Winnipeg, Man., Can. (6-14)  
 Mrs. Gwendolyn Johnson, pastor's wife, Great Falls, Mont. (6-14)  
 Pastor Gerhard A. Gehrs, Jr., Riverside, Calif. (6-19)  
 Mrs. Irene Possehl, pastor's wife, St. Louis, Mo. (6-23)  
 Pastor C. Roland Gerhold, Newark, N. J. (6-26)  
 Mrs. Selma Westermann, pastor's wife, Greensboro, N. C. (6-27)  
 Pastor James Bengelsdorf, Des Moines, Iowa (6-28)  
 Pastor Leroy Mason, Chicago, Ill. (6-30)

**Theme: "Repentance, Reformation, Renewal."** Every day the Christian is to experience repentance (sorry for sins and seeking forgiveness), reformation (change from old life of sin to new life of love and obedience), and renewal (continue to live the new life).

### **Repentance Is a Personal Responsibility**

- June 1** — **Ezekiel 1:1-28.** God's glory appears to Ezekiel in Babylonia by the river Chebar about 597 B. C.
- June 2** — **Ezekiel 2:1-10.** Ezekiel's commission and the scroll written with words of lamentation (sorrow, grief).
- June 3** — **Ezekiel 3:1-27.** Ezekiel's mission to the house of Israel.
- June 4** — **Ezekiel 4:1-17.** Ezekiel's vision of nearing doom on Jerusalem.
- June 5** — **Ezekiel 18:1-32.** Man's personal responsibility for his own relationship with the Lord. Am I facing up to my personal responsibilities before God?
- June 6** — **Ezekiel 33:1-33.** Ezekiel's task to warn the house of Israel of God's judgment on their sin (v.7) and to urge the people to repent.
- June 7** — **Ezekiel 34:1-31.** God is the true Shepherd of His sheep. I can safely trust in Him.
- June 8** — **Ezekiel 36:1-38.** God promises to give His people cleansing from sin and a new heart and life. Create within me such a heart, O God.
- June 9** — **Ezekiel 37:1-28.** The vision of the end of idol worship in Israel and the revival of true worship.

### **Reformation Through the Word and in the Church — Before the Captivity**

- June 10** — **2 Kings 22:1-20.** The Book of the Law (Scripture) is found again during the rebuilding of the temple when Josiah is king. How much do I treasure God's Word?
- June 11** — **2 Kings 23:1-37.** God's Word is read to the priests and people, and everyone follows it again. Does God's Word have any effect in my daily life?

**June 12** — **2 Kings 24:1-20**. Judah falls into sin, and God permits Babylon to conquer the nation. Lord, keep me firmly established in Your family. Amen.

**June 13** — **2 Kings 25:1-30**. The people of Judah are led into captivity by Nebuchadnezzar.

### **Reformation Through the Word and in the Church — After the Captivity**

**June 14** — **Ezra 1:1-11**. The captives return to Jerusalem under Cyrus, king of Persia.

**June 15** — **Ezra 2:1-2, 64-70**. Families return from the Babylonian Captivity and give offerings to build the temple.

**June 16** — **Ezra 3:1-13**. The altar is rebuilt in Jerusalem, and the people begin to offer sacrifices to God.

**June 17** — **Ezra 4:1-24**. The Samaritan people are against the building.

**June 18** — **Nehemiah 1:1-11**. Nehemiah prays that the rest of the people still in captivity may be allowed to come home.

**June 19** — **Nehemiah 2:1-20**. Nehemiah journeys to Jerusalem to oversee the rebuilding of its walls.

**June 20** — **Nehemiah 4:1-23**. The people respond with zeal and eagerly set to work rebuilding the walls.

**June 21** — **Nehemiah 8:1-18**. Changes happen in their worship and lives when the people hear the Scriptures read.

**June 22** — **Nehemiah 9:1-38**. At a solemn fast the Levites glorify God in a long, historical prayer.

### **Renewal in Terms of the Last Day**

**June 23** — **1 Thessalonians 1:1-10**. Paul shows his gratitude for the renewing work of the Holy Spirit in the hearts and lives of the Thessalonians.

**June 24** — **1 Thessalonians 2:1-20**. In response to the gentle teaching of Paul, the Thessalonians accepted the Good News as God's Word for them. Do we?

**June 25** — **1 Thessalonians 3:1-13**. Paul prays that the faith and love of the Thessalonian Christians — and ours — might continue in strength until Christ returns.

**June 26** — **1 Thessalonians 4:1-18**. In view of the Second Coming of Jesus, the Thessalonians — and we — are encouraged to lead lives of genuine love. Paul speaks about the Second Coming.

**June 27** — **1 Thessalonians 5:1-28**. Jesus will come suddenly! Honor and love the teachers in the church. Live Christian lives, and eagerly look forward to the Second Coming of Jesus.

**June 28** — **2 Thessalonians 1:1-12**. Paul encourages us to remain faithful in spite of suffering as we remember the Second Coming.

**June 29** — **2 Thessalonians 2:1-17**. Paul urges us to remain strong in faith in spite of the example of those who fall away from Christ.

**June 30** — **2 Thessalonians 3:1-18**. As we wait for the Second Coming of Jesus, we should eagerly fulfill our responsibilities in this world.



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