



The

# DEAF LUTHERAN

Official Organ of the Board of Missions of the Lutheran Church - Missouri Synod



July, 1974

ST. LOUIS, MISSOURI

VOLUME 66, No. 7

## Polyphonic Sounds In Ministry

--Pastor Rodney Rynearson (This article is reprinted from *The Circle*, April, 1973, a publication of Lutheran Council in the USA/Division of Campus Ministry and Educational Services/ Campus Ministry Communications/130 North Wells, Room 2200/Chicago, Illinois 60606.)

God in his magnificent love make humans of widely-varying gifts and talents. These include different intellectual skills, varying personality traits, and also physical characteristics such as red hair, black skin, blindness and deafness.

Some of these physical differences delight us; other differences, such as race or those expressed by the youth culture, cause us to be sensitive or even up-tight. Some differences only cause us to be embarrassed.

One of the physical differences, deafness, causes confusion in addition to uneasiness. When God made the deaf, he made them with the same kind of drives and feelings as any other human being. They laugh, cry, hope, hurt, feel lonely, love friends and express other human emotions. Certain intellectual tests show clearly that they have the same intellectual capacities as their hearing peers.

In 1967, I was called to be the pastor of Alpha Deaf Congregation in Rochester, N.Y. -- to explore ways of serving the soon-to-be-completed National Technical Institute of the Deaf, which would become a college of the Rochester Institute of Technology.

A short time later we naively entered this unique town, famous not only for its giant manufacturers, but also for its medical school, clothing industry, and cultural activities. Alpha Congregation (after moving from its ten-year-old home into a new sanctuary) had just come through a thirteen-month vacancy with only three worship services and was shaken to the core.

Deafness is a significant handicap because the inability to hear requires a complete change in the communication process. While few people really agree on a definition for deafness, a pragmatic one might be "those individuals whose hearing loss, even with amplification, is so significant and severe that they cannot receive communication via that sense." Deafness inhibits and frustrates communication. With impaired communication comes the larger handicap of limited cognitive input. Most of our learning, planned or incidental, comes via aural communication. Our language is almost entirely based on symbols we hear and/or translate phonetically into written symbols. Language (grammar and vocabulary) are both learned via hearing. Deafness, therefore, creates a language and educational learning limitation which may be worsened if people insist that "hearing is good" and "deafness is bad."

So communication becomes the big challenge. Mixed feelings within society about how the deaf should communicate are clearly reflected also within the church. The Lutheran Church owns and operates two elementary and secondary schools for the deaf, both of which use the oral method of communication. There are more than sixty full-time personnel working with the deaf in ministry in the three Lutheran synods, most of whom use the method now called Total Communication.

The oral method emphasizes what some have inaccurately called lip reading. In fact, it is speech-reading; attempting to pick up from the entire lower face clues which will convey the meaning behind the spoken verbal symbols. This permits the deaf individual to communicate with his hearing peers with whom he works, lives, and recreates. Speech-reading is very valuable and necessary. However, to expect all deaf people to speech-read adequately is to overlook individual differences in learning and motivation abilities.

The opposite extreme used to be called the manual

(continued on page 3)

## Our Eighty Years Of Amazing Grace

In the last issue of *The Deaf Lutheran*, Mr. Ed. Trainor noted that our Lutheran Church-Missouri Synod began its work among the deaf in 1896. That is correct. It was 1896 which marked the appointment of a commission to be responsible for the Ministry to the Deaf and the training of pastors to work among the deaf.

However, two years prior to 1896, Rev. A. Reinke preached his first sermon which began a Lutheran ministry. On March 4, 1894, "God is Love" was first proclaimed to a group of deaf gathered at First Bethlehem Lutheran Church in Chicago by Pastor Reinke.

What is significant about this event was that it happened after a deaf man, Mr. Ed Pahl, made a plea that our Lutheran Church preach the Gospel to the deaf. Mr. Pahl was one of the early graduates of the Lutheran School for the Deaf in Detroit. He loved his Savior and His precious Word.

Thus, this year 1974 marks the eightieth anniversary of our Lutheran ministry to the deaf. Appropriate also is the fact that our lay-leaders in ILDA and its regions are remaining true to the tradition of Mr. Pahl. Our laymen and laywomen are continuing to play an increasingly important role in promoting the Gospel ministry among the deaf. Mr. and Mrs. Ames, our first (deaf) lay members to be in mission to the deaf overseas, will be returning to the U.S. from the interior of Brazil where they have been bringing the Gospel of Christ to the deaf there. Great things are happening. More great things can happen.

We are urging our deaf members to join ILDA and take an active part in its great mission programs. You can make this a truly bright anniversary year by supporting ILDA. Make it a point to be at the next convention in 1975. You will be excited and delighted by the events of this convention. It will be held in D.C. three days before the World Federation of the Deaf Convention in D.C. There will be many fellow Lutheran deaf from around the world at that convention. ILDA will be more "International" than it has been before.

We are also urging all our congregations to observe the twelfth Sunday in Trinity, September 1, in honor of our 80th Anniversary. This has been the traditional "Deaf Sunday" each year when the Gospel lesson, Mark 13:7-37, is read and Christ's "Ephphatha" ("Be Open") was spoken to the deaf man. For eighty years we have benefitted greatly from the Savior's amazing grace!

--Rev. H.W. Rohe

### Tennessee School for the Deaf

P.O. Box 886, Knoxville 37901

William E. Davis, Superintendent

Telephone (615) 577-7581

February 26, 1974

Mr. Uriel C. Jones  
6227 Northwood Apartment 3D  
St. Louis, Missouri 63105

Dear Mr. Jones:

The Tennessee Association of the Deaf passed a resolution in their 1973 meeting in Chattanooga, Tennessee, that the Boys' Vocational Building at TSD be named in your honor. This resolution, along with supportive letters from TSD administrators and the Director of Special Schools of the State Department of Education, was presented to the State Board of Education on February 8, 1974.

It is with a genuine sense of pride and pleasure that I am able to inform you that the State Board unanimously passed this resolution.

The Uriel C. Jones Vocational Building of the Tennessee School for the Deaf is scheduled for renovation beginning immediately. As soon as we have a date on the completion of this work we will determine when we can have dedication ceremonies. We will be in touch with you at that time to make these plans.

Come to see us when you are in Knoxville. Those of us at TSD remember your life and work with deep appreciation.

Sincerely,

  
William E. Davis  
Superintendent

WED:hw

cc: Mr. Robert Lawson, President  
Tennessee Association of the Deaf

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The DEAF LUTHERAN  
Uriel C. Jones, Sr., Editor and Business Manager  
6227 Northwood Avenue, Apt. 1-B  
St. Louis, Missouri, 63105

## For Change of Address

Be sure to leave your old address label sticking to this clipping.

NEW ADDRESS

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## FAREWELL TO EDITOR U.C. JONES

The last short paragraph in the June issue of *The Deaf Lutheran* carried a brief "good-bye" to the readers of the "Children's Page." No doubt the readers are wondering what



U. C. Jones, Sr.

"your friend, Uriel C. Jones, Sr." meant. It is true, as he said, "U. C." is going to live with his children and play with his grandchildren. His doctor has ordered "U. C." to "take it easy," quit driving his car and not live alone. He will be moving out of St. Louis sometime in June.

On May 31 he will journey to Knoxville, Tenn., where he will be honored by friends there with whom he worked in the Tennessee School for the Deaf for 35 years, most of which were spent as vocational principal. This invitation you will read about elsewhere in this issue.

This also means that Mr. Jones will no longer be able to serve as President of ILDA. We will have to look to the President-elect, Mr. Elmer Francisco of Spokane, Washington, for this leadership. The ILDA Board will elect a successor to Mr. Jones at its meeting in July.

But we cannot let "U. C." go without expressing our deep appreciation and thanks for two wonderful years as editor and this past year as President of ILDA. We certainly have noted a new spirit come into *The Deaf Lutheran* through his efforts. And none of us who were at the last meeting of the ILDA Board will forget the moment when he pounded the gavel and said: "I want you to know that even though I may be rough on you and call you to order, I still love each one of you!" That set the tone and mood for an exciting and successful three day meeting. He was once fondly called "The Happy Warrior," and we found out he still is.

As we bid "U. C." good-bye, all we can say is "Well done, thou good and faithful servant." We shall miss you. It has been good to have you as both Editor and ILDA President. God be with you always and bless you. We shall always remember you as the first deaf editor of *The Deaf Lutheran*.

--Rev. Herbert W. Rohe

Note: After July 1 and until a new editor is elected, the address of *The Deaf Lutheran* will be 500 North Broadway, St. Louis, Missouri 63102.

## BIBLE READING

for

JULY 1974

- |                              |                              |
|------------------------------|------------------------------|
| 1 ....Psalm 112:4-9.....     | 17....Mark 2:1-12.....       |
| 2 ....1 Corinthians 2:1-5... | 18....1 Samuel 26:17-25..... |
| 3 ....Mark 1:29-39.....      | 19....Psalm 103:1-4, 8-13... |
| 4 ....1 Corinthians 9:16-23. | 20....Luke 6:27-38.....      |
| 5 ....1 Corinthians 15:1-11. |                              |
| 6 ....Luke 5:1-11.....       | 21....Isaiah 49:14-15.....   |
|                              | 22....Psalm 62:2-9.....      |
| 7 ....Psalm 119:17-34.....   | 23....Matthew 6:24-34.....   |
| 8 ....1 Corinthians 2:6-10.. | 24....Hosea 2:16-22.....     |
| 9 ....Matthew 5:17-37.....   | 25....1 Corinthians 4:1-5... |
| 10....Jeremiah 17:5-8.....   | 26....1 Corinthians 15:54-58 |
| 11....Psalm 1:1-6.....       | 27....2 Corinthians 3:1-6... |
| 12....1 Corinthians 15:12-20 |                              |
| 13....Luke 6:17-26.....      | 28....Deuteronomy 11:18-28.. |
|                              | 29....Romans 3:21-31.....    |
| 14....Leviticus 19:9-18..... | 30....Matthew 7:21-27.....   |
| 15....Matthew 5:38-48.....   | 31....Deuteronomy 5:12-15... |
| 16....Isaiah 43:18-25.....   |                              |

The only thing some children and their parents will communicate to each other is a head cold.

\* \* \*

An ignorant person is one who doesn't know anything about the things you do. --Grit

I am printing in this month's issue one of my long-time favorite poems. I have always liked to read it and quote it. Do you like it? I use red roses instead of white!

### GIVE THEM THE FLOWERS NOW

Closed eyes can't see the white roses,  
Cold hands can't hold them, you know,  
Breath that is stilled can not gather  
The odors that sweet from them blow  
Death, with a peace beyond dreaming,  
Its children of earth doth endow;  
Life is the time we can help them,  
So give them the flowers now!

Here are the struggles and striving,  
Here are the cares and the tears;  
Now is the time to be smoothing  
The frowns and the furrows and fear,  
What to closed eyes are kind sayings?  
What to hushed heart is deep vow?  
Naught can avail after parting,  
So give them the flowers now!

Just a kind word or a greeting;  
Just a warm grasp or a smile--  
There are the flowers that will lighten  
The burdens for many a mile.  
After the journey is over  
What is the use of them; how  
Can they carry them who must be carried?  
Oh, give them the flowers now!

Blooms from the happy heart's garden  
Plucked in the spirit of love;  
Blooms that are earthly reflections  
Of flowers that blossom above.  
Words cannot tell what a measure  
Of blessing such gifts will allow  
To dwell in the lives of many,  
So give them the flowers now!

--Leigh M. Hodges



# Polyphonic Sounds in Ministry

(Continued from Front Page)  
method, in which visual motions such as those seen in pantomime were standardized into pictorial symbols called the language of signs. This allowed the deaf to communicate via visual symbols, utilizing their sense of vision. This, however, made their hearing peers uncomfortable since they could not understand what the deaf were saying. (The language of signs was also non-grammatical, which led to some misunderstandings.) Total communication attempts to weld together the good parts of both oral and manual communication emphasizing a more visual language which is based grammatically and linguistically on the English aural language.

The Rochester method of communicating with the deaf is one of the compromises in the old oral-manual controversy. It is primarily a speech-reading method with the addition that every letter of every spoken word is spelled on the hand. This makes the oral method much more precise since it gives both prefixes and suffixes which are hard to speech-read. However, it slows down expressive language since every letter must be spelled out and since considerable emphasis is placed on the ability to spell correctly, which is hard for some individuals.

So, ministry at Alpha had to adapt. More emphasis was placed on visual aids and now the entire liturgical format, including the hymns, are projected during the service (with the exception of the Bible lessons and the sermon.) During the sermon, the overhead projector shows the main idea of the sermon -- the central thought.

Communication limitations have usually prevented persons from attending college. Most end up only with an equivalent 11th grade education (and about a fourth grade reading level.) Gallaudet College in Washington, D.C. was chartered especially for the deaf to study liberal arts. Its limited enrollment, however, permitted only about 1/2 of 1% of the deaf population to attend, and its liberal arts orientation did not always provide them with specific skills for employment. Years of praying and lobbying bore fruit when President Johnson signed into law the National Technical Institute for the Deaf in 1965. Finally, now, the deaf could be trained in specific skills which would permit them to be employed in middle income jobs.

Rochester has a very active and powerful Council of Churches, now named the Genesee Ecumenical Ministries. As an adjunct board of that group there is a highly organized Rochester Area Board of Campus Ministry. This board receives subsidy from denominations such as the Episcopal Church, and also from United Ministries in Higher Education. The area colleges had agreed through negotiations to permit ecumenical ministries rather than having a variety of denominational ministries on each campus. When I inquired of the college if I could serve the deaf, I was referred to this board. Since R.I.T. had a resident full-time Protestant campus minister, my request was first turned down.

When I inquired if the resident minister could, in fact, communicate with the deaf, I was then put on staff as the assistant to the Protestant campus minister to work with the deaf.

To be labeled a Protestant minister rather than a Lutheran minister was not really a new sound. For years, the missionaries to the deaf have served as Protestant ministers at the residential elementary and secondary state deaf schools. Since the deaf are almost always first generation Christians, they are not overly aware of denominational differences and so ministry is almost always Christian with a Lutheran confessional emphasis. After serving almost five years as a Protestant campus minister, I have learned to be much more open to the way the Holy Spirit works in Christians of many varied denominations. Stereotypes were soon challenged by living, loving Christians. Yet, I have also learned to be more thankful to God for His blessings which we as confessing Lutheran Christians share with our strong emphasis on rightly dividing the law and gospel as we relate Christ to each other.

The sounds of town-gown, deaf-hearing, and Lutheran-Protestant blend together when an individual asks "What are you doing?" Parents and home pastors hope that we are providing opportunities for the faithful to remain faithful. While the goal is certainly valid, it has also produced heightened frustrations. We try to convey more than Biblical and religious facts -- we try to provide a climate wherein the Holy Spirit can build positive attitudes regarding God's mercy and love, and our response to that love.

But those attitudes are hard to convey, especially when many young people think they know so much.

"What are you doing?", both the Church and the young people ask. "Trying to relate Christ by action and deed, by living Christ, by speaking Christ to all around," is one answer. The old dichotomy of preaching Christ versus living Christ is surely one of those things about the organized Church that turns off many today. Both are important -- what we do and what we say, Both witness to the value and meaning of Christ in our lives. Call it evangelism if you want. That is its goal, "to let Christ's light shine through us" -- to let both hearing and deaf persons know that Christ loves them and helps them share this love in their words and actions.

Leadership training is important for the R.I.T. and N.T.I.D. students. (There are 6000 hearing and 400 deaf students.) In the hearing world, college graduates have not only the gifts but the responsibility to be leaders. In the deaf world, with the vast education differences, this is especially true. We want these young people not only to be growing, faithful Christians, but we want them to be leaders of today's Church. This means they must learn how to relate to groups of people, how to accept what is good within an organization and de-emphasize or eliminate what is undesirable. This far-out ideal is possible only if we can show that the organized Church is not the stereotype that people make it out to be, but that it can be the redemptive community of believers.

Sounds bombard from all sides, especially the voices crying, "Help me." What a magnificent privilege it is to be here where Christ can work through us to give meaning and purpose, hope and joy, love and peace.

## Something You Can Depend On

A simple party game demonstrates the fact that messages can easily become distorted. Try whispering a complicated message to someone, having that person whisper to another what he thought he heard, and so on down the line of several persons. Usually the final person in the series receives a message greatly altered from the original!

The only way to find the original message is to get back to the source and hear it as it was first whispered.

If you ask what is the Christian gospel, you might find that distortion operates in this area as well. You'd receive conflicting and hazy answers, and despair of ever getting the true one.

Over 1900 years ago some Christians faced a similar problem, and the apostle Paul wrote to remind them of the original message: *"Now let me remind you, brothers, of what the gospel really is, for it has not changed--it is the same Good News I preached to you before...your faith is squarely built on this wonderful message; and it is this Good News that saves you if you still firmly believe it... I passed on to you right from the first what had been told to me, that Christ died for our sins just as the Scriptures said he would, and that he was buried, and that three days afterwards he arose from the grave just as the prophets foretold"* (1 Cor. 15:1-4).

That's the gospel--without distortion.

So if you want to know what the gospel is and how you stand with God, check yourself against his Word, the Bible.

*"Christ died for our sins"*--basic to all else in the honest admission that you're a sinner and that you've fallen short of God's standard. And, as a sinner, you stand in need of salvation.

*"Christ died for our sins"*--at the very heart of the gospel is the Good News of God's provision for our need. Our sins deserved God's judgment, but Jesus Christ took that judgement for us. To become a Christian, acknowledge your personal need and trust Jesus Christ as your Savior.

And the resurrection of Christ, which we commemorate at Easter, is God's seal of approval upon Jesus' death for our sins.

Well, what about it? When measured against that standard, are you a Christian? Don't be satisfied with measuring yourself against a lesser and distorted standard.

-- Clipped

### "BEATITUDES FOR FRIENDS OF THE DEAF"

Blessed are they who seem to know  
That lip-reading is difficult and slow.

Blessed are they who shake my hand  
And write notes to help me to understand.

Blessed are they who know that I long  
To hear voices; music and song.

Blessed are they who seem to see  
When I'm lost in a group of two or three.



# Wonders of God in Nature

By Herman W. Schaars

## The Metamorphosis of an Insect

This phase of insectdom is so overwhelming with bewildered wonder one hesitates to write on so lofty a topic fearing one can only detract from the grandeur and sublimity of God's marvelous creation. May this treatise reveal at least to some extent the unsearchable wisdom of the Creator so clearly manifested in the life of an insect.

Metamorphosis is a long word. It comes to us from the Greek. Meta means beyond; morphose, form; therefore: a change of form, a transformation. A caterpillar changes into a butterfly, a grub into a beetle, a maggot into a fly, a tadpole into a frog.

Among insects we refer to a complete and an incomplete metamorphosis. The former has four stages in its life--egg, larva, pupa, adult. The moth is such an insect. About 87% of all insects pass through the four stages in their life. The incomplete metamorphosis has but three stages--egg, nymph, adult. The grasshopper is one of this group.

### The Egg

Take the case of the cecropia, one of our large silk-weaving moths. Its eggs may be laid on the leaf of a plant, a plant that will offer food for the new hatchling. In the egg are two types of cells, one to develop the larval stage, the other the adult stage, the latter being kept in storage till needed.

### The Larva

In about a week the larva comes forth. Hatchlings usually eat the egg shell. The caterpillars eat voraciously, feeding day and night, a "veritable eating machine," one writer states. Soon every corner of the body is filled out. It cannot grow larger as a child does in its development. The child has an interior skelton. The caterpillar must molt, shed its outer skeleton.

The time of molting is controlled by hormones in the head. These hormones enter the blood stream at the right time to signal the molten glands to prepare a new skeleton. This new skeleton, formed under pressure of growth, is at first pliable and accordion-pleated. The outerskeleton meanwhile protects the formation of the new skeleton. When this is completed, the outer skeleton splits the length of the body, beginning at the head. The new molt gradually expands and hardens and thus allows for added growth.

The caterpillar goes through four molts before being fullgrown. It is a large worm about three inches long, its back studded with pairs of pretty knobs, one pair on each section of the abdomen. Its general color is green to assimilate the color of the green foliage. It is now ready for the pupa stage. The word pupa reminds us of the German word "Puppe," a doll, since some cocoons resemble a doll or infant in swaddling clothes.

### The Pupa

Moths spin a silken cocoon as a protection during the pupa stage. The cocoon is spun in fall and remains outdoors all winter. It must be a housing to withstand the rigors of winter. It is usually attached to the branch of a tree. It is so firmly attached that the strong winds cannot dislodge it. You likely have found some on your field trips.

The cocoon has a double covering. Between the outer and the inner is a vacuum that serves as an insulator against the cold. This spinning is done very effectively. The silk glands are at the mouthparts. The strands of the outer enclosure are of a tougher silk. The spinning is begun, let us say, by going horizontally round and round, then vertically, up and down; this continues until the required thickness has been effected. It then is so tough that even the sharp beak of a bird cannot penetrate it. The one end of the cocoon is so constructed that it forms an exit, yet done so cleverly that the cold cannot enter. The inner covering is of a softer silk, an accommodating cushion in which to work. This caterpillar did all this as God-given instinct; there were no others from whom to learn. Wonderful, indeed!

What transpires within the cocoon! Behold! A most remarkable, fantastic performance is on deck! A worm some class as ugly is changing into a beautiful moth. Try to picture this transformation. The larva had 12 stumpy legs, the moth has six long, thin, jointed legs. The larva had a chewing mouth, the moth one for siphoning

nectar. The larva had no wings, no antennae, no reproductive organs. The breathing and circulating organs stay quite intact. As you see a cocoon in the open, it seems dormant, but there are sweeping changes wrought within. How is it done?

### Adult

The organs of the larva break down into a semi-liquid form, some calling it a "soupy mass." This mass gradually transfigures into the beautiful cecropia with wings artistically patterned, antennae in feathery design, legs so well fitted for its role in life.

To leave the cocoon, the pupa secretes a liquid to soften the silk at the exit in order to ease out smoothly. The new creature with its brand new suit crawls up a little higher on the branch. The wings are still soft, wrinkled, pliable, but blood pressure and muscular contraction cause the wings to expand and harden. This requires about 20 minutes. It takes about two hours till the wings reach their full color. Now the moth can fly off into a new world.

A similar story on the metomorphosis could be released about every insect, yet each one somewhat different from the other. Where is there a man who could take a live worm and change it into a live moth!

All praise to God, who reigns above,  
The God of all creation,  
The God of wonder, power, and love,  
The God of our salvation.

--The Badger Lutheran

## Educator from India Visits U.S.



Mr. P. Albert Durairaj in the classroom of the India Ev. Lutheran Church School for the Deaf in Ambur. Of the five only one classroom has group-hearing set.



Mr. Albert P. Durairaj, Principal of the India Ev. Lutheran Church School for the Deaf in Ambur, Tamil Nadu, India. Mr. Durairaj will be attending Gallaudet College Summer Graduate School, June 24 to August 2, 1974.

If your wife wants to learn to drive, don't stand in her way!

Mr. Albert P. Durairaj, Principal of the India Ev. Lutheran School for the Deaf in Ambur, India, will be attending the six weeks summer graduate school at Gallaudet College, Washington, D.C., June 24-Aug.2. Mr. Durairaj has been teaching the deaf for the past 20 years. He earned his B.A. and Bachelor of Teaching degrees at the University of Madras. In 1968-69 he completed special education courses at Smith Col-

lege with practicum at The Clark School in Northampton, Mass., and received his Masters degree in Education of the Deaf. Mr. Durairaj also trains young teachers in the special education of the deaf. There are over seventy children in the Ambur School of which he is principal.

You are not likely to find the flowers of happiness around the corner if you fail to see those now at your feet. --Clipped



# What's Good About Church?

What's good about the Church today is the same thing that was good about the Church almost 2,000 years ago when the rising sun showed an empty tomb and opened endless possibilities for joy, salvation, celebration, and redemption.

What's good about the Church is 2,000 years later we are still celebrating the Resurrection and trying to interpret what the Lord's birth, death, and ministry mean to each of us.

What's good about the Church is the social activists are still hanging in there though social action programs receive little more attention than they did 2,000 years ago.

What's good about the Church is many other people are seeing new and exciting possibilities for celebrating the same wonderful old message through tongues, new lifestyles, and new commitments.

And what's good about the Church is we learn from each other.

What's good about the Church is more and more people are realizing we are brothers and sisters in the Lord whether we live in suburbia, center city, industrial South, rural North, Mexico, Africa, Japan, Colombia, or Vietnam.

What's good about the Church is a growing awareness of what constitutes responsible stewardship of human resources; the elderly, the young, men, women, minority groups, and ethnic groups - all of God's children and all of God's earth.

What's good about the Church is her concern for her own life, her own liturgies, her own services, her own past, and her own future.

And what's good about the Church is our bonds in Christ are stronger than divisive tension; those who pray in the pews complement and support those who work in the ghettos or the corporate boardrooms and have a chance to meet; and the Church has room for all.

What's good about the Church is you and you and you; all the you's and all the me's who may disagree now and then but still can communicate, still pray side by side, and still express our love of God and our intention to follow in Christ's footsteps in the way we know best. And can still say in one voice: "Thanks be to God."

--The Editors of *The Episcopalian*

STEWARDSHIP OBSERVATION... \* \* \* \* \*

Did you ever stop to think that the lad who gave Jesus his loaves and fishes did not have to go without his lunch? *Be careful to maintain good works.* Titus 3:8

# The Portrait Unveiling



## Honor for Mr. Jones

The Uriel C. Jones Vocational Building at Tennessee School for the Deaf was dedicated Friday in honor of the retired TSD principal. At the unveiling of the portrait that will hang in the building are, from left, TSD Supt. William E. Davis, Robert S. Lawson, president of Tennessee Association for the Deaf; and Mr. Jones.

--The Knoxville (Tenn.) News-Sentinel

# Is God Everywhere?

We usually say that God is everywhere. We even have a theological word for this. Thus, we are able to talk about the omnipresence of God meaning that God is equally present in every place and at all times. We sometimes say that God is as near as the air that we breathe. Those of us who have a belief in God have little trouble in believing that God is everywhere.

However, this concept of God can be misunderstood. For instance, the story is told about a little English boy who was having tea with his mother after attending church. He asked his mother if God were really everywhere. She assured him that he certainly was. So, he quickly clapped his hand over his tea cup and said, "Then I've got a bit of him here."

We smile, but don't we imaginatively clap our hand over a church, or world, and say, "God is there," when in strict reality God is not anywhere. "Where," "there," and "here" are special words and a spirit does not occupy space.

We mean, of course, that God is everywhere available, that wherever man may be he may have communion with God. God is spirit and he cannot be limited to space. But he is available to each of us at any time when we may call upon him in prayer. This was the thing that the psalmist had in mind so long ago when he wrote, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Psalm 145:18).

--Heartbeat, from Baptist Memorial Hospital

Prosperity is only an instrument to be used, not a deity to be worshipped.

--Bits of Wisdom - GRIT

Constructive criticism is like a fertilizing rain; destructive criticism is like a killing frost.

Don't borrow trouble; the interest on the loan will break you.

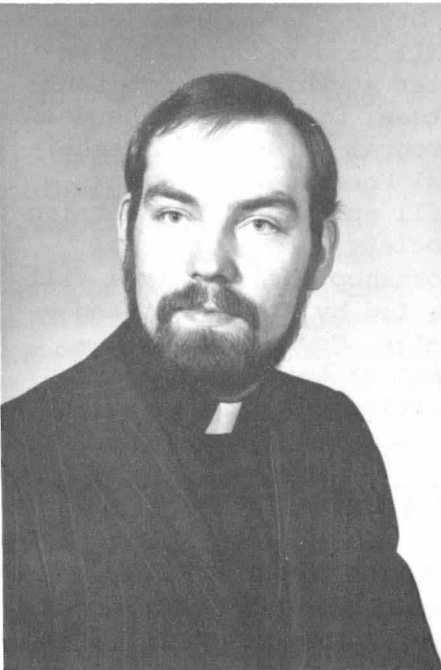
--Bits of Wisdom - GRIT

## FLOWERS

Die when I may, I want it said of me by those who knew me best, that I always picked a thistle and planted a flower where I thought a flower would grow.--A. Lincoln

# Crisis Ministry At Ephphatha

Nearly eighty persons are expected to attend the sessions of Ephphatha Conference July 15-19 at Concordia College, St. Paul, Minn.

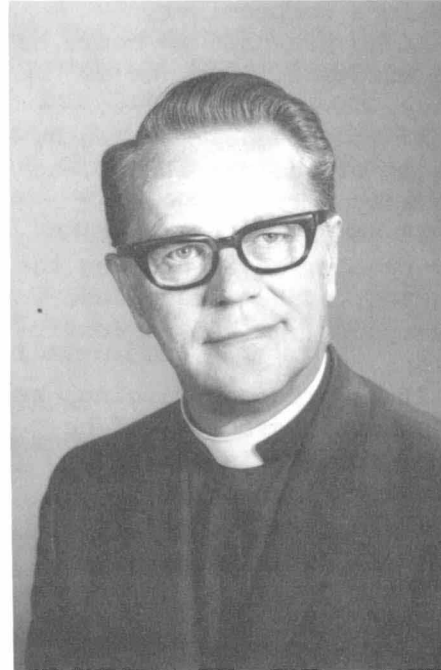


Chaplain Roger P. Crum

This year's conference will be hosted by Prince of Peace Lutheran Church of the Deaf (Rev. R. Reinap). Special guests of the conference will be Mr. and Mrs. John Ames who return June 22 from Parana, Brazil where they have been in an exciting adventure initiating a ministry to the deaf.

Workshop leaders in "Crisis Ministry", this year's conference theme, will be two pastors from Chicago. Rev. Roger S. Crum, Chaplain for Lutheran Welfare Services of Illinois at Rush-Presbyterian St. Luke's Hospital, has specialized in crisis prevention for victims of rape. He is also in Christian Action Ministry (CAM) in the Chicago area.

Rev. N. Eugene Larson, M. S.T., Pastor of Grace Lutheran Church, Aurora, Ill., is a specialist in Suicidol- (Please turn to Page 6)



Rev. N. Eugene Larson, Pastor, Grace Lutheran Church, Aurora, Illinois.

CRISIS MINISTRY - - -

(Continued from Page 5)  
ogy and serves as Director of the Suicide Prevention Center in Champaign, Ill. He is also Associate Professor in Crisis Counselling at the Lutheran School of Theology in Chicago.

Other conference highlights will be a recognition banquet at which Mr. Bob Lauritsen, Director of the deaf program at St. Paul Technical Vocational Institute will speak on "The Learning Society;" and a special workshop for the wives will be led by Miss Ruth Fangmeier, Counselor for the Deaf at Lutheran Family Services of Chicago.

Your Pastor

If he is young, he lacks experience; if his hair is grey, he is too old.  
If he has five or six children, he has too many; if he has none, he is setting a bad example.  
If his wife sings in the choir, she is being forward; if she doesn't, she isn't interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous he is not deep.  
If he spends too much time in his study, he neglects his people; if he visits, he is a gadabout.  
If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.  
If he suggests improvements for the Church, he is a dictator; if he makes no suggestions, he is a figure-head.  
If he uses too many illustrations, he neglects his Bible; if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.  
If he preaches an hour, he is windy; if less, he is lazy.  
If he preaches the Truth, he is offensive; if not, he is a hypocrite.  
If he fails to please everybody, he is hurting the Church; if he does please everybody, he has no convictions.  
If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.  
If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

The best way to forget your own problem is to help someone solve his.  
--Bits of Wisdom - GRIT

New Confirmationists



James and Martha Terranova are welcomed by Pastor Hodgson.

During the Sunday morning worship on June 24, 1973, Martha and James Terranova were received into membership at St. Matthew, Elmhurst, N. Y. They are happy to know CHrist as their Lord and Saviour and to be members of God's family. The Terranovas are interested in



The Terranovas cut the cake given to them for their Confirmation celebration.

Bible study and evangelism. James will work with Vicar Petzoldt and Pastor Hodgson in visiting the homes of young deaf couples.  
Following the service with the Rite of Confirmation, a coffee and cake hour was held in Martha and James' honor.

New Lay-Assistant



Mr. Dick French

Quoted from *The Northwest Passage*, an official publication of our Northwest District: "Ah mid-year District plans to provide our S-E-T (Seattle-Everett-Tacoma) Deaf Ministry under Pastor Bill Ludwig with a lay-assistant in the person of Mr. Dick French of Seattle." According to the Rev. Delbert Schroeder,



Mr. French using the TTY  
the Executive Secretary of the District's Mission Board, the District will give a sizable grant for the part-time services of Mr. French, effective on July 1st of this year. Mr. French was introduced to the men of W.W.L.C.D.'s Board of Directors during their special meeting on Sunday, the 7th of April. Mr. French is married and has two grown daughters. He is employed as an agent for Aid Association for Lutherans. He attended for some years at Concordia Teachers College in Seward, Nebraska. Instead of waiting until July he is already doing some work in behalf of the deaf. We are confident that the Lord of our church will bless his ministry among us in the Western Washington field. Praise Him!

THE TEN COMMANDMENTS FOR PARENTS TO FIGHT DRUG ABUSE

1. Listen! Talk with your children, not AT them.
2. Be consistent. Set limits, but explain them.
3. Trust them. Allow for mistakes.
4. Give them facts. Ignorance is claimed as an excuse. Be informed yourself.

5. Set a good example yourself.
6. Maintain firm and friendly discipline. Say what you mean and mean what you say.
7. Make only promises you can keep. Don't make threats that you cannot enforce.
8. Avoid setting group against group. Not who is right, but what is right.

9. Train them for independence.
  10. Instill in them Christian principles.
- \* \* \*

You must love men as they are, and not wait until they change into what you want them to be.  
-- F.K.O.Dibelius



# Attitude Counts

Life can be rough...or it can be great. It all depends on whether we approach it with the right attitude.

"A man's mental attitude is about 90% of this game," says George Allen, coach of the Washington Redskins football team.

Obviously, in football it also helps to be a 250-pounder. Still, if mental attitude is that important in a contact sport, imagine how vital it is in business. In the long run, a man's attitude can be even more important than his ability.

A friend who built a very successful business noted for its excellent personnel puts it this way: "We're far more interested in a man's attitude than we are in his experience. If a person has the right attitude, you can bet on the fact that he'll continue to learn, grow and develop. Furthermore he'll always be the kind of person we enjoy working with."

"If a person doesn't have a good attitude, we don't want him--regardless of his experience or ability. Sooner or later a sour attitude always means trouble."

- How is your attitude?
- Do you always do the best you can?
- Do you try to look at the bright side of things, and not let a few problems sour your disposition?
- Do you accept criticism for what it's worth and try to get some good out of it?
- Are you cooperative and friendly?
- Do you enjoy helping people--including your company and the boss?
- Do you like to give a good day's work in exchange for a fair day's pay?

These are wonderful, WINNING attitudes in business and everything else you undertake in life. If you've got them, you can't lose. Bosses and other people will like you. You'll get a chance to show and use all the ability you have. Whenever there's an opening, you'll have a real chance to move ahead.

The best thing about these winning attitudes is that they are absolutely free. Anybody can have them and use them who wants to.

The man who wants to get somewhere should ride a winning horse. There's no better horse than a cheerful, friendly, cooperative attitude.  
--The Economics Press, Inc.

## Out of an Atheist's Grave

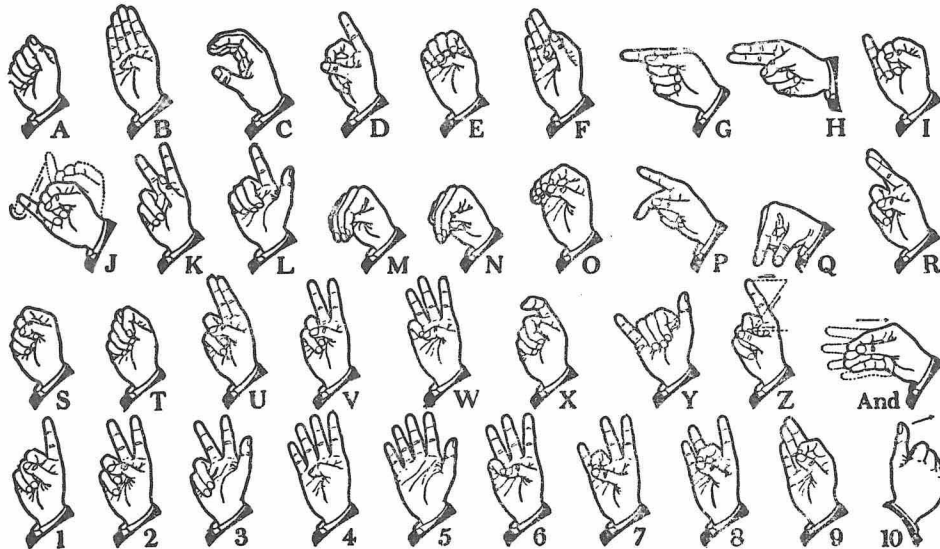
In Twain churchyard, a short distance from King's Cross Station, in England, stands a great four-trunked tree growing out of a grave. Apparently, the tree has grown right out of the body in the grave. The grave is that of Lady Anne Grimston. Here is the story about the strange growth of a tree out of a grave.

Lady Anne Grimston did not believe in life after death. When she lay dying in her big home she said to a friend, "I shall not live again. It is unlikely that I shall live again or that a tree shall grow from my body."

She was buried in a marble tomb. The grave was surrounded by a iron railing. Years later the marble slab was moved a little. Then it cracked, and through the crack a small tree grew.

The tree continued to grow, breaking the marble tomb. Today it is a huge tree.

And God answered the unbeliever. But God is not finished with Lady Anne. She will have to appear before God's throne (Revelations 20:11-15), and her final judgment. She



will be resurrected: but not in a body of glory, but one of "shame and contempt" Daniel 12:2). --Adapted via Delaware Valley Lutheran Church Bulletin.

## Ten Rules for Churchgoing

Marge Johnson found these Ten Rules for churchgoing in a book by Dr. Norman Vincent Peale. She wants to share them with all of our readers. We think they might be helpful to you:

- FIRST:** Go regularly to church. A prescription ordered by a physician to be taken at regular intervals is not effective if taken once a year.
  - SECOND:** Think of churchgoing as a skill governed by definite rules.
  - THIRD:** Spend a quiet Saturday evening and get a good sleep. Get in condition for Sunday.
  - FOURTH:** Go in a relaxed state of body and mind. Do not rush to church. Go in a leisurely manner. The absence of tension is a requisite to successful worship.
  - FIFTH:** Go with the expectation of enjoyment. Church is not a gloomy place. Christianity is a radiant and happy way of living.
  - SIXTH:** Sit relaxed in the pew, feet on floor, hands loosely in lap or at sides. Allow the body to yield to the contour of the pew. Don't sit rigid. God's power cannot reach your personality through a tied up body and mind.
  - SEVENTH:** Go expecting to get your problem solved in church. Think hard during the week, but let the problem simmer in the mind on Sunday. In church conceive of God's peace as quieting your thoughts to permit insights from the depths to come to the surface of your mind.
  - EIGHTH:** In church practice eliminating all ill will. Grudges block the flow of spiritual power. To cast out ill will, pray in church for those against whom you feel resentful.
  - NINTH:** Practice the art of meditation. Think of some beautiful and peaceful scene, perhaps even your favorite trout stream. Then fix your mind on Christ. Think about God. This will tend to bring you peace and refreshment.
  - TENTH:** Go to church expecting some great and exciting thing to happen to you. Every Sunday some people's lives become thrillingly different. It can happen to you.
- On that tenth rule I would like to add this thought:

## Something New In Big Sky Country



Christ Lutheran Church in Great Falls, Montana, has a new sign made possible through a gift from Mrs. Dora P. Callaway of Montgomery City, Missouri. Mrs. Callaway is the mother of Mrs. June Meier. Victor Lyon's design was selected from several submitted to the congregation. He and Newton Shular constructed and put the sign up.

Go, expecting to find Jesus! He is there, you know.  
"Good Shepherd Newsletter"  
Toledo, Ohio

A Testimony?  
In the reaches of the mighty oak --  
I see God.

By towering mountains, with their streams and wildlife --  
I know God.

From the breeze blowing, the grass rustling --  
I feel and hear God.

With my thoughts --  
I sense God.

He gives himself away with His universe;

What about my life?  
John W. Merritt

# Lutheran Deaf Mission Staff

Rev. Herbert W. Rohe, Secretary for Ministry to the Deaf  
500 N. Broadway, St. Louis, Mo. 63102 314-231-6969

### Full-Time Pastors

Rev. Fred H. Allen, 8448 S. Indiana Ave., Chicago, Ill. 60619 (312) 994-5697  
Rev. Orlin S. Anderson, 104 Finley St., Jacksonville, Ill. 62650 (217) 243-2528  
Rev. Clark R. Bailey, 4911 Anna St., Warren, Mich. 48092 (no phone yet)  
Rev. Robert A. Bauer, 5808 113 B St., Edmonton, Alta., Can. (403) 434-1671  
Rev. Robert G. Blakely, 6922 Hyde Park Dr., Dallas, Tex. 75231 (214) 341-2216  
Rev. Walter Busby, 220 San Marco, St. Augustine, Fla. 32084 (904) 829-6743  
Rev. David Leroy Carstens, R. 2, Box 587E, Connellys Springs, N. C. 28612 (704) 397-5152  
Rev. Robert M. Corl Jr., 1929 Huxley St., Madison, Wis. 53704 (608) 249-8076  
Rev. Paul Dorr, 4320 W. North Ave., Milwaukee, Wis. 53208 (414) 445-8216  
Rev. A. E. Ferber, 246 East 74th Terr., Kansas City, Mo. 64114 (816) 363-3596  
Rev. Theodore Frederking, 9902 N. 5th Ave., Phoenix, Ariz. 85021 (602) 944-1911  
Rev. F. P. Gehrs, 7441 113th St., Delta, B. C., Canada V4C 5B2 (604) 594-2918  
Rev. G. A. Gehrs Jr., 6262 Soledad, Riverside, Calif. 92504 (714) 689-8380  
Rev. C. Roland Gerhold, 510 Parkers St., Newark, N. J. 07104 (201) 485-2260  
Rev. Larry Guenzel, 1530 Creek St., Rochester, N. Y. 14625 (716) 671-5944  
Rev. Francis G. Gyle, 6129 Shirley St., Halifax, N. S., Canada (713) 529-5567  
Rev. Don Haug, 4388 Harvest Lane, Houston, Tex. 77004 (419) 472-5586  
Rev. August Hauptman, 3476 Drummond Rd., Toledo, Ohio 43606 (314) 725-8349  
Rev. Martin Hewitt, 6301 Alamo, St. Louis, Mo. 63103 (516) 248-2357  
Rev. Daniel Hodgson, 59 Maxwell Rd., Garden City, N. Y. 11530 (213) 737-3963  
Rev. Louis R. Jasper, 32 Oxford Road, 1st floor, Kowloon Tong, Hong Kong (617) 543-8891  
Rev. A. T. Jonas, 1207 S. Vermont Ave., Los Angeles, Calif. 90006 (414) 728-5980  
Rev. Charles Jones, 47 Elm St., Foxboro, Mass. 02035 (402) 558-5972  
Rev. Martin Kosche, 116 Walnut St., Delavan, Wis. 53115 (901) 386-3130  
Rev. W. H. Lange, 5070 Lake St., Omaha, Nebr. 68104 (701) 362-3267  
Rev. Donald Leber, 4787 Scheibler Rd., Memphis, Tenn. 38128 (206) 524-2283  
Rev. Roger Leonhardt, 308 E. 14th St., Devils Lake, N. Dak. 58301 (301) 664-2061  
Rev. William Ludwig, 6547 46th Ave. N. E., Seattle, Wash. 98115 (215) 674-3474  
Rev. Robert Muller, 5301 42nd Ave., Hyattsville, Md. 20781 (503) 281-4480  
Rev. Jerold Munz, 1575 Street Rd., Apt. D-99, Warminster, Pa. 18974 (313) 694-5944  
Rev. George Natonick, 2417 NE Ainsworth, Portland, Oreg. 97211 (312) 824-1446  
Rev. W. O. Neisch, 5049 Wishingwell Dr., Flint, Mich. 48507 (305) 625-4398  
Rev. John Nickerson, 903 No. Golf Cul-de-Sac, Des Plaines, Ill. 60016 (317) 283-1351  
Rev. Ervin Oermann, 1431 NW 202 St., Miami, Fla. 33169 (319) 362-6528  
Rev. Marlow Olson, 4928 Guilford Ave., Indianapolis, Ind. 46205 (301) 937-2704  
Rev. Allan Page, 841 16th St. S. E., Cedar Rapids, Iowa 52403 (216) 228-0776  
Rev. Daniel Pokorny, 4703 Montgomery Pl., Beltsville, Md. 20705 (612) 824-8968  
Rev. Myron Prok, 2085 Wascana Ave., Lakewood, Ohio 44107 (515) 265-6987  
Rev. Richard Reinap, 3808 11th Ave. S., Minneapolis, Minn. 55407 (716) 381-9481  
Rev. George C. Ring, 3919 E. 42 St., Des Moines, Iowa 50317 (415) 589-1246  
Rev. Rodney Rynearson, 328 Cromwell Dr., Rochester, N. Y. 14610 (914) 375-0599  
Rev. Marlin Sampson, 5505 Diamond Heights, San Francisco, Calif. 94131 (605) 338-4605  
Rev. Kenneth E. Schnepf, Jr., 495 Odell Ave. 5B, Yonkers, N. Y. 10703 (509) 326-3227  
Rev. Walter D. Uhlig, M. A., M. S. T., 605 S. Churchill Ave., Sioux Falls, S. D. 57103 (614) 846-8942  
Rev. George Winkler, W. 3614 Wellesley, Spokane, Wash. 99205 (303) 366-7748  
Rev. Donald Winkler, 469 Park Overlook, Worthington, Ohio 43085  
Rev. Donald Zuhn, 12154 E. Ohio Ave., Aurora, Colo. 80012

### Part-Time Pastors

Rev. N. E. Borchardt, 11719 Evanston Ave., Detroit, Mich. 48213 (313) 527-7023  
Rev. W. Ferber, 617 14th St. S., Fargo, N. Dak. 58101 (701) 235-5661  
Rev. Russell Johnson, 1203 Linda Dr., Valdosta, Ga. 31601 (912) 244-7482  
Rev. Martin E. A. Mueller, Pastor Emeritus, 2670 N. 46th St., Milwaukee, Wis. 53210 (414) 445-7231  
Rev. Delbert Thies, 3802 N. 48th St., Omaha, Nebr. 68104 (402) 453-8832  
Rev. Frank Wagenknecht, 1625 Woodridge Dr., Clearwater, Fla. 33516 (813) 581-5414  
Rev. W. A. Westermann, 4712 Muirfield St., Fort Wayne, Ind. 46805 (219) 485-0539

### Lay Ministers

Mr. Gilbert Berninghaus, 2511 N. 51st Ave., Omaha, Nebr. 68104 (402) 558-2487  
Mr. Alex Brodie, Apt. 214, 1400 E. 11th Ave., Vancouver 12, B. C., Canada (604) 879-8148  
Mr. Robert D. Case, 1511 Cranford, Memphis, Tenn. 38117 (901) 682-0832  
Mr. Don Fairman, 3726 Fifth Ave. N., Great Falls, Mont. 59401 (406) 452-2382  
Mr. Richard E. French, 4324 S. W. Willow, Seattle, Wash. 98136 (206) 935-2920  
Mr. Robert Oettel, 1041 North Long, Chicago, Ill. 60651 (312) 261-1851  
Mr. Marion J. Van Manen, 1632 Hollenbeck Rd. No. 3, Sunnyvale, Calif. 94087 (408) 735-8825  
Mr. Wilhelm Wegner, 502 E. Washington St., Delavan, Wis. 53115 (414) 728-6584  
Mr. Harold Ziprick, 4328 Morley Trail, Calgary 48, Alta., Can. (403) 282-7718

### Parish Workers

Miss Ruth Fangmeier, 2107 N. Cleveland, Chicago, Ill. 60614 (612) 646-6771  
Miss Carol Hedensten, 1280 Marshall No. 3, St. Paul, Minn. 55104 (503) 281-4487  
Mrs. Grace Baranski, 5331 N. E. 28th Ave., Portland, Ore. 97211 (414) 344-4786  
Mrs. Doris Myhre, 955 N. 34th St., Milwaukee, Wis. 53208

### Vicars

Mr. Roy Dahmann, 108 Labor Dr., Jacksonville, Ill. 62650 (217) 243-2398  
Mr. Shirrel Petzoldt, 41-56 76th St., Elmhurst, N. Y. 11373 (212) 335-4649

### International Lutheran Deaf Association

President — U. C. Jones Sr., 6227 Northwood, St. Louis, Mo. 63105  
President-Elect — Elmer Francisco, 10004 E. Mission, Spokane, Wash. 99206  
Secretary — Archie Marshall, 3743 Palm St., St. Louis, Mo. 63107  
Treasurer — Robert D. Case, 1511 Cranford, Memphis, Tenn. 38117 (901) 682-0832  
Pastoral Advisor — Rev. Rodney Rynearson, 328 Cromwell Dr., Rochester, N. Y. 14610 (716) 381-9481

### ILDA Vice-Presidents (Regions)

Central — Mr. Joseph Kindred, 1439 Udell St., Indianapolis, Ind. 46223  
Dixie — Herman Spencer, 311 Third Ave., N. W., Conover, N. C. 28612  
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Midwest — Dale Paden, 1680 Whitmore, Omaha, Nebr. 68112  
Northwest — Bob Kosanovich, 1405 67th Ave. E., Tacoma, Wash. 98424  
Pacific — Harold Thuve, 3218 W. 153d St., Gardena, Calif. 90249

### Regional Advisers

Central — Rev. Martin Hewitt, 6301 Alamo Ave., St. Louis, Mo. 63105  
Dixie — Rev. Donald Leber, 4787 Scheibler Rd., Memphis, Tenn. 38128  
Eastern — Rev. Daniel Hodgson, 59 Maxwell Rd., Garden City, N. Y. 11530  
Great Lakes — Rev. Myron Prok, 2085 Wascana Ave., Lakewood, Ohio 44107  
Midwest — Rev. Walter Uhlig, 605 S. Churchill Ave., Sioux Falls, S. Dak. 57103  
Northwest — Rev. William Ludwig, 6547 46th Ave. N. E., Seattle, Wash. 98115  
Pacific — Rev. Marlin Sampson, 5505 Diamond Heights, San Francisco, Calif. 94131

### Roster of staff with teletypewriter (TTY) units:

Rev. Fred H. Allen, Chicago, Ill. (312) 994-5697 (TV phone)  
Rev. Robert Bauer, Edmonton, Alta., Can. (403) 435-7788  
Rev. Robert C. Blakely, Dallas, Tex. (214) 341-2216  
Mr. Alex Brodie, Vancouver, B. C., Can. (604) 879-8148  
Mr. Robert D. Case, Memphis, Tenn. (901) 682-0832  
Rev. Robert M. Corl Jr., Madison, Wis. (608) 249-8076  
Mr. Richard E. French, Seattle, Wash. (206) 935-2920  
Rev. C. Roland Gerhold, Newark, N. J. (201) 485-2261  
Rev. Martin Hewitt, St. Louis, Mo. (314) 725-8349  
Rev. Daniel Hodgson, Garden City, N. Y. (516) 248-2357  
Rev. Martin G. Kosche, Delavan, Wis. (414) 728-5980  
Rev. Donald Leber, Memphis, Tenn., (901) 386-3130  
Rev. Robert Muller, Hyattsville, Md. (301) 864-2119  
Rev. George Natonick, Portland, Oreg. (503) 281-4480  
Rev. John Nickerson, Chicago, Ill. (312) 824-1446  
Mr. Robert Oettel, Chicago, Ill. (312) 261-1851 (MCM unit)  
Rev. Ervin Oermann, Miami, Fla. (305) 652-4319  
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Rev. Daniel Pokorny, Beltsville, Md. (301) 937-2704  
Rev. Richard Reinap, St. Paul, Minn. (612) 824-8968  
Rev. Walter Uhlig, Sioux Falls, S. Dak. (605) 336-9481  
Mr. Marion J. Van Manen, Sunnyvale, Calif. (408) 735-8825  
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Rev. George Winkler, Spokane, Wash. (509) 326-9052  
Rev. Donald W. Zuhn, Aurora, Colorado (303) 366-7748

### Churches with TTY units:

Chicago, Ill., Ephphatha (312) 723-3232 (MCM unit)  
Elmhurst, N. Y., St. Matthew (212) 335-8141  
Memphis, Tenn., Eternal Mercy (901) 274-2727  
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N. Miami, Fla., Deaf Zion (305) 688-0312  
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Delavan, Wis., Holy Cross (414) 728-5980

## CHILDREN'S PAGE



## My Dear Young Friends:

YES, I'M STILL WITH YOU FOR A LITTLE LONGER. IT'S EASY TO "SAY" GOOD-BYE, BUT IT'S HARDER TO REALLY LEAVE. I MAY BE ABLE TO PASTE-UP THE JULY AND AUGUST ISSUES BEFORE I GO TO PLAY WITH MY GRAND-CHILDREN. THEY ARE FROM AGES 14 TO 7 YEARS. I CAN'T KEEP UP WITH THEM, YOU KNOW, THEY ARE "FULL OF LIFE, PEP AND GO" WHILE I'M 72 PLUS. I'VE REALLY ENJOYED MY PAST THREE YEARS WITH THE PAPER AND YOU YOUNG FOLKS.--UCJ

\* \* \* \* \*

## WHAT DO YOU THINK OF THESE IDEAS???



If there's  
a better way,  
let's find it!



"The same old way"  
may not  
be the  
best way.

Let's keep thinking!

## SOMETHING TO MAKE YOU THINK AND KEEP YOU BUSY....

1. The word wrong. 2. It wasn't raining. 3. One.
4. Because he can hold up a long line of cars with only one hand. 5. Very carefully. 6. A zebra that fell in red dye.
7. Any animal. Houses can't jump. 8. Half a worm. 9. Four canaries. 10. Time to throw it away.
10. What time is it when a clock strikes 13?
9. What has 8 feet and can sing?
8. What is worse than finding a worm in an apple
7. What kind of animal can jump higher than a house?
6. What is black and white and red all over?
5. How does a dentist examine a crocodile's teeth?
4. Why is a policeman the strongest man in the world?
3. How many elephants can you put in one cage?
2. Three girls walked to school under one umbrella. Why didn't any of them get wet?
1. What word is always pronounced wrong?