



The DEAF LUTHERAN



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

Volume 64, No. 7

July 1972

YOUTH PLEDGE ON THE BIBLE

Bringing the Gospel of the Savior to youthful persons is an important part of the Church's Mission, also in the ministry to the Deaf and Hard of Hearing. In the Kansas City Field and at the Kansas School for the Deaf at Olathe, Pastor A. E. Ferber and his teacher-assistant, Mr. R. Cox, count it a privilege to share the Gospel with a number of young persons, each week.

After many hours of Bible study and particularly the chief teachings of the Bible, four students of the Kansas School wished to confess their faith in Jesus, in a public worship, and also desired to receive the Holy Lord's Supper (all had been baptized earlier.) The Confirmation took place in Redeemer Lutheran Church of Olathe on May 21. Pastor Ferber was unable to conduct the Confirmation due to a brief stay in the hospital. He asked the Rev. Gast to officiate and he kindly consented.

The confirmed youths are members of Pilgrim Lutheran Congregation of the area. They will also associate closely with our Lutheran congregations in their home cities. They will continue their studies at Olathe for a few more years.

Pastor Gast and members of Redeemer Lutheran Church are very much interested in the spiritual welfare of the hearing impaired. Mrs. L. Zimmerman and Mr. D. Matthews, members of Redeemer, serve as interpreters.

--Rev. A. E. Ferber



PASTOR J. GAST, holds the Bible while confirmands pass and place their hands on the Bible: DAVID HOLDING, Kansas City; KATHY JO PETERSON, Salina; KATHLEEN M. LASKEY, Kansas City; and WANDA L. STARKS, McPherson.

Religious Services for Deaf People

(The following article by Dr. David M. Denton is excerpted from Religious Service for Deaf People, a paper to be published in its entirety in the July 1972 issue of the Journal of Rehabilitation of the Deaf.)

It seems strange that I, an educator, am standing before this audience presenting a paper on religion. No doubt it seems equally strange to you. Indeed, perhaps my only qualification is the fact that I am concerned; or could it be that I was selected for this task by someone who was trying to tell me that the involvement necessary in the preparation of a paper such as this, might be good for my own soul.

All kidding aside, I am deeply concerned about an area which I consider to be the most neglected area in the lives of so many of our deaf citizens, including both children and adults. Sometimes it seems that we, as professional people, become so engrossed in the other dimensions of a deaf person's existence, that religious or spiritual development is given extremely low priority or is completely forgotten. More, not less effort is required in meeting the spiritual needs of deaf children and adults than is true of hearing people. This relates, of course, to the problem of communication. Those basic, but oh so important spiritual, moral and religious concepts and principles must be introduced early into the life of a deaf child, and this, of course, must be done in a way that is understandable and usable by the child himself. Basic to this, of course, is the obvious fact that the family must be made able to provide a personal, spiritual involvement for the deaf member of the family. Perhaps this should become a part of rehabilitation counseling and certainly it should become a part of parent counseling while the child is still young.

Before going further, let me identify for you what I consider to be three major problem areas in existing religious programs and services for deaf people. These problem areas involve what we could term - QUANTITY, QUALITY, STYLE.

The first and most obvious deals with the number of religious programs available for deaf people. The problem is that far too few churches, on a National, regional or local level provide a program of religious involvement for deaf persons. The need, of course, is for a new level of sensitivity and responsiveness on the part of organized religious groups to fully embrace and fully involve deaf persons as active, responsible members of the church congregation.

The second deals with the quality of many existing religious services for the deaf. Too many of them still continue to institutionalize deaf worshippers by separating them into a special group, in a separate part of the church, or by providing opportunities for participation in only part of the total worship experience. Far too frequently, the membership of a local church is aware only of the physical presence of deaf persons, but there is little or no social or spiritual interaction. It is almost as if the deaf persons were considered non-persons. Perhaps we need to be jolted into a realization that deaf people not only have something to get from the worship experience, but they also have much to give.

Number three deals with the style or pattern of typical church programs for the deaf. They tend to be somewhat stereotyped and they seem to follow the pattern of passive or spectator type participation, rather than personal involvement. Someone interpreting a sermon is much better than nothing, but it certainly is not adequate to bring the deaf members into full spiritual fellowship. Another characteristic of traditional programs is that they tend to lack continuity. The church must minister to deaf persons of all ages, from nursery school onward.

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FOR JULY . . . CHRISTIAN CITIZENS

As the presidential and congressional election approaches, there are some things which we ought to remember as Christians.

First, we ought to remember our responsibilities to our government. Look in the Bible. The Bible speaks about honoring kings and emperors. We may feel very perplexed and troubled as we try to decide how to vote. We may think, "What's the use of registering to vote?" But we have a responsibility to vote, to make the best decisions we can as Christians. It is how we honor our government in 1972.

Second, we ought to remember that, as Christians, we have a right and duty to encourage our leaders to rule by Christian principles. The most powerful voice we have as Christian citizens is the ballot, and we have the right to vote for the men who, in our judgment, live by the highest Christian principles.

Third, we ought to remember that God rules all things. Christians especially should live with faith that God rules. Many today look to the government to solve all problems and make everything right, even though what is wrong cannot be corrected by any law. May we, as Christians, be more realistic about human government. We can look in the Bible. We find perfection only in God. We can look for fundamental changes in the human heart and the human condition only from God, as His power works in men through His Gospel. Therefore, may we not let fear, hatred, or selfish desire for personal comforts rule our vote.

Fourth, we ought to remember that we are also members of God's kingdom, and we are asked by God to be spiritual lights, spiritual soldiers for God to our world. We are asked by God to send away the darkness and fight against evil.

We are members of two kingdoms, the kingdom of God and the political kingdom, and we dare not forget the responsibilities and duties we have in both. Our society needs our active participation in it, especially because we are Christians.

--from *The Silent Visitor*

EDITOR JONES ILL

We are sorry that this issue is a few days late. On May 19 your editor, Uriel C. Jones, Sr., was hospitalized with a mild heart attack. He was released from the hospital on June 8, but is still under medication that keeps him sleepy and unable to complete his work.

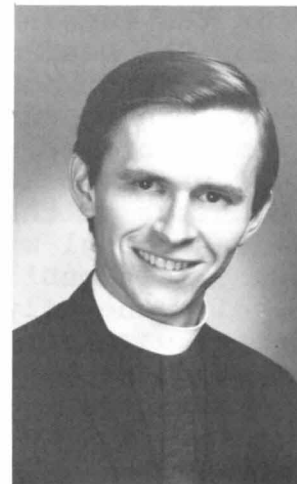
Uriel Jones made arrangements with Rev. Martin Hewitt and Concordia Publishing House to paste-up the copy he had ready for the next few issues and get it out to the readers soon.

In the meantime Editor Jones will recuperate at the home of his son in North Carolina. Please pray for him that God will keep him in His care and grant him a speedy recovery.

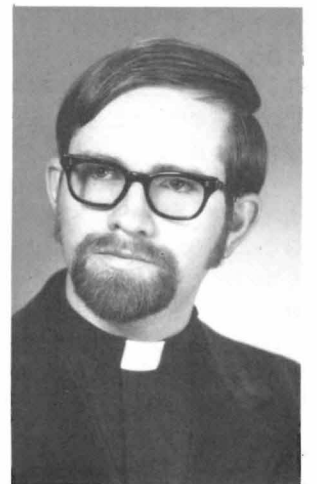
Please continue to send pictures and stories to the DEAF LUTHERAN, P. O. Box 9304, St. Louis, Mo. 63117. Other important mail will be forwarded to Editor Jones as it is received.



WINKLER



OLSON



MUNZ

THREE NEW PASTORS

We welcome into the Ministry to the Deaf three June graduates from our seminaries who have accepted calls to deaf congregations. These are Donald Winkler, Marlow Olson, and Jerold Munz.

DONALD C. WINKLER of Irwin, Pa., is a graduate of Concordia College, Bronxville, N.Y., Concordia Sr. College, Ft. Wayne, Ind., and Concordia Seminary, Springfield, Ill. He has accepted the call extended to him by Holy Cross Lutheran Church of the Deaf, Columbus, Ohio, and he will begin his ministry there in August. Donald is married to Patricia Ann Fulton of Huntington, Ind. They have two sons, ages one and two years. Patricia is a registered nurse.

MARLOW J. OLSON of St. Paul, Minn., is a graduate of Concordia College, St. Paul, Concordia Sr. College, Ft. Wayne, and Concordia Seminary, St. Louis. He accepted the call extended to him by Peace Lutheran Church of Indianapolis and St. John's Lutheran Church of Ft. Wayne, Ind. Marlow vicared at St. Matthew's Lutheran Church, Elmhurst, L. I., N. Y. He was ordained on May 28th at Signal Hill Lutheran Church, Bellville, Ill. Marlow is not married. His fiancée is a third year student at Concordia College, Bronxville, N.Y.

JEROLD D. MUNZ of Wichita, Kan., is a graduate of Concordia College, Winfield, Kan., Concordia Sr. College, Ft. Wayne, and Concordia Seminary, St. Louis. He has accepted the call to the Philadelphia-South New Jersey Field. Jerold is married to Joyce Ann Kumm of Dennison, Ia. Joyce is a registered nurse. They have no children. Jerold was ordained on June 11th at Bethany Lutheran Church, Wichita. He will be installed in his new field of labor in August.

The three new candidates and their wives will attend a six weeks summer course at Gallaudet College, June 24 to August 4th. This course is designed to orientate students to the Ministry to the Deaf and equip them for this ministry. We are indeed pleased and happy to have these fine young people in our Ministry to the Deaf family and pray the Lord's full measure of grace and blessing upon them for a joyful and successful ministry.

--Rev. H. W. Rohe

RELIGIOUS SERVICES *from page 1*

Whatever a church provides its regular membership, should also be made fully available and usable by the deaf.

The above statements have been made, not as criticism of those who give so much to the spiritual ministry of deaf people. They are mentioned instead to help focus attention upon the many, many wonderful deaf citizens who are not realizing spiritual fulfillment. WE CANNOT IGNORE THEM.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well springing up into everlasting life."
John 4:14.

About ninety miles south of Tokyo, Japan, is a camp operated by a church organization. On the camp grounds is a spring of cool, clear water encircled by rocks, so that it bubbles up like a drinking fountain. At the spring is a plaque and on the plaque are the words in the verse which I just quoted to you. The words are inscribed in both English and Japanese.

After the camp season was over one year, the newspapers in Tokyo carried the shocking headlines that the bodies of a young couple had been found at the spring. They were from rather wealthy families and had been missing for several days and many people had been searching for them. It seems that this young couple had been forbidden to marry and, as had been feared, they committed suicide. Notes to families and friends left by this young couple carried these words; "We have wandered many miles together. Here we end our lives together. We drank from the crystal spring nearby. We could not understand the meaning of the words at that spring. Perhaps if we could, we would have known how to go on living." In a very poignant way this story points up the tragic need for bringing spiritual meaning into the reach of deaf persons and not just words. To consider the concept of rehabilitation without considering man's spiritual dimension, is to deny one of the fundamental truths of human existence. How can we remain so indifferent? If asked what my biggest concern for the future was, I would have to answer that it involves the growing insensitivity to the need for nurturing our children's spiritual lives, and the seeming unwillingness of our social institutions to provide our children with a set of moral, spiritual values sufficient to sustain them during times of personal crises, and sufficient to prepare them for lives of responsible service to other people. I am not talking about the doctrinal nor theological aspects of religion, but rather with the recognition that deaf people do have souls. It seems that there is a tendency on the part of adults to timidly retreat from these areas of responsibility, or to simply ignore the fact that children must develop as total persons and that the spiritual and moral dimensions cannot be overlooked. It is a fundamental reality that man reaches out when all else fails and searches for a source of strength which transcends material existence. Man has a spiritual life! Do we really care? As someone recently pointed out, it seems almost paradoxical that in this era when we are so concerned about ecology and the indignities rendered our environment, that we can be so insensitive, so dulled, to the needs of the spirit. Should we not be worried also about the pollution of our spiritual, moral environment?

There is a story about a spider which built his web in a barn. Before undertaking the job of building a web, he first of all selected a place that would give him a commanding view of the whole barn . . . a place where he could be above the comings and goings of a common existence and a place from which he could see the flies which would be caught in his web and which would provide him with nourishment. He began high up among the rafters where he started to spin a long thin thread and attached the end of it to one of the beams. Then he jumped off, not in the least afraid, for although the thread was very thin, he knew it was strong enough to bear his weight and that the beam to which it was attached, was very, very strong. Spinning out more thread, he continued to descend. When he reached the spot where the center of the web was to be, he sent out other threads like the spokes of a wheel, fixing them to the walls and other suitable places. Next, beginning at the center of the web, he spun another thread in a spiral fashion, round and round, the circles becoming bigger as he went. Very carefully he fastened this thread at each point where it crossed the spokes. By this time, he had the necessary framework of the right size and shape, but the job was not yet finished. He began

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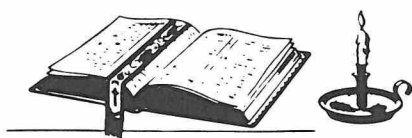
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again at the outside with a different kind of thread . . . a sticky thread this time, going round and round in smaller and smaller circles until he reached the center. Then the web was complete and he was very proud of it. The web caught many flies and the spider had an abundance of food.

Please turn to page 4

Daily Bible Reading Plan

1972

(American Bible Society)
HOPE
FOR MODERN MANHOPE FOR
MATURITY

JULY

DAY CHAPTER

1.....Psalm 1:1-6

Man's Immaturity

2 Sun...Genesis 25:24-34

3.....Genesis 37:1-11

4.....Exodus 5:10-17

5.....Judges 16:6-20

6.....1 Samuel 18:5-12

7.....Jonah 3:10-4:11

8.....Mark 14:26-38

Godly Wisdom

9 Sun...1 Kings 3:7-14

10.....Job 28:12-28

11.....Psalm 37:30-40

12.....Proverbs 3:1-10

13.....Proverbs 1:2-9

14.....1 Corinthians 1:17-25

15.....1 Corinthians 3:18-23

The Measure of Christ

16.Sun..Romans 12:1-3

17.....Ephesians 4:11-16

18.....Galatians 5:16-26

19.....Philippians 2:5-13

20.....Philippians 3:8-14

21.....Colossians 3:1-11

22.....1 Peter 2:21-25

Marks of Christian Maturity

23 Sun..Matthew 5:43-48

24.....Romans 12:9-18

25.....1 Corinthians 13:1-13

26.....Ephesians 4:17-32

27.....Philippians 4:5-13

28.....Hebrews 6:9-12

29.....Hebrews 10:23-39

30.Sun..Ephesians 6:10-18

31...1 Thessalonians 5:14-22

COME AGAIN,
LORD JESUS

YOU CAME INTO MY WORLD long ago, as my Father promised You would. You came into a world of poor people to make many rich. I suppose that's why You picked a manger and a stable and a little town for Your "triumphal" entry into our impoverished situation. I thank You for coming then and in the way You did.

You came into my own little world when You gave me Your Spirit in Holy Baptism. Then Your Father became my Father in a special sense, and You became my Brother.

The day You came into my heart was a "sad" day, for that day I died in You and was buried with You.

That day was also a glad day, because I was brought to a new life in You.

I thank You for coming then, and in the way You did.

COME AGAIN, LORD JESUS. You said You would come again when You left our world and ascended into heaven. You said it would be only for "a little while." You gave me work to do for You, a life to live for You, a mission to fulfill in Your name.

Your church is still thinking and talking and singing about Your advent, Lord Jesus, so I am sure You understand better than anyone else why I am saying and praying with Your other friends, "Come again, Lord Jesus."

Keep me alert and ready for Your coming. Keep me strong in faith, fervent in hope, and active in love.

COME AGAIN, LORD JESUS. I thank You for the hope of Your coming again. My days take on real meaning the more they are related to Your Day.

--M. L. Koehneke

WHAT POSITION IN
THE CHURCH DO
YOU OCCUPY?

An Attendant or an Absentee?
A Pillar or a sleeper?
A Wing or a Weight?
A Power or a Problem?
A Promoter or a Provoker?
A Giver or a Getter?
A Worker or a Worrier?
A Booster or a Boaster?
A Peacemaker or a Strife-creator?
A Supporter or a Sponger?

A Pillar or a Sleeper?

A happy home is more than a roof over your head--it's a foundation under your feet.

It's strange how so many people with closed minds are not able to keep their mouths closed too.

It's better to step on the brake and be laughed at than to push on the gas and be cried over.

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He soon began to grow fat and was very, very pleased with himself. One day, as he was admiring his beautiful web, he saw the long thin thread stretching upward to the roof. "I wonder what that's for?" he said. "It doesn't catch any flies. Why did I ever put it away up there?" Thinking it to be of no use, he cut it. Then a sad thing happened for as soon as he had broken this one thread, the whole wonderful web collapsed. How foolish of the spider to forget the purpose of that thread upon which everything depended. How foolish to break the line that linked him with the strong supporting beam above. And how foolish to attempt to weave a web of meaningful human existence without that strong supporting thread firmly attached to the beam high above. How insensitive for us to believe that the education or the rehabilitation of deaf people is complete without provision for the direct link with the source of strength - SPIRITUAL STRENGTH.

It would seem that the prevailing attitudes toward the spiritual and religious growth of deaf children have been strongly influenced by the prevailing attitudes toward communication modes for these same deaf children in the educational setting. Communication involves and pre-supposes understanding and the same could be said for the spiritual development. The assumption seems to have been that if the child happened to be physically in an area where communication was occurring, he would somehow, through a process of osmosis, which I fail to understand, absorb an education. The parallel assumption seems to have been that if the deaf child was physically brought into a church, that through this same mysterious process of osmosis, he would be able to engage himself in spiritual worship. Probably the hard reality is that in both instances, he has been turned off rather than turned on. Passive involvement is simply not enough. To have meaning, the worship experience requires participation.

For your consideration and for possible discussion, let me suggest a series of factors which I consider essential if America's deaf citizens are to be able to enjoy their basic entitlements as far as their spiritual lives are concerned.

1. A family in which all members are taught to communicate manually as well as orally. Only in the accepting, loving atmosphere of a family, in which all members share and participate equally, can a child really have his spiritual needs nourished. Someone has said, "The family who prays together, stays together" and I am not sure this is so wrong. For the deaf child this means the right to learn a simple child's prayer which can be said in the language of signs at his mother's knee. These very, very basic, but all powerful principles and concepts of religion are formed early in the mind of a child. This is a part of family living and very much in keeping with the American tradition. (It might be well to pause at this moment and say that all of my remarks are based upon a strong belief in the humanitarian philosophy of Total Communication.)

2. A second factor to consider is the need for a sensitive attitude and response on the part of local churches to the needs of deaf persons within the community . . . deaf persons of all ages. Too few churches reach out and attempt to involve deaf persons in the worship experience. Much too frequently, deaf persons have to seek out a church which provides an interpreter, even though it may not even be a church of their own faith. An interpreter is better than nothing, but it certainly is not enough for meaningful worship. Our deaf people need to sing when the congregation sings, and pray when the congregation prays, and make decisions in the business meetings of the churches. Again, religious involvement requires personal involvement.

3. There seems to be an overwhelming shortage of ministers who are prepared to minister to the needs of deaf people. Why have we not made the various seminaries aware of this need and what can we do to begin to bridge the manpower gap in this area?

4. We might consider new approaches in meeting the spiritual needs of our deaf children while they are still in school. Perhaps a personalized, individualized approach would be more satisfactory than the traditional approach. It would seem to me that all of the various faiths which are represented in a school program, are under an obligation to provide services. A minister or a lay person from a particular church group who simply makes himself available to talk with individual students, can do much toward

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filling the spiritual void in the lives of so many deaf youngsters.

5. What about considering the minister as a basic part of the rehabilitation team? He may be just as important as the audiologist and his input into the life of this person may be of much more lasting value than the results of a physical examination.

LET US MAKE SURE THAT DEAF PEOPLE HAVE THE EXPERIENCE TO LEARN THE MEANING OF THE WORDS ON THAT PLAQUE.

David M. Denton
Meeting of PRWAD, Inc.
Washington, D. C.
April 10, 1972

It Seems to Me**GRADUATION PRAYERS SHOULD BE FOR ALL**

By Jon Suel in *The Lutheran Layman*

This is the time of year when young people get restless and begin to count the days until the closing of school. Each year for some young people there is the prospect of graduation.

This event is accomplished by a flurry of activity. There is the measurement for gowns even at the Kindergarten level. Embellished announcements are sent. Class rings are purchased and sometimes exchanged. Relatives are sent scurrying for all kinds of gifts.

Photographers both professional and amateur have a field day on the actual day of graduation. And graduation speakers drone on about the problems of the world, education and the future of the graduates.

For a graduate from one of our seminaries, the ritual of graduation is followed by another rite, that is, ordination.

I went to the ordination service of a seminary graduate. It was a very special, reverent and inspiring service. My young friend sat in a seat of honor before the altar. There were four clergymen officiating during the service. The liturgy was chanted and there was special music. Acolytes assisted in the service and the parents even participated in the ordination service.

The ordination ceremony and the laying on of hands was very moving. After the service the congregation even had a fellowship meal for the young pastor and his family.

I noticed that even the parish bulletin board took note of the event naming my young friend and marking him as a "priest forever." It was all very wonderful and sacred. And I would not have diminished the event in any way for my young friend and his family are very special to me. They are as one says, "family to me."

I also recognized that being a pastor is surely one of the greatest ways in which a person can serve the Lord and so I favor whatever provides dignity and honor to the pastoral ministry or for that matter any other office in the church held by church professionals.

But during that service and after I couldn't help thinking about all the other young people who go to work and provide a service after graduating from some sort of school. Who speaks a prayer for the girl who strides off to an office job for the first time, sometimes with great misgiving and fear? Who sends a young beauty operator off with a blessing as she begins her work? Does some mother breathe a prayer as she packs a lunch for the young son who goes to an auto body repair shop to begin his first day of work? Who lays a hand of blessing on first day teachers or lawyers or doctors or salesmen or carpenters or bricklayers or plumbers or truck drivers or filling station attendants or accountants or printers or filing clerks or waitresses or farmers or phone installers?

**MORE NEW WORKERS**

We welcome three other new workers into our ministry: Lay Minister Robert Case (pictured above), Vicar Timothy Maschke, and summer Vicar Shirrel Petzoldt.

ROBERT D. CASE graduated from a two year training program for the deaf at the Lutheran Lay Training Institute of Milwaukee, Wis., and has accepted an appointment as Lay Assistant at Eternal Mercy Lutheran Church of the Deaf (Rev. D. Leber), Memphis, Tenn. Bob and his wife Mary have five children. Their home before going to Milwaukee was in St. Louis, Mo., where Bob worked for the McDonald Douglas Aircraft Industries. While in St. Louis, Bob attended night school for a number of years at Missouri University in St. Louis. Bob and Mary were members of Holy Cross Lutheran Church for the Deaf, St. Louis.

TIMOTHY MASCHKE, third year student at Concordia Seminary, St. Louis, has been assigned a year's vicarage at St. Matthew's Lutheran Church of the Deaf, Elmhurst, N.Y., (Rev. D. Hodgson.) During his past year at the seminary, Tim did field work at Holy Cross Lutheran Church in St. Louis.

SHIRREL PETZOLDT, second year student at our St. Louis Seminary, has been assigned a summer vicarage by the Board for Missions at the seminary as interpreter for Kjell Omahr Mørk, a native of Norway and graduate of Gallaudet College, who is preparing for service to the deaf as pastor. Shirrel has also done field work this past year at Holy Cross Lutheran Church in St. Louis.

Lay Minister CARL KOLB, 1969 graduate of the Lutheran Lay Training Institute, has accepted an appointment as Lay Assistant at Alpha Lutheran Church of the Deaf, Rochester, N.Y., (Rev. R. Rynearson.) Carl previously served congregations in Brown Deer, Wis., and West Hartford, Conn. This past year he attended select classes at the seminary in St. Louis. The Kolb's daughter is a student at Concordia College, Milwaukee, and intends to go into special education for the deaf. They also have a son in the ministry, and Carl's brother has recently accepted a position as Executive Secretary for the Synod's new Board for Evangelism. The Kolbs moved to Rochester the latter part of June.

--Rev. H. W. Rohe

It seems to me that at some point in the year Christian congregations should have public prayers for all who begin their serving and for that matter all those who continue to serve in whatever place or situation the Lord has placed them for there can be dignity in work of any kind when it serves others and the Lord.



HONG KONG FESTIVAL IN ROCHESTER

The Youth Club of Alpha Lutheran Church of the Deaf, Rochester, N.Y., presented a Hong Kong Mission Festival for the congregation on Sunday afternoon, April 30, 1972. To develop an awareness and concern at Alpha for the work of the church in other parts of the world, the young people presented displays, posters, a skit, a film, and a Chinese dinner.

Approximately 40 deaf people came from all parts of western New York to learn about Hong Kong. The program covered many different aspects of life in Hong Kong including geography, housing, religions, food, culture, and the work of the Lutheran Church-Missouri Synod among the more than 4 million people in Hong Kong.

Preparation for the program began as far back as December 17, 1971, when Rev. Silas Chang spoke to the youth about his home city of Hong Kong. Rev. Chang was visiting the Rochester area on his way to New York City. He had been studying at Concordia Seminary in St. Louis, to help him in his Social Welfare work in Hong Kong.

Since December, the young people of Alpha have been reading books on Hong Kong, writing, drawing, and preparing displays for the program.

The dinner, after church, was strictly Chinese with chow mein, rice, and noodles. The people learned of their futures from the fortune cookies for dessert. Some even successfully tried chop sticks. The response to the program was a free will offering which will be sent to Hong Kong to help the work of the church in preaching Christ to our brothers and sisters so far away.

CHILDREN'S PAGE



Dear Readers:

God's children have the right to talk to their heavenly Father about many things. The pictures below show some of the things we may pray about. Put an "X" in the square in the corner of the pictures that show things you have prayed about.



A fine morning



A healthy body



Good food



Schoolwork



Happy times



Good doctors



Loving parents



Forgiveness of sins

Isn't Life Glorious?

Isn't life glorious? Isn't it grand!
Here, take it--hold it tight in your hand;
Squeeze every drop of it into your soul;
Drink of the joy of it, Sun-sweet and whole!
Laugh with the love of it, burst into song!
Scatter its richness as you stride along!
Isn't life splendid--and isn't it great!
We can always start living, it's never too late!

Written by Joy Smith, this poem was found in her purse after her death in a plane crash, in which her father, Leo Smith, also died. Both were members of Our Savior, Tulsa.

TORONTO, ONT., CANADA--The simple phrase: "I'm a Christian" brought business booming into the garage where Cecil Brenton, 55, works as a mechanic...Mr. Brenton's honesty came to light earlier when a journalist from the Toronto Star, Canada's largest newspaper, toured 13 garages in the area with a car which had a loose spark plug wire. He adjusted the wire and charged nothing, saying, "I'm a CHRISTIAN,".. Ever since, Barney's Gulf Service Centre in the downtown area has been flooded with business and Mr. Brenton has been swamped with calls, letters and invitations to speak at luncheon clubs and religious groups. There have also been interview offers from trade magazines.--Update

PRAYER: Thank You, dear God, for loving me and making me Your child. Thank You for Jesus, who took away my sins. Thank You for letting me pray to You. Teach me, dear God, to pray as I should. Amen.