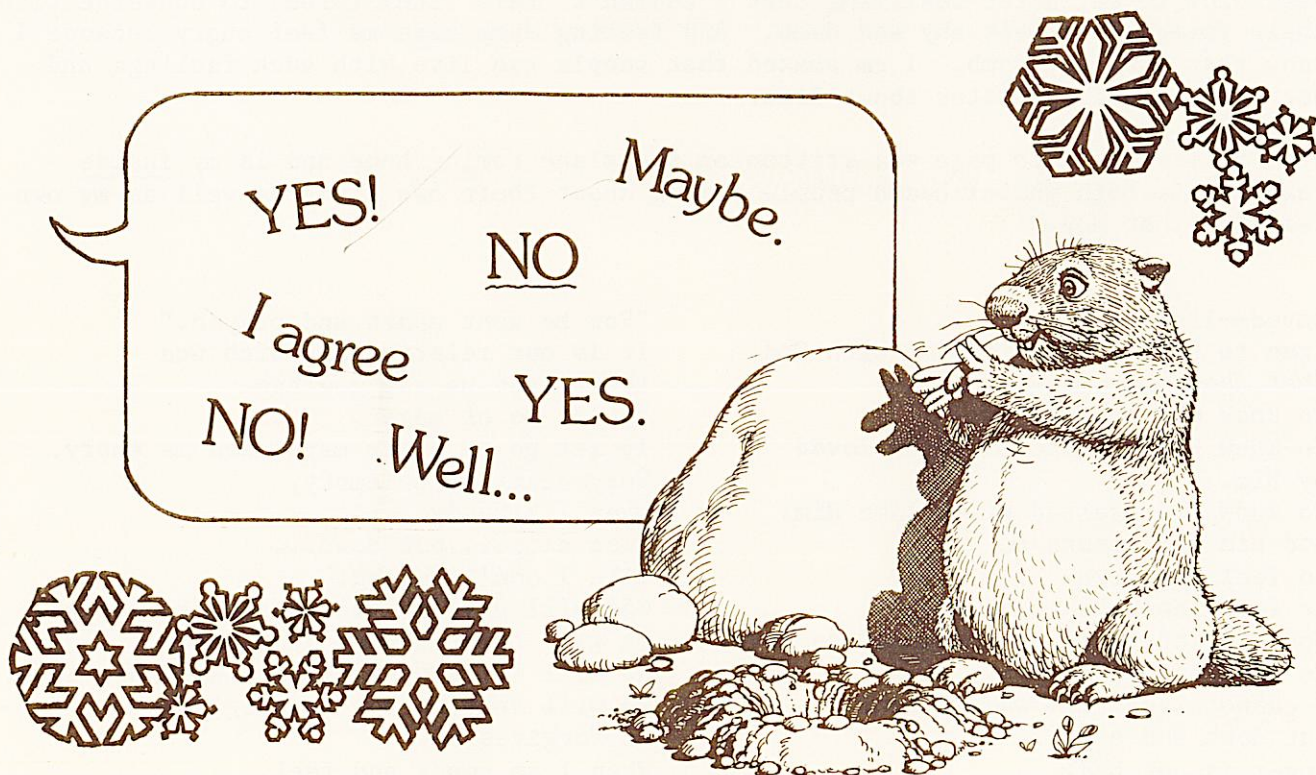


A FORUM FOR PERSONS INTERESTED IN DEAF MINISTRY

SIGHING

February 1985



Our Readers Respond to the Claggett Statement

A week ago (when it was -22 degrees here in Elkhart), I was in Lancaster, Pennsylvania at the First Deaf Mennonite Church. The reason for going there was to meet Charlotte Baker-Shenk from Washington, D.C., to show a videotape of the Claggett Statement which had been translated into American Sign Language. My day there was both exciting and frustrating.

It was exciting to see how affirmatively the deaf persons responded to the message of the Claggett Statement when translated into ASL. It was frustrating because I could not communicate well. Because I do not sign, I could not talk to people without an interpreter. In a very small way I felt a little like a deaf person might feel when in a group of hearing people. I felt left out. Even though people were nice to me, after realizing that I couldn't "talk" they turned to converse with their friends. I felt shy and dumb. And feeling dumb made me feel angry because I know that I am not dumb. I am amazed that people can live with such feelings and not become totally bitter about life.

What follows on this page was written on the plane coming home and is my inside response to both what I heard people saying about their own lives as well as my own feelings that day.

Saved--liberated
free to have a relationship with God.
What does that mean:
To know God created me.
To know God created me to be loved
by Him.
To know God created me to love Him.
God did not create me
to feel put down
to feel less than others.
God created me to be loved and to love.
To love and serve Him.
I cannot serve Him when I feel
put down and angry.
Anger is not bad,
but it is not good
to stuff the anger inside,
to let it eat at me and
make me feel bad.
When someone puts me down I need
to tell them how I feel.
Years of being angry is scary.
What if I let all the anger out?
Will I hurt someone?
Jesus was angry in the Temple.
He told the sellers of animals
that they were wrong.
He told them to get out.
He did not let them put Him down.
He showed us with His life
where to get the strength
to do justice,
to get past the anger.

"For he went apart and prayed."
It is our relationship with God
that gives us the courage
to let go of anger.
To let go of anger may leave me empty.
Very scary to be empty,
when I already
feel alone...put down...
like I don't belong.
God will give me the courage to let go.
He will hold me when I am empty.
He will fill the emptiness with His love.
He will show me how to forgive.
He forgives me.
When I am empty and feel
His forgiveness, then I know love.
I am loved.
I can forgive those who hurt me
--put me down.
When I forgive then I can do justice.
"In him all things are possible."
Because I have been loved.
Because I have been forgiven.
I can love.
I can forgive.
I can support others who need
to be loved.
Others who need to let go of anger.
Together
in God's love
in God's forgiveness
We will be strong.

Peace, Mary

Greetings from a cold, snowy Indiana. I hope that all of you are keeping warm and finding ways to enjoy this snow. Of course this newsletter is going to persons in the South and Southwest who are missing out on the white winter we have here in the Midwest. I must confess I am very much looking forward to spring as my once a week commute from Lafayette to Elkhart is much easier when there is no snow to contend with. In this new year of 1985 I am looking forward to meeting many more of you. Most recently in December I had a very nice visit with the deaf people who attend Orrville Mennonite Church in Ohio. Many thanks to them all for the warm welcome they me (There was no snow!).

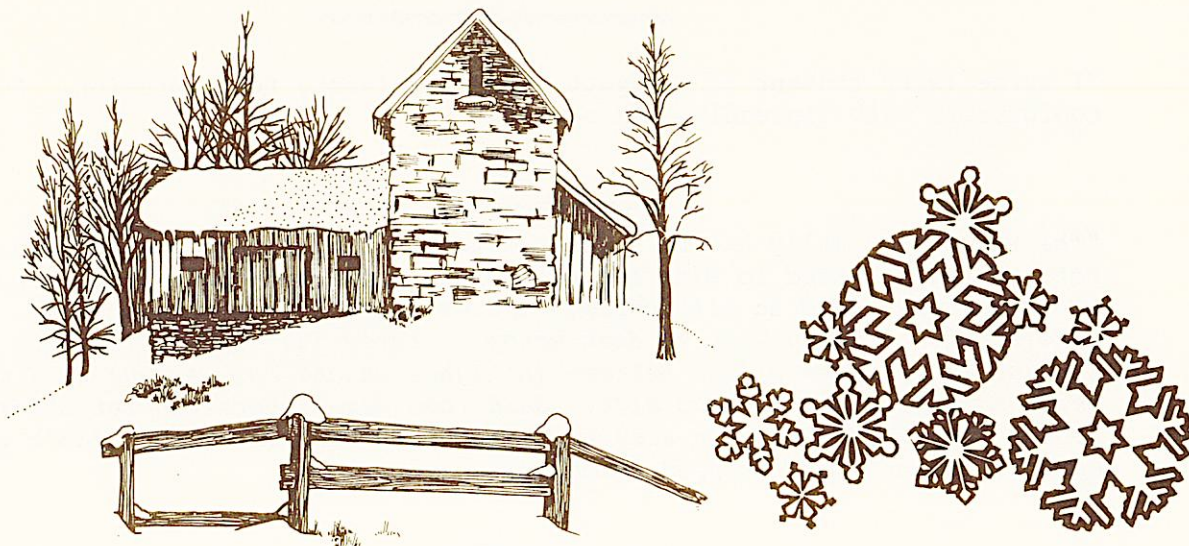
Have many of you read the title of this newsletter recently? It says "a forum for persons interested in deaf ministry". What is a forum? In ancient Rome a forum was a public place in the center of the city where discussions of city business were held. People would gather at this place, talk about the city rules, taxes, roads, etc. Anyone could tell the group of people their opinion. SIGNING is also a forum because people can write their opinions about different topics and share them with others by having them printed here in the SIGNING newsletter.

In this issue of SIGNING we are printing different people's ideas about the Claggett Statement which we printed in our October issue. Some of these people agree with what the statement says and some people do not. I hope that as you read this issue, you will see that people have different opinions--they are not right or wrong but simply new ideas for each of you readers to think about. Hopefully reading these opinions will help you answer the question that Jesus asks each of us, "Who Am I?"

I am hopeful that the SIGNING newsletter is one tool which Deaf Ministries can use to spread the Good News that Jesus has brought salvation, redemption and freedom to all who are ready and willing to allow Him to be in control of their lives.

In His Service,

Sheila



A congregation responds . . . A congregation responds . . . A congrega

Editor's note: What is recorded here are the responses and reactions of the deaf people at First Deaf Mennonite Church to the ASL videotape version of the Claggett Statement.

The responses are mostly short stories from individual lives. Very simply, they tell what it is like to be a minority--to be deaf in a hearing culture. They speak of hurts and angers and for some, an acceptance of life as it is--but should not be.



"I could agree with the Claggett video. Many times I was frustrated with my family--everyone else was hearing--I went to oral schools until I was 16--I could only communicate with my family through body language and gestures--I felt dumb. I could relate best to my mother but I asked why didn't she sign more. Many frustrations went to a hearing church, in school my English writing was poor. Still not much interest in family--want more--the family understands more, but not much--Thanksgiving and Christmas dinners I sit there, everyone talks. I feel left out."



"I feel I have a lot to be thankful for. Born deaf, family doctor had a deaf daughter and told my parents how hard it was to raise a child who did not talk. Mother worked hard to teach me to speak. Sent to John Tracy Institute and worked everyday to teach me to lipread. Went to hearing school but missed a lot. Studied every night but tests were often from the lectures and couldn't study that. All my life had a C average. Am now learning sign."



"I had many of same experiences (expressed on Claggett video). My family all use English. Went to deaf school that used ASL. Went to Assembly of God Church that used ASL until I moved here three years ago. Even here (at First Deaf Mennonite Church) I feel the hearing have overpowered us and taken over. It really hit me when the new Constitution (for the church) was being decided. I couldn't express my feelings. Held it inside. Videotape made me realize that I shouldn't keep it inside. Hearing are not on top."



"I agree (with content of Claggett video) we (deaf) feel inferior. Not comfortable with lipreading and speech."



"The videotape really hit me. Made me think of my background and raising. Lots of fears. Used to hide behind people. So many doctors. So many frustrations. Held it all inside. Mother tried to teach me writing, I didn't understand. Finally went to deaf school. Loved it. Had to leave at age 15 because my religion didn't believe in higher education. At age 18 I wanted to teach my family and friends sign. Said they were interested but after the lesson they left--wouldn't stay to communicate with me. They didn't really want to learn. So I stopped teaching."

A congregation responds . . . A congregation responds . . . A congrega

"I was raised in a home where my parents signed because my grandfather was also deaf. I depended on my parents because they were hearing. Still I depend upon the hearing because that's my habit. I can say yes to the videotape it made me realize I can be assertive. Like when I was asked to pastor I said I couldn't. I was limited because I am deaf, felt not equal. But we can. The videotape helps me realize that."

"The tape helped. I went to hearing church for 10 years. Didn't like it. I wasn't involved. Moved here in October. Tape helped me understand my feelings of not belonging. Of being put down."

"I am glad to have seen the video. There is more clear understanding in ASL (rather than the written version). I was born deaf. Raymond's (Rohrer) father came to my house when I was very young. Counseled my father to take me to a deaf church. We went. Sometimes to deaf church, sometimes to hearing church. Once in hearing church everyone was singing. I tried to copy what they were doing. Did not realize I was using my voice and I yelled out. In school I went to Philadelphia School for the Deaf--oral school, poor grades. They put mittens on our hands so we did not sign. My parents took me out of that school and I went to the Maryland School for the Deaf which was total communication (speech and sign)."

"I identify with the Statement. Many in this group were forbidden to sign in school. Hands were slapped when sign. Hearing not understand our language. Hair pulled and hands slapped. I was really excited when I learned to sign--other deaf friends not understand lipreading. Parents not want me to lose my lipreading skills when I told them about signing. I love my TTY (for use with telephone) now I can live my own life--I can have a private life--do not always have to tell hearing people what I want and have them give message. With the TTY I can have a private life. I am not always comfortable with interpreters. Am afraid that they will talk about me to their friends."

"I agree with the videotape--35 years of work and 90% of the time I don't understand what is happening. I watch people argue and discuss for half an hour and when I ask for an explanation they write one sentence. It doesn't make sense. I read a newspaper at lunch break because I don't understand what everyone is saying. I feel pushed out."

"I went to deaf school...felt hearing were better...kept quiet about my feelings...I want to be equal."

A DEAF RETREAT AT CAMP AMIGO STURGIS, MICHIGAN

The Miracles of Jesus . . . Jesus teaches us to serve



A weekend for: parents with deaf children
deaf persons
friends
interested persons
all ages

April 26-28, 1985
Friday, 7 pm through Sunday noon

About the leaders:

Worship Leaders

RAYMOND ROHRER was one of our worship leaders last year. He is the deaf pastor of First Deaf Mennonite Church in Lancaster, Pennsylvania.
HENRY DELLER is a young deaf pastor of a new church for the deaf being organized at York, Pennsylvania.

Drama Leaders

DAWN FREY is a young deaf person from Fort Wayne, Indiana. She is a medical records clerk at a hospital.

Recreation Leaders

TIM and DEB MAST are a deaf couple from Smithville, Ohio, and are the parents of two small deaf children.

Parent Discussion Leader

MARVIN FREY is a high school math teacher from Fort Wayne, Indiana. He is the father of Dawn Frey.

Child Care Personnel

NANCY MARSHALL is an outstanding teacher of preschool deaf children in Orrville, Ohio.

Devotional Leader

CAROL WORKMAN is a hard-of-hearing homemaker and mother of several small children. She lives in Orrville, Ohio.

Interpreter

BARB MEYER from Goshen, Indiana, is a friend of deaf people. She is a senior at Goshen College.

What to bring:

- sleeping bags/bedding
- personal items
- Bibles

Directions:

CAMP AMIGO is located four miles north of Sturgis, Michigan, on M-66 and West 1½ miles on Banker Street Road.

Costs:

Mailed BEFORE April 6:

1 person.....	\$23
2 persons	\$35
3 persons	\$50

Mailed AFTER April 6:

\$25
\$40
\$55

additional family members \$15
children under 2 free

Saturday only price is \$15 per adult and \$7 per child between 2 and 18.

If at all possible, come for the whole weekend, and get the maximum benefit and enjoyment from the retreat.

Financial assistance is available—

If financial aid is needed, call or write Marvin Frey.



Sponsored by Mennonite Churches
in Indiana and Michigan

Registration for deaf weekend-Camp Amigo

NAME _____ PHONE _____ TTY _____ VOICE _____

ADDRESS _____

NAMES/AGES OF CHILDREN ATTENDING _____

Dear Editor

I don't remember when I was ever so impressed by any publication about or for the deaf as I was by the October issue of SIGNING concerning the Claggett Statement!

It should be required study for all interpreters or anyone who works with the deaf.

The deaf people expressed themselves so well and told us all what it is that they want from us and for themselves.

It helped me to better understand some of my feelings about deafness.

Have more issues like this, it is a real help and an inspiration. I am keeping my copy and reread it often. I will give it to anyone interested to read. Thank you for printing it.

Elvera Peters
parent of deaf child

Dear Editor

I was somewhat disturbed by the latest issue of SIGNING. Although I appreciated the individual statements made by participants of the Claggett conference in their affirmation of the language and culture of the deaf community, I felt that the Claggett Statement itself was both simplistic and unnecessarily strident. One can recognize the beauty and integrity of American Sign Language as a means of communication among deaf people while, at the same time, question whether its use is appropriate in all situations.

I think it is a little presumptuous for hearing people (who were the majority of conference participants and who, one supposes, have a reasonable command of English) to denigrate the importance of English in American society in the 1980's. To imply that using a more English form of sign language contributes to the oppression of deaf people is to perform a disservice to your readers.

Prior to my current position, I taught deaf students for seven years at a community college. On several occasions, I interpreted conversations between college-age deaf students and their parents, who could not understand them and whom they could not understand. Working as a school psychologist with parents of deaf children, I have encountered many hearing parents who, in the words of the Statement "did not want to have a deaf child and who grieve over their child's deafness." Quite often the motivation of these parents to learn any form of sign language is low. Presenting them with the added expectation of communicating in American Sign Language (a considerably more complex means of expression than either Manually Coded English or Pidgin Sign English) is one of the best ways I can think of to kill any meaningful communication between parent and child.

respond . . . Readers respond . . . Readers respond . . . Readers respond

Just as the needs and linguistic expression of deaf people must be respected, so too must the viewpoint of parents and educators be considered. Using adjectives like "oppressive" to describe teachers and therapists is insulting to those hearing people who, like yourself, work within the field of deafness but who, after a time, come to understand that there are no easy answers to the problems posed by prelingual deafness.

David Dolman, Ph.D.
Director, Deaf Education
Mico College, Jamaica

Dear Sheila

I am profoundly deaf, losing my hearing at age seven. I grew up in the hearing world, first learning to lipread and only much later learning sign language.

I am in my final year of preparation for the ministry at Biblical Theological Seminary in Hatfield, Pennsylvania. I have a foot in both the deaf and hearing worlds, so to speak, and an ongoing Christian commitment which claims my primary allegiance.

I agree with the emphasis of the Statement on the great need to use ASL in ministering to the deaf. Those who minister should, ideally, meet the people where they are.

In agreeing with this fundamental principle advocated by the Statement, I find there is a marked emphasis throughout the document with which I cannot agree. One word keeps popping up again and again in the Statement—the word "liberation." As used in the Statement, if I understand it correctly, it means the attainment of the full social freedom experienced by other members of society. It also seems to be used in such a way as to be essentially synonymous in meaning to the word "gospel." It seems fair to say that, as far as the majority of the Statement's signers are concerned, the Gospel means the process of attaining full social freedom in society.

I feel I must contest this definition of the Gospel. I do not deny that such social liberation is connected in some way with the Gospel, for that would fly in the face of the facts.

But we need to note--and this is crucially important!--that, although the Gospel can have this effect of liberation, in its essential nature and by its Biblical definition the Gospel does not mean liberation, as the Statement uses the word; it means redemption. The outward effects of the Gospel in the social structures of human society have their origination in the redeemed natures of men whom the Gospel message totally transformed, as it did the Apostle Paul. The Gospel first changes the heart of a person, and then this person, having a renewed mind which now clearly sees the true value of other men, acts out of obedience and love for God and Christ to serve others. Social liberation, in short, is not the Gospel--it is only a secondary effect of it.

There is definitely a place for social activism on behalf of the deaf. But when it becomes the primary emphasis of a church mission, something is terribly wrong.

In closing, a final word. Since the eternal life of the soul is so important to God, do not criticize so harshly those well meaning persons who do not know ASL...There is only one God of both the deaf and hearing, so if the core truth of the Gospel is understood, the eternal benefits of this far outweigh the inadvertent, erroneous perception of God as a "hearing" God that could perhaps arise.

Richard D. Lanser, Jr.

Dear Editor

The Claggett Statement spoke a lot to me.

I have been interested in working with deaf children for a long time, but always with hesitancy. Maybe I didn't quite feel welcome, as a hearing person. I didn't want to be the "outsider" (implying superiority) coming in to teach the "handicapped." I thought maybe it would be better, more meaningful, for deaf children to be taught by deaf teachers. But then, what is the meaning of "community"? Shouldn't people of different backgrounds share themselves with each other?

After reading the Claggett Statement, I noticed how often I refer to deafness as a handicap, which now strikes me as sounding less-than-desirable or inferior. The Claggett Statement referred to deafness as a gift rather than a handicap. I appreciated reading that.

The section in the Claggett Statement on educational settings for the deaf surprised me. I sometimes forget the extent of isolation and alienation a deaf child must feel when language is a barrier. Then I remember my frustration in Haiti, during my Goshen College "SST" experience, when I could not communicate in Creole. I felt very alone, and even depressed. Perhaps the field of education is one area I could work in to try to correct some injustices and encourage positive self-concepts in some young individuals.

I recognize the need to be an observer and to learn from the culture and the language of the deaf community. And as I have experienced from the field of education so far, I usually learn more than I feel I've taught (especially from children)!

Thanks to all of you for your insight!

Joan Schrock
Third Grade Teacher

Dear Sheila

I want to thank you for printing the Claggett Statement. I strongly agree with what it says. Many of my experiences are just like what the statement describes.

I was born deaf, went to residential schools after age 10, graduated from Gallaudet College, and now work as a printer.

Most deaf churches or programs are run by hearing people who "pity" the deaf, want to take care of them. How many deaf churches do we have that are organized by deaf people and run by deaf people? Very, very few.

I never felt comfortable in those churches, always trying to pray their way. I always tried to keep my eyes closed so that I wouldn't feel bad when someone told me with their face "that is not the right way to say it." Those churches always were a "foreign" place that made me feel more inferior because I often didn't understand and often felt people criticizing me.

As I read the Bible, the Gospel means accepting one another as we are. And accepting means loving one another regardless of how we sign or communicate and regardless of the mistakes we make. I trust and hope that God accepts me and loves me as I am--deaf.

Again, thank you for printing the truth.

Mike Jackson

Dear Sheila

My name is Chuck Snyder, and I am the General Director of the Philadelphia Ministry to the Deaf.

I have been blessed greatly by your publication in the past. Your most recent issue (October 1984) concerns me very much.

Let me begin by stating that I did read much that was right on target particularly the strong emphasis on the need for forms of worship which are indigenous to the Deaf culture and community. I couldn't agree with you more. Every deaf group that I have worshipped with has patterned their worship service after the American hearing church.

Although I found this emphasis to be helpful, I must say with all honesty and openness that I was grieved by the overall emphasis and message of this issue.

What concerns me most is your use of the term "the gospel of Jesus Christ". I see that your understanding of this term is not that which is traditionally understood by the church, that which is preached in your Deaf churches. Along with these statements, the overall tenor of the Claggett Statement is that the Gospel is equivalent to liberation, i.e. "liberation from all forms of oppression".

Readers respond . . . Readers respond . . . Readers respond . . . Readers

Let us see how the Bible defines "Gospel." First of all is the content of this Gospel. It is the fact that Christ died to redeem us from our sins, was buried, and rose from the dead. Stated simply, the Gospel is the proclamation of Christ. Finally, the result of belief in the Gospel can be best expressed in the word "salvation." This salvation is not a liberation of social structures, but rather a personal salvation.

Certainly the Gospel includes "the release to the captives,...to set free those who are downtrodden". However, to stress this is to ignore the Apostle Paul who uses the term "Gospel" far more than anyone else in the New Testament. It is Paul's usage of this term that has been the historical message of Christianity--that God has provided a way of salvation through the sinless life, death, and resurrection of Jesus Christ.

I will be praying for you and your organization. As I stated, I have been greatly blessed by your ministry to this point.

May God give you a spirit of discernment as you consider these remarks.

Chuck Snyder

Dear Editor

I am deaf of deaf parents and am the President of a 12-year-old advocacy organization called Deafpride, Inc.

In the response to the October 1984 newsletter, I support the Claggett Statement that deaf people are oppressed everywhere. Of course, deaf people in America are better off than deaf people in other countries.

How are deaf people still oppressed in America? Examples are that there are few deaf people at the top levels such as clergy people, school administrators, and professionals, etc. because deaf people believe that they must think and act like hearing persons in order to be successful in the society. There are few deaf people who speak out on various issues concerning deaf people.

Evidence is that the majority of those who are in top levels affecting deaf people's everyday lives are hearing people. There are two general types of hearing people who work with deaf people. One type suffers from the "savior" complex - those who believe they are sent from God to save deaf people, therefore hearing people make decisions for deaf people. Those people often become "instant" experts on deafness without really knowing deaf people as persons. The other type advocates equality--those who really believe in deaf people as persons and are interested in working with deaf people but they stay behind the scenes and let deaf take leadership in decision-making.

Readers respond . . . Readers respond . . . Readers respond . . . Readers

I do strongly believe that ASL and deaf culture are gifts to deaf people from God. We have not made use of these gifts in the Church. We still feel we should pray or sing in English and try to be like hearing people. In reverse, we should help hearing people to see the whole different dimension of visibility, instead of depending heavily on their ears.

Deaf people do not realize that there is a relationship between being an advocate for their rights and the teachings of Jesus Christ. His teachings can help them to be strong and stand for their rights. Based on my experiences, being an advocate is a lifetime job. With help of God and people who believe in me, I continue to work as an advocate for deaf people's rights.

Oppression of deaf people is still much in existence in the Church. We must strive to be ourselves in the Church!

Peace

Barbara Kannapell

Resources Resources Resources Resources Resources Resources Res

The American Annals of the Deaf, 814 Thayer Avenue, Silver Spring, MD 20910. Published nine times a year. USA and Canada--\$27.50 per year. The April issue is a comprehensive directory of programs and services for the deaf in USA and Canada; directory issue alone--\$14.

The Deaf American (official organ of National Association of the Deaf), 814 Thayer Ave., Silver Spring, MD 20910. Published 8 times per year. USA and Canada--1 year, \$10.

The Deaf Canadian, Box 1291, Edmonton, Alberta T5J 2M8, Canada. Published bi-monthly--1 year, \$12.

The Endeavor, International Association of Parents of the Deaf, 814 Thayer Avenue, Silver Spring, MD 20910. Published bi-monthly; \$20 per year, individual; \$25 per year, family. Organization newsletter for parents of deaf children.

National Center For Law And The Deaf Newsletter. Explains current legislation, court cases, and issues concerning the rights of deaf people. Contact: National Center for Law and the Deaf, Gallaudet College, Kendall Green, Washington, DC 20002. Four times a year. Free USA; \$3 Foreign.

The World Around You, MSSD Box 5N, Gallaudet College, 800 Florida Avenue, N.E., Washington, DC 20002. Published twice a month, Sept. to May; \$5 per year; \$7.50 large print, USA; \$6.50 per year Canada. A magazine for deaf and hard of hearing youth.

Alive... '85!

"Sounding Forth the Word of Life" 1 Thess. 1:8
EVANGELISM AND CHURCH GROWTH IN ACTION

An Inter-church Evangelism Event

*Sponsored by the Brethren in Christ, the Church of the Brethren,
the General Conference Mennonite Church and the Mennonite Church.*

April 11-14, 1985

(Thursday evening—Sunday afternoon)

Regency Hotel, Denver, Colo.

- Group Sessions of the conference will be times of worship, celebration, inspiration, and stories about congregational outreach and witness.
- Session topics include: "Nurture and Discipling," "Church as a Covenant Community," and "The Role of the Holy Spirit in Evangelism."
- Friday and Saturday afternoons will feature workshops on a wide variety of topics including deaf ministries.

SIGN LANGUAGE

Interpreters will be provided at all corporate group sessions and for selected afternoon workshops.

- Costs include: (Financial assistance is available.)
 - Housing: Room with One Double Bed —\$45.00
Room with Two Double Beds —\$55.00
Sleeping Bag option —\$ 5.00 per person
 - Registration: Single—\$25.00
Couple—\$40.00
Youth/Young Adult—\$15.00
 - Meals: any number of moderately priced eateries are in the immediate area of the hotel.
- Districts are encouraged to plan 'travel pools' (chartered bus and airplane) to this event.
- Full registration materials are now available. Please complete the coupon below in order to request a registration packet.

Yes, I would like complete information on Alive '85:

Name _____

Address _____

I would need financial assistance Yes____ No____

Please cut and mail by March 1, 1985, to: Alive '85 Deaf Ministries,
Mennonite Board of Missions, Box 370, Elkhart IN 46515-0370.



Blumenort, Manitoba News

November 11 the Blumenort group went to Kathy and Ken Yaremus' house where they showed the videotape "Moses and the Ten Commandments." It was very interesting and we learned much from it. We enjoyed the fellowship together.

On November 17 the deaf group had a social at Netta Dycks house where we played table games and had refreshments.

The Christmas banquet for the Southeastern Association for the Deaf was held at the Blumenort Church December 1. After supper the program was presented by deaf people with skits and a Christmas drama called "What Christmas Means." There was also trio singing and a message given by Bill Millar of Winnipeg Church for the Deaf.

Garnet and Betty Reimer had a Christmas potluck supper at their house December 8. After supper we watched four videotapes and had a gift exchange.

Our interpreter Betty Plett flew to Nicaragua to visit her nephew Don and his wife. She will be gone a few weeks and we wish her a good safe trip.

Doreen Penner, reporter

Salem, Oregon News

We don't believe that the 1984 year is over and we thank God for having taken care of our church as we were without a pastor.

We are very happy to have Kent and Beth Olney arriving in Salem to pastor us as of January 8. The Salem Deaf Fellowship has been working dilligently to raise the funds to meet the Olney's moving costs. "Trust in the Lord and He shall direct thy paths." Proverbs 3:5-6

We had a fall revival program November 4-7. Our guest speaker was Tom Moore from Oklahoma. He has been an Evangelist for the deaf for several years. We enjoyed listening to God's Words as he spoke.

Many SDF members later traveled to Eugene for Oregons rally along with church members from Portland.

The SDF presented a special breakfast December 2 for a combined group of deaf and hearing people who had helped raise the moving expense money for the Olneys.

Nearly 100 people attended our wonderful Christmas play December 9.

To help you plan ahead, the Salem Deaf Fellowship will set up a Northwestern Christian Camp July 29 to August 3.

"Let everything that has breath praise Him." Psalm 150:6

Verna Scheffel, reporter

Orrville, Ohio News

Greetings to you after the holidays. I hope you had a peaceful Christmas. We had a busy November and December.

On November 10 the Wayne County Deaf Fellowship played football at Harold and Bonnie Geiser's house. We also had a delicious potluck meal. Friends from Canton, Marietta, and Massillon came up to join us. We had a total of 40 people.

On November 28 we were blessed with a visit from Maxine Strobbridge, who works in Korea with deaf orphans. She brought two Korean deaf girls with her. The girls sang/signed "God is so good" in ASL and in Korean Sign Language. They signed several beautiful songs.

December was a busy month. Thursday nights we had deaf choir practice to prepare for the Christmas program. We joined the hearing choir on two songs during the Christmas program. On Sunday nights we celebrated Advent with dramas and decorating a Jesse Tree. We also watched an ASL videotape of Luke 1 and 2 about Jesus' birth.

For our December Wayne County Deaf Fellowship activity we made 47 pounds of hard candy on December 8. We sold it all the next day as a fundraiser.

December 15 and 16 Sheila Stopher Yoder, director of Deaf Ministries from Mennonite Board of Missions visited us. It was nice for us to see her again, and for me to meet her! She joined us for our Christmas program rehearsal and our potluck meal after church.

Tim and Debbie Mast with their children John and Sara presented the lighting of the 4th Advent candle during our hearing church service on December 23.

Earlier in December the deaf choir signed the song, "The Spirit of the Lord" for the hearing worship service. Then the congregation joined the signing as we did it all together again. That was inspiring!

We all enjoyed a fun Advent and Christmas. We hope you all did, too. May you have a new year full of God's love and peace.

Lucy Morris, reporter

Lancaster, Pennsylvania News

Greetings in the precious love of the Lord Jesus!!!

Kent Olney from Washington, D.C., was main speaker at the Deaf Renewal Spiritual this fall. We enjoyed very much hearing God's words. Kent spoke of the three different characters of men. On Sunday afternoon had meal fellowship and we had short surprised baby shower for them. Now that we heard they had new baby boy, Kyle Robert. Congratulations to them.

Church news . . . Church news . . . Church news . . . Church news . . . Ch

On November 22 the Deaf Mennonite Church had dinner for the elderly people, and had a Thanksgiving service. About 70 people attended. In the afternoon we played some games, relaxed, and of course talked. They enjoyed their special day!

On December 2 the women's fellowship had a Christmas dinner and party and short meeting. Enjoyed discovering our surprise secret pal.

The First Deaf Mennonite had Christmas program with a hearing-deaf meal fellowship. They did great superb job on the Christmas program. It's the first Christmas program at the new church. Praise the Lord. Fifth Sunday Committee is charged of the program--on December 30. They have performance and short message by Henry Holt. The program called "Jesus walked with me in 1985".

Congratulations to Sally Gehman and Randy Martin who announced their engagement. They plan for a June wedding. Sally is sister to Nelson Gehman.

May the Lord richly bless on your new year of 1985. Stay upon Jesus!

Janelle Yoder

We goofed . . . We goofed . . . We goofed . . . We goofed . . . We goofed .

We gave you the wrong dates for the Laurelville Retreat in our December issue of SIGNING.

The retreat will be held at the Laurelville Retreat Center June 28, 29 and 30 of this year.

Rudy Gawlik, a counselor trainee and instructor at Gallaudet College will be coordinating a team of lay individuals to lead the participants in discovering Christian community and the meaning of Church.

People on the SIGNING mailing list will be receiving additional information in the coming weeks.

Mark your calendars now.

OCCUPATIONS EMPLOYING DEAF PEOPLE IDENTIFIED

Francine Brown, field agent for the Michigan Department of Labor, Division of Deaf and Deafened, recently compiled a (partial) list of occupations employing people who are deaf.

The list follows:

- Actor/Actress
- Accountant
- Administrator - First at Louisiana School for the Deaf
- Artist
- Auto Mechanics
- Autopsist - Pennsylvania
- Bank Teller - There are five bank tellers in Washington, D.C.
- Biologist
- Businessman - Michigan, Mississippi, Washington, D.C., California
- Carpenter/Painter
- Cartoonist - Canada
- Chief Medical Technologist - Wisconsin
- Chemist
- Cosmetologist - There are two in Michigan (Richland and Lansing)
- Computer Programmer
- Counselor
- Dealer - Las Vegas
- Dentist - There are three dentists (Idaho and California)
- Doctor - There are 11 (Oklahoma, Kentucky, California, New York). One of the 11 is a woman doctor in Kentucky.
- Dance/Gymnastic Instructor
- Draftsman
- Engineer
- Firefighter - Michigan
- Funeral Director
- Hypnotist - New York
- Inspector
- Insurance Agents - Michigan, Washington, D.C.
- Lawyer - Illinois, New York, Washington, D.C.
- Lifeguard - Texas (He saved 907 lives)
- Medical Laboratory Technician - There are three in Michigan and many more elsewhere
- Meter Reader - Washington
- Nurses - There are four in Los Angeles, California
- Optometrist - New York
- Pilot - Wisconsin, Michigan, New York
- Policewoman - Louisiana
- Post Office Supervisor - Texas
- Postal Worker
- Printer
- Professional Luthier - Michigan
- Psychologist - California
- Ranger - California
- Research Scientist
- Salesman
- Social Worker
- Statistician
- Teacher (All levels, preschool to graduate school)
- Telephone Installer - Arkansas
- Taxi Driver - Australia
- Vocational Rehabilitation Counselor - There are three in Michigan
- Waitress - Michigan

Jesus asks: Who am I? ... Jesus asks: Who am I? ... Jesus asks: Who a

Jesus was praying.

The disciples were with him.

Jesus asked them: "Who am I?"

The disciples said: "Some people say you are John who baptized people."

Jesus asked them: "Who do other people say I am?"

The disciples said: "Some other people say you are a prophet.

Some other people say you are the prophet Elijah.

Some other people say you are the prophet Jeremiah.

Other people say you are some other prophet.

They say you are a great prophet."

Jesus asked: "Who am I?"

"Who am I?"

He asked: "Who do YOU say that I am?"

Peter said: "You are Christ.

You are Christ, the Son of God.

You are greater than John.

You are Christ, the Son of God.

You are greater than Elijah.

You are greater than Jeremiah.

You are Christ, the Son of God.

You are greater than all the prophets.

You are Christ, the Son of God."

Jesus was very happy.

He said to Peter: "Happy are you, Peter.

No man told you that I am Christ.

My Father told you this."

Jesus told the disciples: "Do not tell other people that I am the Christ.

Do not tell other people that I am the Son of God."

Matthew 16:13-20



Take time to think . . . Take time to think . . . Take time to think . . . Ta

One of the basic questions for any Christian is, "who do YOU say Jesus is?"

Who is Jesus to you personally? Is He real enough as the man who walked this earth to talk to -- to tell your frustrations, your joys, your angers, your hopes? Is He real enough as the risen Christ so that you know that He is part of your frustrations, angers, joys and hopes?

You might answer the question of who do you say I am, by saying well, in church they told me ... or my teacher said ... but again Jesus says, I asked YOU who YOU say I am.

If you then answer, Jesus is my teacher ... Jesus is my healer ... Jesus is the truth in my life, all of that is true but it can go one step further. Because again Jesus asks, what do you mean by those. How have I (Jesus) taught you? How have I healed you? What truth have I told you about yourself?

Again and again through the Bible Jesus tries to tell us that He was born and He died just for YOU. But He wants you to take the time to know what that means in your own life.

Lent begins February 20. Lent is a special six weeks that comes before Easter to help us prepare for the celebration of Easter. Lent is a good time to spend some extra time getting to know Jesus better so that we are really ready to celebrate with Him the resurrection. Maybe during the next few weeks you could spend some time with Jesus answering His question, who do YOU say I am.



SIGNING is a forum for you to raise questions,
share information, or state opinions.

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