



The Deaf Lutheran



Ephphatha, Be Opened

THE DEAF LUTHERAN

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

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MOVING? CHANGING ADDRESSES?

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Walk with the Lord

1970 has begun! What kind of year will it be? Will it bring me success or failure? . . . riches or poverty? . . . health or sickness? . . . life or death? . . . happiness or sorrow? Will my past sins rear up their ugly heads and haunt me? Is there security or anything definite for the year ahead?

Some people will look to the stars and trust their daily horoscopes for a clue to what may happen in their future. But this is a false god!

The Christian, on the other hand, puts his trust in the Lord. The Lord

has promised to be with us every day that He gives us. We can forget our past sins and failures, our fears and guilt, for Jesus Christ paid for them and through the cross has given us forgiveness. We can forget our past success and progress, too, for that will not prevent tomorrow's sin or failure.

The Christian in 1970 has a definite goal — to make Jesus Christ the center and core, the heart of his life. He knows Jesus lives in him and his life is lived "by faith in the Son of God." The following hymn expresses that trust.

Expressions of Faith

O Savior, lead us day by day;
Through cloud and sunshine be our Stay.
When danger and distress are near,
Give us the faith that knows no fear.

When doubts arise and sins assail
Thy love for us will still prevail;
For Thou dost all our sorrows share
And wilt not leave us to despair.

When life is dark, and sad our way,
Grant strength and courage for each day.
Increase our faith, that we may see
Thy guiding hand continually.

Then, when at length our days are o'er,
And cloud and sunshine are no more,
May we forever be Thine own
And sing Thy praise before Thy throne! Amen.

ESTHER POELLOT, 1964



The Church Year

On the Back Cover

An important part of a Christian's life is worship. The Christian recognizes that everything he has — his life, possessions, family — is a blessing from God. With heartfelt gratitude he responds to God with thanks, praise, service, and obedience; that is, he responds with worship.

Some people make a mistake in thinking that worship is given to God only at church. Actually, the godly person seeks the Lord in worship every day through devotions and prayer, and he tries to live a godly life wherever he is, whatever he is doing. He sometimes uses a daily devotional or Bible reading guide to keep God's will in mind as he lives from day to day.

Over the centuries since the time of Jesus Christ, Christians have developed many useful and helpful aids for a life of worship. One of these helps is the church year, a kind of Christian calendar. This is a yearly cycle of Sundays, special holidays, and seasons which point out events in the life of Jesus and emphasize the church's grateful response to God for the love and forgiveness He has shown us in Jesus.

The beginning of the church year dates back to the early Christian church. Following the resurrection of Jesus, His ascension into heaven, and Pentecost, Christians began to worship on Sunday and celebrated Jesus' resurrection every Sunday as the center of the church's life, faith, and worship. Later the anniversary of the Resurrection was noted an-

nually, and gradually other parts of the church year were added.

Today the church year begins with the Christmas cycle. This starts with the season of Advent on the fourth Sunday before Christmas. It is a time of preparation as the Christian looks for the advent or coming of Jesus as the Child of Bethlehem, His coming in Word and Sacrament (Lord's Supper), and His coming at the end of time. The seasonal color is purple — the royal color of our King, but also the color of repentant sorrow for sin and our turning from a life of sin to God's way.

The color changes to white, the purity and holiness of God, as we celebrate the birth of Jesus on Christmas Eve and Christmas Day. The cycle continues on Jan. 1 by noting His circumcision and the giving of the holy name of Jesus. His epiphany (made known as God's Son) by a star to the Magi (wise men from the East) on Jan. 6 is followed by the Epiphany season for as many as six Sundays. The length of this season is decided by the date of Easter. If Easter is early, the Epiphany season is short; if Easter is late, the season is longer. Other events in the life of Jesus that show Him as God's Son, such as His baptism and transfiguration, are also noted at this time.

THE DEAF LUTHERAN will continue to follow the church year in each issue in 1970 and will point out its highlights as the year progresses. *Next month: Lent, preparing for Easter.*

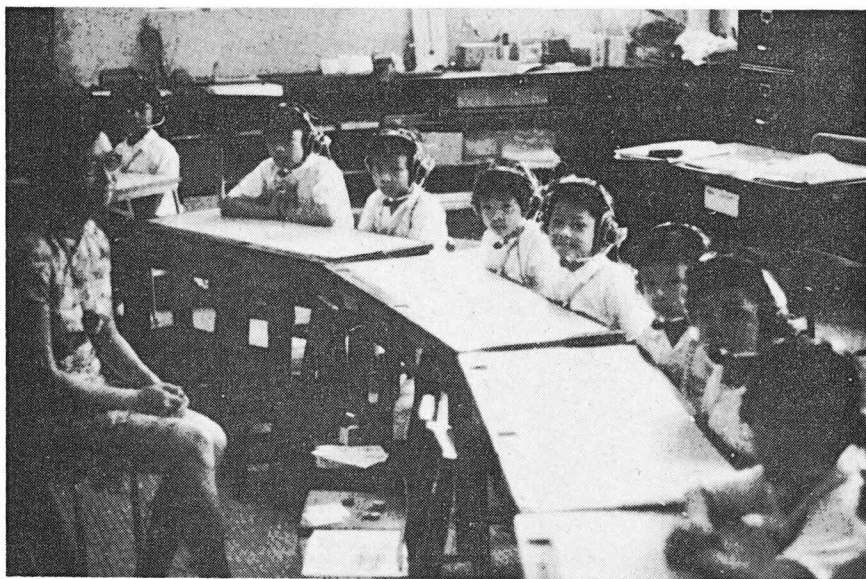
Our Second Year of Blessings

Day School for the Deaf in Hong Kong

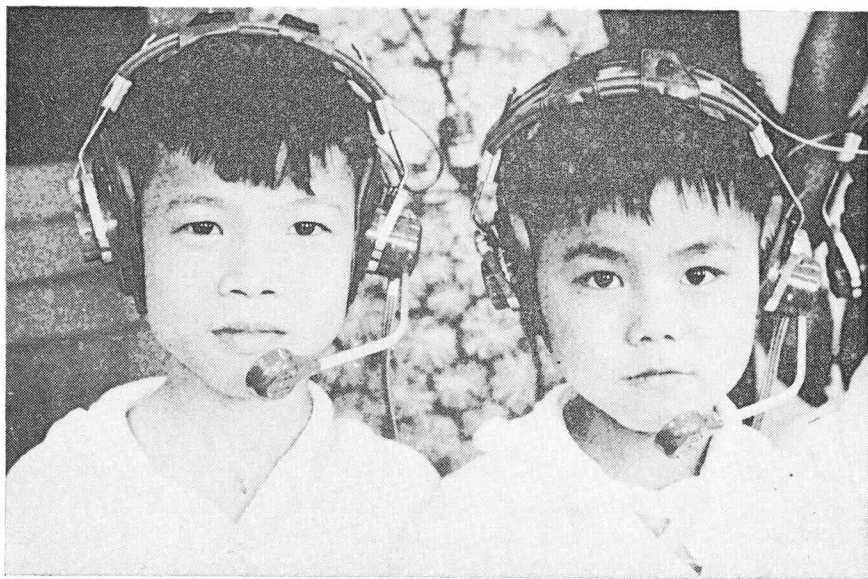
The Lutheran School for the Deaf in Hong Kong had its beginning with one class and one teacher in a converted teachers' workroom in Savior Lutheran School in September 1968. This year that humble beginning expanded to two classes, two full-time teachers, and two part-time teachers. Though we are still limited to the one small room, used on a session basis by both classes, we look forward to September 1970, when we expect the school to move into the top floor of a new government-subsidized primary school now under construction in Mong Kok, one of the

most heavily populated sections of Hong Kong.

At this time our Lutheran day school is one of three schools for the deaf that qualify to receive subsidy from the Education Department of the Hong Kong government, but it is the only school with a program that offers integration of hearing and deaf children. The deaf children are incorporated in the chapel and physical education programs of the hearing school, and it is hoped that this will be extended to art and other subjects for the individual students as they become ready for such integration. The deaf students are also absorbed into the hearing student body in the play-



Primary 1 deaf students at the Lutheran School for the Deaf, Hong Kong, pose for a picture with their teacher, Miss Lee Ku Ping. The class meets in temporary quarters in Savior Lutheran School and eagerly awaits the completion of a new school building this coming fall



These deaf students are wearing modern wireless auditory equipment which helps them use whatever hearing they may have as they attend the 2-year-old Lutheran School for the Deaf in Hong Kong

ground during recess periods. This program of integrating deaf and hearing students is expected to continue and expand in the new school, since the lower three floors of the building will provide 24 classrooms for nonhandicapped children.

Our thinking behind this program is that children need to be taught early in life. Deaf children need to learn how to live in the world of sound and of hearing children. They need to learn of their own problems, talents, and potential. On the other hand, a hearing child who rubs shoulders with deaf children in a classroom or on the playground over a period of years is bound to have a better understanding of what it

means to be deaf than if he had second- or third-hand knowledge of the deaf and an impression based on a lack of accurate information.

A second consideration is stewardship. It is less costly to add facilities for deaf children to a building being constructed for regular classes than it is to build and maintain a separate school for the deaf. A separate school would involve the duplication of many facilities such as play area, auditorium-chapel, physical education equipment, etc., for a relatively small number of students. Although a rapid reduction in the number of deaf children is not expected in the near future, the combined facilities in one build-

ing are more adaptable to changing needs than a separate building would be.

Another benefit of our combined program is that the teachers of the nonhandicapped children are exposed to education for the deaf. This means that recruitment of teachers becomes more of a long-term process of developing interest in teachers, rather than selecting teachers on the basis of a brief interview and an academic record. The teachers of the hearing classes also begin to borrow some of the teaching aids used in the classrooms for the deaf with the result that the hearing students receive an even better education.

The Lord has opened a great door of opportunity. Through the generous support of one hearing Lutheran congregation in the United States and the recurrent subsidy from the Hong Kong government, He has enabled us to move forward to the benefit of deaf children who not only need

LDMS News

Newly elected officers for the Lutheran Deaf Mission Society are Rev. Earl Thaler, president; Rev. Clark Bailey, vice-president; Rev. William Lange, secretary; and Rev. William Ludwig, treasurer, financial secretary.

Contributions for LDMS may be given through your local congregation and sent to the LDMS financial secretary. Please note the new address:

***LDMS Financial Secretary
Rev. William A. Ludwig
360 Morse Road
Columbus, Ohio 43214***

Christ but also need the gift of language by which we would communicate the love of Christ.

REV. LOUIS R. JASPER
Kowloon, Hong Kong

News Items from 210

ALC-LCMS Fellowship

Representatives of the American Lutheran Church and The Lutheran Church — Missouri Synod gathered at Prince of Peace Lutheran Church of the Deaf in St. Paul, Oct. 16 and 17, to establish ways to develop fellowship in our mutual ministry to the deaf.

Many items of concern were

discussed including the practice of Holy Communion, instruction for church membership, identification cards for members, the handling of members who join such secret orders as DESOMS, recruitment and training of workers, exchange of pulpits, ways and means of helping each other in our ministry to the deaf, cooperative deaf census efforts, and sub-

1970 COSD Forum

You are cordially invited to attend the third annual forum of the Council of Organizations Serving the Deaf at the La Salle Hotel, Chicago, Ill., Feb. 25—27, 1970.

The coming forum is being held under the sponsorship of the following member organizations, all of whom wish you a warm welcome: National Association of the Deaf, National Fraternal Society for the Deaf, Professional Rehabilitation Workers with the Adult Deaf, and Registry of Interpreters for the Deaf.

Forum topics for 1970 will revolve around the theme "Legal Rights of the Deaf," particularly in the areas of civil law, social and public service agencies, courtroom procedures, and insurance.

If you are interested in attending, write for more information to:

*Council of Organizations Serving the Deaf
4201 Connecticut Avenue
Washington, D. C. 20008*

scriptions to the DEAF LUTHERAN.

The six representatives present were Rev. Lawrence Bunde, Rev. Gordon Long, and Rev. Sterling Simonson (ALC); Rev. William Lange, Rev. August Hauptman, and Rev. Herbert Rohe (LCMS). Miss Carol Wackler, Prince of Peace Congregation's parish worker, acted as secretary.

The following nine summary statements were adopted at the meeting:

1. Joint services will be held at set special times;
2. Pulpit exchange will be effected on occasion, that is, for vacation and special events;
3. We will jointly share teaching and program responsibilities in schools for the deaf;
4. We will work toward sharing services in preaching stations and possibly divide fields to increase services to the deaf;
5. We will jointly publicize activities and programs by way of all public relations media;
6. We will jointly share social activities, sports programs, youth camps, and so forth;
7. We will patiently wait for adult deaf groups and congregations to move in the direction of full fellowship;
8. Pastors and professional workers will meet in mutual sharing sessions to provide leadership and direction toward integrated programs and services in all areas of mission and ministry among the deaf;

9. We will share in the gathering of census information by way of (a) the ALC Registry of Sensory Impaired Persons; (b)

rosters and registries of workers; and (c) publications for the deaf and for the clergy.

REV. H. W. ROHE

Luther the Humble

Thoughts on the Reformation Part IV

One's first thought on Luther's words, "Here I stand," is not likely to be, "Now here is a humble man." Yet these are the words of a man who fully realized that he would be called upon to answer to almighty God. He clearly understood the words recorded in Paul's first letter to the people of Corinth, *Don't you know that your body is the temple of the Holy Spirit, who lives in you, the Spirit given you by God? You do not belong to yourselves but to God; He bought you for a price. So use your bodies for God's glory.* (1 Corinthians 6:19 TEV)

"Here I stand" — humility? Where was Luther standing? First, he was standing on Scripture, not his own wisdom or the decisions of man. "Unless I am convicted by Scripture and plain reason, I cannot and I will not recant (take back) anything. My conscience is captive to the Word of God."



In a sermon preached shortly before his death Luther said, "Human reason disgraces and insults God. Nothing is quite so pleasing to one as the enjoyment of one's own wisdom."

In his commentary on the Letter to the Galatians Luther wrote, "If we will follow the judgment of reason, God sets forth absurd and impossible things when He sets out before us the articles of the Christian faith."

He told the Christians of Strassburg, "No one is bound to believe me; let every man search Scripture for himself." How many people today would quote the old philosophers and say, "We can be certain of only this, that we can be certain of nothing, and perhaps we cannot be certain of that either." Because of his humble attitude toward the Bible, however, Luther was spared this "hell of uncertainty."

"Here I stand" — words of hu-

mility? Luther was standing on the conviction that his salvation was based solely on the grace of God. Yes, Luther knew he was a gifted man, but humility was no stranger to him. He once remarked, "In view of the superabundance of gifts which God has bestowed upon me—of which I must confess and say that they are God's gifts, because they are not mine—I should have fallen into the abyss of hell had trials and temptations not been there to keep me humble."

How easy it would have been for this gifted man to feel that

maybe only in some small way he deserved some reward from God, that he had earned a little brighter halo than the next person. Yet here he stood, on the word of Scripture, *For it is by God's grace that you have been saved, through faith. It is not your own doing, but God's gift. There is nothing here to boast of, since it is not the result of your own efforts* (Ephesians 2:8-9 TEV). The word for today is humility in the face of God's abundant love.

REV. LOUIS R. JASPER

A New Church—United

Memphis, Tenn.

A dream . . . I have a dream. I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

These now famous words by Rev. Martin Luther King Jr. are coming to pass in at least one small community of Memphis, Tenn. Ironically, it was perhaps the tragic death of Dr. King in Memphis, as much as anything else, which brought about his dream in the deaf Lutheran community here.

Lutheran work among the deaf in Memphis started in 1931, when Rev. A. Ferber included Memphis in his circuit ride. From 1942 to 1946 Rev. W. Westermann, the first full-time pastor, held integrated services in his home. When he left, this integrated congregation, the only one in Memphis at the time, broke up. The white deaf gathered at Trinity Lutheran Church and eventually organized as Grace Lutheran Church for the Deaf.

The Negro deaf met at Calvary Lutheran Church and eventually formed Peace Lutheran Church for the Deaf. The pastor during this period was Rev. Delbert Thies, who served from 1951 to 1956. During the pastorate of Rev. Wayne Bottlinger (1957-62) some discussion was voiced to form one united church, but no

The Question Box

Q. *Is it right for a Christian woman to follow the fad of real short dresses?* — Mrs. M. L., Cleveland, Ohio

A. No. I think a Christian woman should not be seen in very short dresses because, inspired by God, Paul writes, *Women should dress in decent clothes, modestly and properly* (1 Timothy 2:9a Beck). When dresses make a woman look sexy, they should not be purchased and used in public. There is reason to believe that immodest dresses arouse lusts (sexual wants and sinful feelings) and cause many to break the Sixth Commandment. One proof of this is the sad, sharp increase of rape in many places of our country. Out of love for Jesus Christ and all men, Christian women seek to avoid everything that might lead others into temptation and sin. This, of course, includes the proper selection of clothing.

The Bible says, *So, whether you eat or drink or do anything else, do everything to glorify God* (1 Corinthians 10:31 Beck). Many women are using very short dresses to glorify themselves, so do not follow their example. Fashions need not be followed at all times. Rather, Christian women should seek to glorify God and Christ by dressing properly out of love for Christ.

REV. WILLIAM A. LUDWIG

"Where do we get our faith?" — The Question Box answers a Minneapolis reader next month.

Address your questions on any church-related subject to The Question Box, Rev. William A. Ludwig, 360 Morse Road, Columbus, Ohio 43214.

real progress was made.

After a year of service by seminary students out of St. Louis, Rev. Donald Leber arrived in July 1963. Discussions about forming a united congregation were held from time to time, but again no real progress was made. No one gave any active resistance to unification, but no one seemed to have any enthusiasm for it either. Nevertheless, a building committee was formed and began

to look for sites for a new chapel for all the deaf.

In 1965 Rev. Leber organized a deaf softball team and joined a league of teams representing other Lutheran churches in Memphis. Since neither Grace nor Peace Church had enough willing and able men to form a team by itself, they joined together to form a team and simply called themselves the Deaf Lutherans. Although the softball league in-

cluded both white and black teams, the Deaf Lutherans team was the only integrated one.

In the fall of 1966 a basketball team was formed by the men in the two churches. Again the Deaf Lutherans led the way in integration — the next year several other teams included both black and white players. The success of the Deaf Lutherans is evidenced by two successive league championships during the 1967—68 and 1968—69 basketball seasons.

The practice of holding united services on such festive occasions as Christmas and Easter was also introduced by Pastor Leber in 1966. Even though these holidays draw the largest crowds to most churches, attendance at these in-

tegrated services was disappointing, to say the least. Once again, lack of enthusiasm, rather than active resistance, seemed to rule out unification anytime in the near future.

All of this changed suddenly and drastically in the spring of 1968. On Feb. 12 the sanitation workers in Memphis, mostly Negro, went on strike. Some of the deaf worked for the sanitation department and hence were directly affected by the strike. On March 28 Rev. Martin Luther King Jr. came to Memphis to rally the garbage men. Seven days later, on April 4, he was struck down by an assassin.

In the days and weeks that followed, Lutherans among others



Memphis, Tenn.—The building site of the new chapel of Eternal Mercy Lutheran Church for the Deaf is located in a pleasant residential area bounded by two major city streets. Groundbreaking was in November 1969, and completion of the new structure is scheduled for spring 1970.

across the country wept and prayed. In Memphis, Rev. Leber held a seminar in each of his two churches; the topic was "Who Was Responsible for Rev. King's Death?" Both congregations arrived at the same conclusion: "We were!" Accepting this responsibility, both congregations determined to do what they could to promote harmony and peace. In June each church traditionally held an annual picnic. The deaf decided to hold a joint picnic. They did, and with great success. In July the two churches held a party for Rev. Leber's fifth anniversary as a pastor in Memphis. In September the two churches held a birthday party for Rev. Leber and his wife. All of these united social functions were a great success.

By this time the officers of both congregations were meeting to discuss in earnest the problems and the advantages of unification. During these open and sometimes heated meetings, no topic was left untouched. In November both Grace and Peace voted to unite into one church. In this same month the building committee located an ideal site for a new church. On Dec. 1, not quite 8 months after Rev. King's death, a joint voters' meeting was held. A constitution was approved, officers were elected, and a name was selected: Eternal Mercy Lutheran Church for the Deaf. Finally, on Jan. 12, 1969, the first regular

Sunday service of the new congregation was held.

Since January, Eternal Mercy Congregation has been holding regular Sunday services at the Handicapped Recreation Center in Memphis. The average attendance at regular Sunday services has increased by 67 percent over the former total of Grace and Peace attendances. The congregation hopes to move into its new church building in early 1970.

The groundbreaking service was held on Nov. 30, 1969. The new structure, designed by deaf Lutheran architect Herbert Schulingkamp of New Orleans, will include a sanctuary seating 120, four Sunday school rooms, a fellowship hall, a recreation area, and church offices. When completed, the site, structure, and furnishings will have cost about \$131,000. Almost a third of this amount still must be raised.

Today, a year and a half after Rev. King's death, we can see his dream coming true, at least in this deaf community. But perhaps we have witnessed an even greater tragedy than his death, the tragedy that it took a cold-blooded assassination to bring about something that should have been brought about in normal, everyday events. The real test of our Christian love and beliefs is not whether we can grow in times of crisis, but whether we can also share the love of Jesus in our normal, everyday, routine lives.

ROBERT O. BALDWIN

Reasons for Going to Church

In the tract rack of a church Mr. Wessler visited one Sunday he saw a pamphlet with the title, "Reasons for Not Going to Church." Surely, he thought to himself, someone had made a mistake, so he took a copy, opened it, and began to turn the pages. He soon discovered that all the pages were blank — not a word or a picture in it from beginning to end.

Once more he thought someone had made a mistake. So he checked the other copies on the rack, only to find that they too were blank. It didn't take him long to catch on. No one had made a mistake. This was a way of saying that there are no reasons for not going to church.

Mr. Wessler told the pastor how he had been fooled by the title of the tract. "You know," said the pastor a little sadly, "a lot of people in my church must think they have a reason for not going to church. Sunday after Sunday the empty pews remind me that many of my members are missing the opportunity to worship their Lord."

"Do you know any reasons for not going to church?" Mr. Wessler asked the pastor.

"I can't think of many," he answered. "Very old people and those who are sick or must work find it impossible to be in the church service on Sunday, and I urge them to worship where they are, but I'm afraid most of my members who are absent

wouldn't have an excuse that the Lord would accept."

Perhaps some of our readers may think they have reasons or excuses for not going to church. If that is the case, this might be a good time to look at and think about reasons for going to church regularly.

Recently a group of Sunday school sixth-graders talked about church attendance. Here are some of the reasons they gave for going to church. See if you can agree with them.

Reason No. 1: Bruce Benton said, "I think we should go to church because God told us to do so. This is what the Third Commandment is all about. Going to Sunday school and worshiping in church is the best way I know of keeping Sunday as a holy day."

Someone else in the class added that God told His people in the New Testament not to forget to worship Him together. Then the teacher suggested that the class look at Hebrews 10:25, *Let us not give up the habit of meeting together, as some are doing.* (TEV)

Reason No. 2: Lorraine Turner explained her reason by saying, "People should want to go to church. If people will remember that they are sinners, they will want to go to church to hear God say that He forgives them and loves them, as He does through the pastor after the confession of sins. If they will think about how

wonderful God is to them, they will want to go to church to thank and praise Him. I want to go to church because I know that God wants me to come and receive His love and His blessing."

Again the children looked at some passages in their Bibles:

Numbers 6:24-26 (the Benediction): *The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.*

Matthew 19:14: *Jesus said, "Let the children come to Me, and do not stop them, because the kingdom of heaven belongs to such as these."* (TEV)

Psalms 84:10: *A day in Thy courts is better than a thousand elsewhere.* (RSV)

Psalms 100:4: *Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, bless His name.* (RSV)

The class agreed. Lorraine had a good reason for going to church regularly.

Reason No. 3: Norman Stennet smiled and said, "This might sound kind of funny, but I go to church because my parents go. I guess we just never think about not going. Dad says that even though we read our Bible at home and have family devotions, we still want to go to worship services at our church. It is good for us to sing and pray and to hear God's Word together with other Christians. Dad says it's part of

his job as a Christian parent to train us in the habit of going to church."

Reason No. 4: Mike Monson gave his reason very simply when he said, "I am a Christian as long as I have faith. The Bible tells me, 'Faith comes from hearing.' Church is the best place I can think of for hearing God's Word, and so it's a good place to have my faith strengthened."

Reason No. 5: Mrs. Baden, the Sunday school teacher, asked if she could add another reason and then said, "I certainly agree with the reasons you children gave. But there is another reason why I go to church. I want to 'let my light shine.' I want people to know that I am a Christian. I want my neighbors, friends, and particularly the pupils in my Sunday school class to know that I love God. If I did not worship regularly, I would be saying that God is not very important to me. I can't very well invite others to come to church if I don't go myself."

The pupils appreciated the reason that Mrs. Baden gave. In many ways she was an example to them. And they knew she never missed attending church if she could help it.

Well, what do you think of these reasons for going to church? Maybe you want to add reasons of your own. And then the proof of what you believe is doing it.

— Adapted from
Faith Forward Talks



FIELD

GLEANINGS

182 Years of Service

St. Louis, Mo. On Sept. 13 four senior citizens, members of Holy Cross Lutheran Church of the Deaf in St. Louis, whose combined years of service in the family of Christ totaled 182 years, were honored in a surprise recognition dinner sponsored by the Holy Cross Lutheran Guild. The four and their years of membership are as follows:

Mr. Walter Vietz, 54 years

Mr. Walter Maack, 51 years

Mr. William Lambur, 47 years

Mr. Otto Krumm, 30 years

Mr. Maack, the president of the congregation, Mr. Vietz, the chief elder, and Mr. Krumm, the acolyte, are still active in the church and in their devotion to their Savior. The recognition dinner was held chiefly to honor retiring treasurer Mr. William Lambur,

who had dedicated 28 years to that office, serving continuously since 1941. The newly elected treasurer is Mr. Russell Healey. All of the honorees were presented brass-plated walnut wall plaques inscribed with the words: "Holy Cross Lutheran Church of the Deaf, St. Louis, Missouri . . . in grateful recognition of a labor of love and many years of service to the church, September 13, 1969."

Three pastors who presently serve the vacancy at Holy Cross addressed the assembled members and guests. They were the Rev. Wm. Reinking, former pastor at Holy Cross, now secretary for African missions; the Rev. Theodore De Laney, executive secretary of the Commission on Worship, who reminisced on his student days at Holy Cross; and the Rev. Herbert W. Rohe, secre-

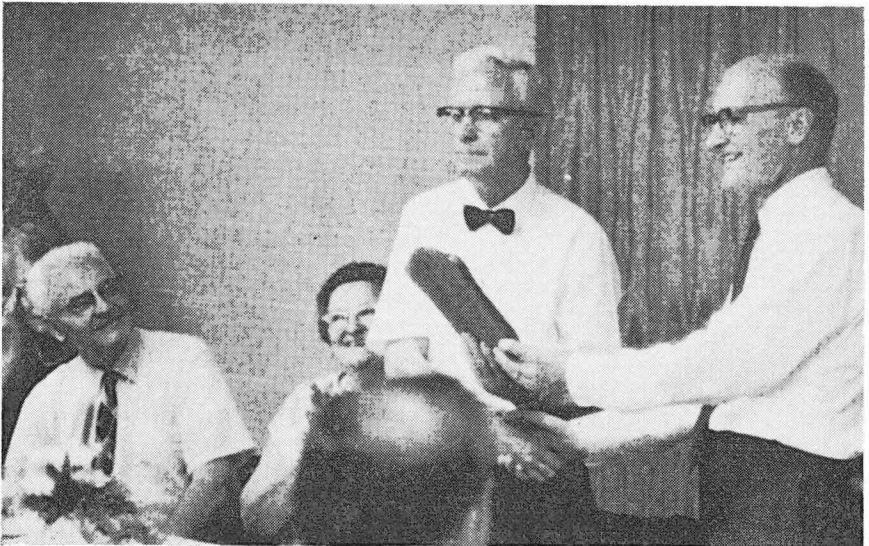
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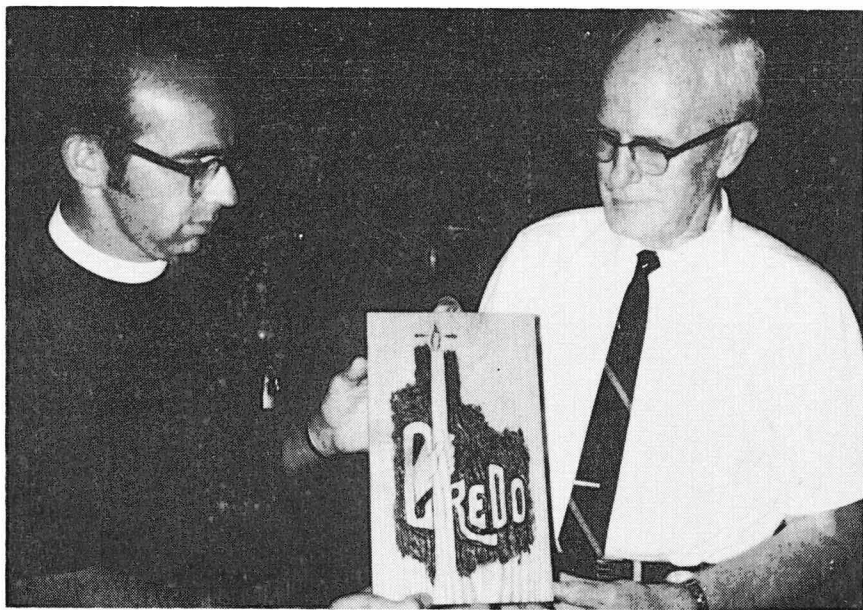


Four members of Holy Cross Church of the Deaf, St. Louis, honored for their many years of service to the Lord are pictured with their wives, left to right: Mrs. Walter Maack, Mr. Walter Maack, Mr. William Lambur, Mr. Otto Krumm, Mrs. William Lambur, Mr. Walter Viets, and Mrs. Walter Viets. At the recognition dinner on Sept. 13 each of the four received a special brass-plated walnut wall plaque. Below, Rev. Herbert Rohe (right) presents a plaque to Walter Viets for 54 years of service

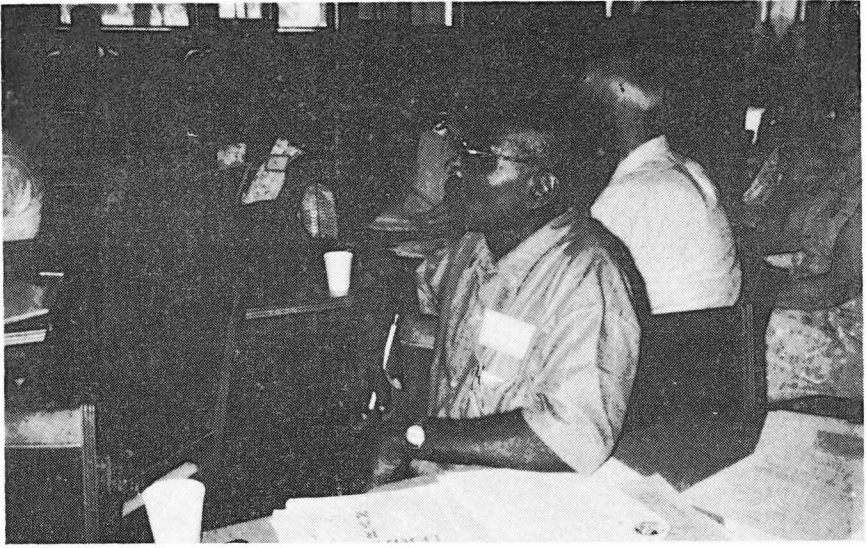


tary of ministry to the deaf, who presented the citations. The event was also a fitting observance of the Synod's 75th anniversary of the ministry to the deaf. The soloist, Mrs. Healey, appropriately concluded the evening festivities by leading the assembly in the hymn "Beautiful Savior."

Mr. Walter Maack, current president of the congregation, receives his gift plaque for 51 years of service in the Lord's church

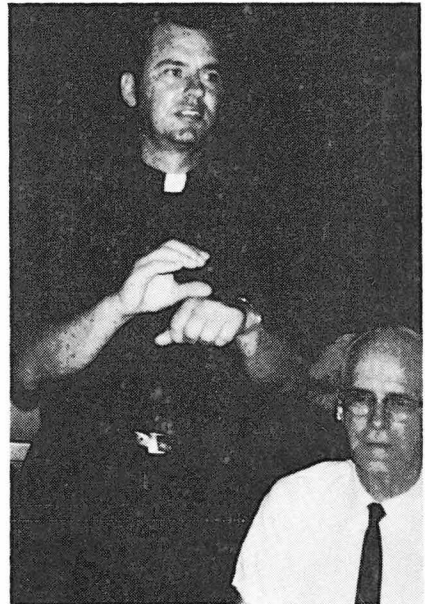


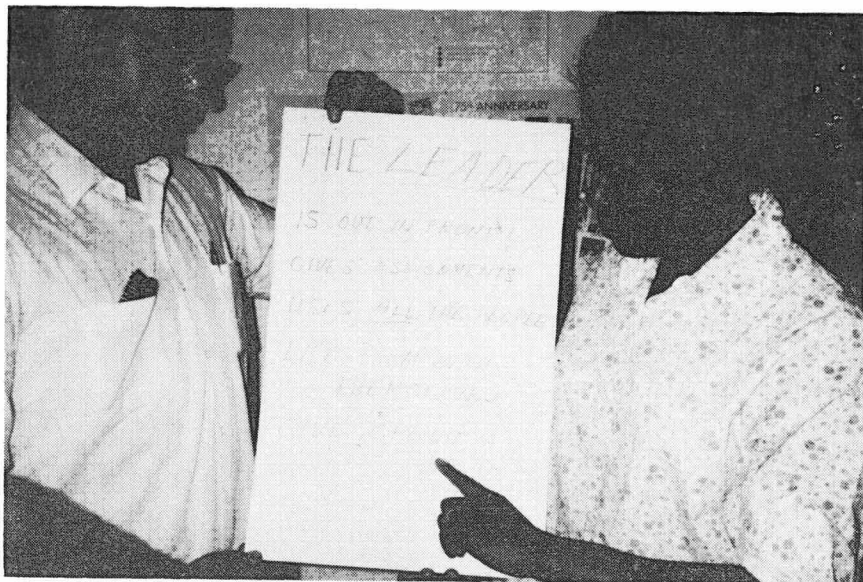
Rev. Donald Leber, Dixie's newly elected regional adviser, presents Rev. W. A. Westermann a plaque in appreciation for his 28 years of service in the Dixie Region. Pastor Westermann plans to retire this year with 52 years of service to his Lord in the ministry. He also received the John of Beverley medal at the synodical convention in Denver for his outstanding years of service to the deaf. In the plaque the hand holding the candle with the word *credo*, meaning "I believe," is appropriate for this servant of the Lord, who has shared with many his belief in the Lord Jesus Christ



Three warm, interesting days, June 9—12, were spent by more than 60 people attending the 17th annual Dixie Deaf Lutheran Conference at Gulf-side Methodist Assembly Camp in Waveland, Miss. In the foreground above, Mr. Lawrence Fields, vice-president of DDLC, listens intently at one of the sessions which emphasized spiritual, business, service, and recreational leadership

Rev. Gerald J. Howell from the Roman Catholic Deaf Center in New Orleans told the conference about the 20th annual convention of the International Catholic Deaf Association, which was held in New Orleans, July 13—20. This year the ICDA focused on spiritual renewal and evaluated its program. ICDA's delegates voted to train deaf youths to become leaders and will plan and prepare a 2-week annual leadership workshop for teenagers. ICDA supported a bill in Congress proposing the extra \$600 Federal income tax exemption and will seek to develop ecumenical programs with other faiths in spiritual and social gatherings





Rev. Donald Haug, missionary to the deaf in the south Texas field, and Mrs. Floyd Wicker of Houston presented the Service Leadership Topic. In 1970 the DDLC will meet in Houston, Tex., in June

Gamma Delta at Gallaudet

Washington, D. C. Did you know that several religious groups are active here on the Gallaudet campus? One of them is Gamma Delta, the international association of Lutheran college and university students. Gamma is the first letter of the Greek word *gnosis*, which means knowledge, and delta is the first letter of the Greek word *diakonia*, which means service. The objectives of this group are to foster understanding through the study of the Bible, to train Lutheran students for Christian service to God and their fellowmen, and to maintain and increase local and intercampus fellowship among students of our faith.

Recently we won fourth place

for our beautiful float during Homecoming Weekend, on Oct. 4. It was the best float we had ever constructed. We have 15 new pledges this year, and they will participate in many activities with the older members of the group. Each pledge wears a gold pledge pin with two Greek letters on it to remind him that he has pledged to get acquainted with the aims and program of Gamma Delta. Once in a while the older members, known as big sisters and big brothers, will ask questions to see if the pledges, known as little sisters and little brothers, understand Gamma Delta's purposes.

In the near future we are planning to give the new pledges a banquet party and a ceremony to officially induct them as members

of Gamma Delta. Each pledge will receive a gold and maroon Gamma Delta badge designed with the coat of arms, which symbolizes the basic ideas and the unity of our Christian faith. We are grateful that God has helped to guide us into a fast-growing group on the Gallaudet campus.

DOROTHY COHLER
Junior at Gallaudet

Alpha Honors Pastor

Rochester, N. Y. Alpha Lutheran Church of the Deaf, Rochester, celebrated the 10th anniversary of Pastor Rodney Rynearson in the ministry on Sunday, Nov. 9. Some 45 deaf gathered from Jamestown, Batavia, NTID, and Rochester for the surprise celebration.

After the morning worship service, Eugene Clupper, president of the congregation, announced the surprise celebration and read a short biography of Pastor Rynearson. Ordained and installed in Spokane, Wash., in 1959, Pastor Rynearson served western Washington, Idaho, and Montana for 8 years. Since 1967 he has served as pastor of Alpha Congregation and the Rochester Field, during which time the new addition of the church building was completed and the congregation was expanded to include all the deaf in western New York.

After a delightful dinner the congregation presented Pastor Rynearson with a beautiful plaque, bookends, a prayer calen-



Eugene Clupper, president of Alpha Congregation, congratulates Pastor Rodney Rynearson on his 10th anniversary in the ministry

dar, and a sum of money for books. An enjoyable afternoon was spent visiting, playing games, and seeing the captioned film *A Man with a Thousand Faces*.

A Legacy of Love

by Dr. John A. Klein

The book *A Legacy of Love* interestingly relates the history of the development of North Harris County, Tex., by the early settlers. It tells the story of one man's life — his personal history and biography — and 54 years of struggle and dedication to the teaching of the deaf.

Travel back with Dr. Klein to that difficult period when the Lutheran School for the Deaf was only a possible foundation for the materialization of a wonderful dream.

Meet the "Angels of Love and Mercy" who served God and mankind and labored with Dr. Klein during those years of deep despair and disappointment. Many, many persons will meet themselves in this book and remember.

When interviewed, Dr. Klein stated: "There were a multitude of special people whom you might say 'created' our beautiful edifice of today. Ours was a mission of resolve—a gradual process—years of hope, hard work, heartaches—and at times, seemingly, a great wall stood between us and fulfillment. But God was with us all the way, for 'who can be against us if God is with us?' Then the changing of

the caterpillar into a lovely butterfly—mainly through the endeavors and determination of those many steadfast Christians who were dedicated to a beautiful cause."

"For my part, in retrospect, mine was a mission of Christian love for the deaf children of yesterday and today. I pray that whatever contributions I may have made on behalf of the Lutheran School for the Deaf will be remembered as a legacy of love."

Copies now available, Price \$3.95.
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(NOTE: The March DEAF LUTHERAN was a reprint of Dr. August Suelflow's history of Lutheran deaf missions and carries its own page numbers. This history appears between pages 32 and 57; references to it in this index have the letter "h" in front of the page number. Dr. J. L. Salvner's picture, for example, will be noted as "pic h17.")

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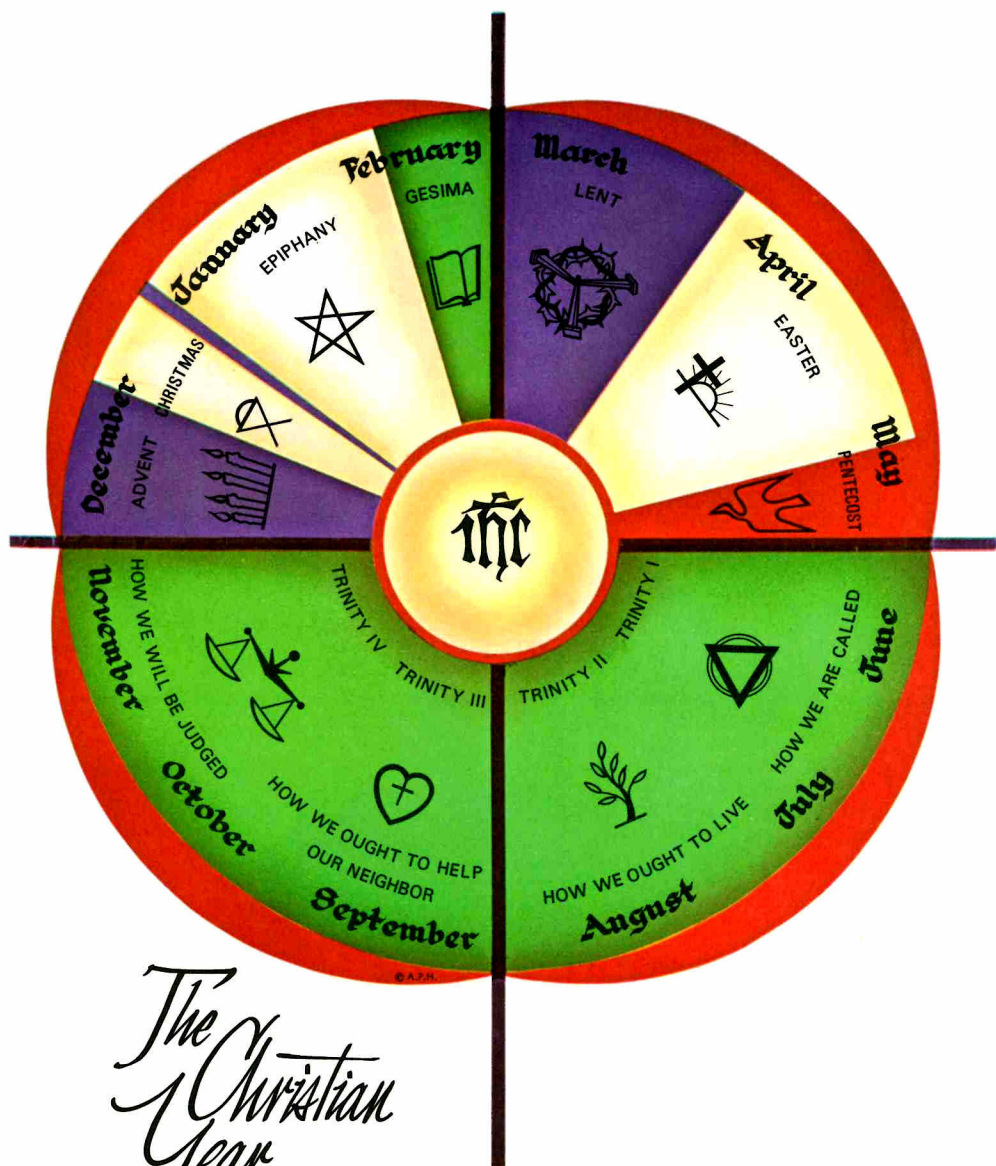
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