



The

DEAF LUTHERAN



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

Volume 65, No. 1

ST. LOUIS, MISSOURI

JANUARY, 1973

Ladies Bethany Society Very Active

The Ladies Society of Bethany Lutheran Church of West Hartford, Conn., have for many years made stuffed toys for deaf children. It has become almost a 12 month of the year project with ladies meeting regularly for sewing. The pictures at the bottom of the page show several of the ladies present for the annual wrapping day, when all their animals are wrapped in Christmas paper. This year 132 animals, plus numerous bean bags and lap robes for older people were wrapped. These are then distributed by Rev. Earl Thaler, Pastor of The Lutheran Church of the Deaf in West Hartford. Most of the items this year will be distributed at The American School for the Deaf in West Hartford and The Austine School for the Deaf in Brattleboro, Vermont.

The same group of ladies recently made enough lap robes for distribution at The New England Home for the Deaf in Danvers, Mass.

The Deaf church members make an annual visit to see the old people, giving them gifts and a party.



Martin Luther had a clear understanding about man's relationship to God and his fellowman. Here are two of Luther's statements on the subject:

"God does not want to have a Christian live for his own sake. Indeed, cursed be the life that is lived for itself. For everything that is done after one has come to faith is done for the sake of others."

"God does not care even if you never build Him a church, if only you serve your neighbor."

Remembering the Lord's commission and their Lutheran heritage, the India Evangelical Lutheran Church (IELC) has participated in the relief of human suffering following the civil war in East Pakistan.

Signs of the Harvest Singers



Photograph by Robert Marstall of American School for the Deaf Media Center

The Signs of the Harvest Singers of Waxahachie, Texas, appeared at The Lutheran Church of the Deaf of West Hartford, Conn.,

on Wednesday, November 15, before a group of over 100 people.

This group, believed to be the only one of its kind in the nation, sings with voice and the language of signs together. The group has travelled throughout the nation and has spent the past several months in the New England States from Maine to Connecticut appearing in churches of various denominations and at schools for the Deaf.

The Harvest Singers, under the direction of Miss Karen Crews, consists of a group of 15 young people who travel without pay

in order to witness for Christ in their unusual way.

They have made a great hit with both deaf and hearing in the East, and although they plan to return home to Texas for Christmas, Easterners all hope they will again return to New England.

Pastor Thaler reports that some of his young people have been practicing some of the songs presented by The Signs of the Harvest Singers.



Photographs by Pastor Thaler

The DEAF LUTHERAN

January, 1973, Vol. 65, No. 1

Official Organ of the Board of Missions of
The Lutheran Church - Missouri Synod
Published monthly by Concordia Publishing House
St. Louis, Mo., 63118. Subscription price \$3.00
a year. Second-class postage paid at St. Louis, Mo.

The DEAF LUTHERAN goes to press the 15th of the month,
two weeks before issue. Send all news, pictures, stories,
and articles as soon as ready, at least three weeks before
issue, to the Editor. Send changes of address and subscrip-
tions, also to

The DEAF LUTHERAN
Uriel C. Jones, Sr., Editor
and Business Manager
P. O. Box 9304
St. Louis, Mo., 63117

“He Shall Reign Forever”



Communication-- Is A Two-Way Street

Congregational leaders are concerned about their need to communicate with their members. But what methods are available for church members to communicate to the congregation? How does the average church member register complaints, express appreciation, or feed ideas to the leadership?

Communication is a two-way street. Yet the most common ways of communicating with

ADDRESS CHANGE

Be Sure To Leave Your Old
Address Label Sticking
To This Clipping.

NEW ADDRESS:

Name _____

Street _____

City _____ State _____ Zip _____

Mail to: The DEAF LUTHERAN
P. O. Box 9304
St. Louis, Mo., 63117

church members--sermons, bulletins, and news-letters--offer no opportunity for feedback.

There are traditional ways for people to speak to their church. It should happen in voters' meetings, but often doesn't. Including women voters and having "congregational meetings" instead of voters' meetings has helped some.

Bible class is a more effective place for two-way communication. An Illinois congregation starts each Sunday morning class with a 5-minute free-for-all, where people share ideas and concerns. "It works," says the pastor.

Some congregations use questionnaires to collect opinions. Results vary according to the subject. One pastor expressed the concern this way: "People seem to choose between the spiritual and administrative roles of the church. Those who are interested in the spiritual subjects belittle the need for organization and support. Those who do the committee and board work often are not aware of the spiritual feelings of others."

One congregation developed a "Care for Souls" plan through the evangelism committee. It started to help the members express their concern for one another. But now the group calls mostly on delinquent members. Elders also have made attempts to serve as listening posts. Several reported that the idea works better in theory than in practice.

The pastors feel that they must be sensitive to the people's need for communication and

provide opportunities. "When people phone or drop by the office," one says, "give them the opportunity to say what is really on their mind."

Some congregations have an annual "night with pastor." Held in homes, the meetings give people a chance to speak their feelings and also listen to others. Several pastors spoke of an effort to visit all the members in their homes every year. In larger congregations it became a difficult task.

A Texas pastor says: "There is also the indirect method of communication. When people stop coming to worship, to Bible classes, and the programs of the church, when they stop supporting their church financially, they often are communicating that they don't like something in the church. They sometimes have more to say than we are ready to listen to. No church can satisfy every whim of every member, but we need to find a way to express our genuine concern for all, also those who disagree with our methods."

Pastors also feel that not all communication from members to the congregation should be via the clergy. The membership committee of one congregation says, "The only way our people will open up will be through person-to-person contact without the aid of the pastor."

When asked to dream what communication should be, one pastor replied, "To do the Lord's work without fighting or friction. I wish the Christ in us

Please turn to Page 6

Lutheran Churches of Deaf Northwest U. S. Have Joint Services and Banquet October 21, 1972

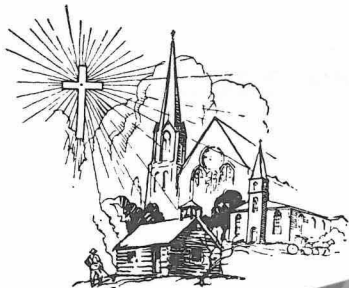
SUNDAY SERVICE

October 22, 1972

Mr. Theodore Brighton,
layreader on the left

Rev. William A. Ludwig,
liturgist in center

Rev. Wayne Bottlinger of
Vancouver, B. C., preacher
and interpreter on the right



BANQUET

Saturday, October 21, 1972

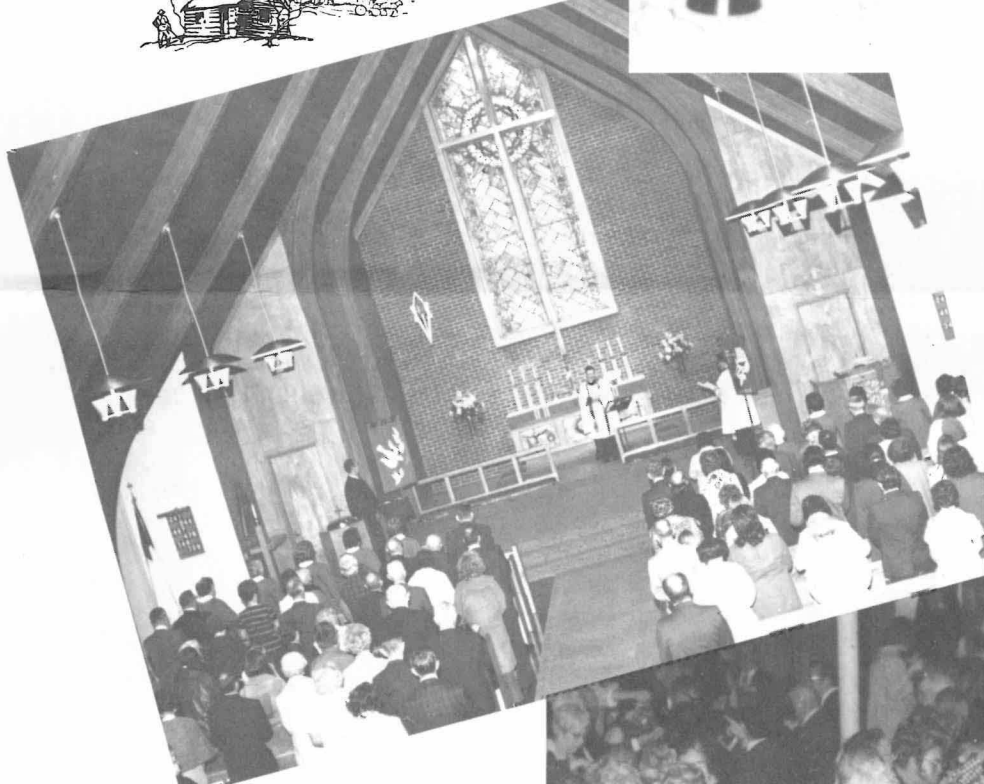
Mrs. Shirley Martin

Mr. William Martin,
Master of Ceremonies

Rev. William Ludwig,
giving the Invocation

Mrs. Martha Beyer

Mrs. Sigrid Ludwig



Mr. & Mrs. Calvin Nininger

Mr. & Mrs. Robert Armstrong

Mr. James Lowell, Member from
Tacoma and 2nd Main Speaker

Mrs. Bernice Bottlinger

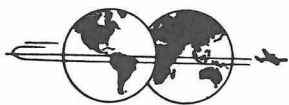
Mrs. and Rev. John A. Beyer,
1st Main Speaker

Rev. Wayne Bottlinger

Man in white--meat cutter



Pastor Jasper and Family Back in Hong Kong



Pastor and Mrs. Jasper, Judith, Joanne and Julia



Mrs. Mary Burgess of St. Mark with Pastor Jasper at Welcome Home Celebration



The Rev. Louis R. Jasper, Missionary to the Deaf of Hong Kong

It was previously announced that this was to be a year of study for me prior to returning to Hong Kong. However, on September 7th, exactly three months from the date of our departure, we landed once again in the Pearl of the Orient to continue the work the Lord has given us to do. From some of the mail which has been forwarded to us, we know that some of our friends are still looking for us in New York.

It was not until almost April that we saw quite clearly that the Lord was leading us to the decision to return to Hong Kong after a short furlough. While we were able to turn all of my administrative responsibilities over to our fine Chinese co-workers before I left in June, there was real concern that the program was not ready to go for an extended period of time without an adviser on the field. As it turned out, those three months proved to be a very good test and none of my previous administrative responsibilities have been returned to me. During my first five years, most of my time was taken up with the planning and building of the school and traveling so that not much was left for things like evangelism, religion curriculum and teaching materials, and teacher training. During the next few years, I look forward to spending most of my time in those areas. There is also the unfinished matter of deaf-retarded students which needs some attention. Also I expect to have a bit more time for keeping you better informed of what is happening in this small corner of the Lord's vineyard.

--Louis R. Jasper
Supervisor of Education for the Deaf
Lutheran Church-Missouri Synod
Hong Kong

Elmhurst, N.Y. "Welcome Home Rev. & Mrs. Jasper and Family" was the theme for August 27, 1972, for the members of St. Matthew and St. Mark. The Rev. Louis Jasper, former pastor in New York City from 1959 to 1967, preached at the eleven o'clock communion worship at St. Matthew.

Following the worship Pastor Jasper and his family were the guests of honor at a banquet in the church fellowship hall. Mrs. Mary Burgess of St. Mark's was Mistress of Ceremonies for the afternoon's activities. She recalled the events of the nine years Pastor Jasper served both St. Matthew and St. Mark and the past five years he has served the deaf in Hong Kong. The Gospel Trio of St. Matthew then presented several songs in interpretive sign language for the more than 130 members and friends from Metro. N.Y. and Newark, N.J.

The afternoon of celebration was concluded by a beautiful slide presentation given by Pastor Jasper about his work with deaf persons in Hong Kong. Rev. Jasper explained about the island of Hong Kong and the crowded living conditions for several million people. During the past five years, a Lutheran School for the Deaf has been started with both day and evening classes for deaf children and adults.

Everyone was most happy to see Pastor Jasper and his family again and wished them God's blessings and protection upon their return to far away Hong Kong.

"Harvest Comes Before Study..."

It was previously announced that this was to be a year of study for me prior to returning to Hong Kong. However, on September 7th, exactly three months from the date of our departure, we landed once again in the Pearl of the Orient to continue the work the Lord has given us to do. From some of the mail which has been forwarded to us, we know that some of our friends are still looking for us in New York.

It was not until almost April that we saw quite clearly that the Lord was leading us to the decision to return to Hong Kong after a short furlough. While we were able to turn all of my administrative responsibilities over to our fine Chinese co-workers before I left in June, there was real concern that the program was not ready to go for an extended period of time without an adviser on the field. As it turned out, those three months proved to be a very good test and none of my previous administrative responsibilities have been returned to me. During my first five years, most of my time was taken up with the planning and building of the school and traveling so that not much was left for things like evangelism, religion curriculum and teaching materials, and teacher training. During the next few years, I look forward to spending most of my time in those areas. There is also the unfinished matter of deaf-retarded students which needs some attention. Also I expect to have a bit more time for keeping you better informed of what is happening in this small corner of the Lord's vineyard.

The Worker-Priest Concept

In the past year, the Lord has blessed our work among the deaf in countless ways. Financial limitations in the church certainly is not news, but even here the Lord has been active in overcoming our shortcomings and the blessing he has brought to our program for the deaf is a vicar, Mr. Vincent Chan, who even now is starting out as a worker-priest.

A worker-priest is someone who is employed and supports himself while also serving the church as a pastor. In September Mr. Chan began working as a permitted teacher in the Mongkok Lutheran School for the Deaf. As such he receives his salary from the Hong Kong Government as a member of the staff of this subsidized school. He is also beginning a program of study which will give him certification as a qualified teacher of the deaf by the summer of 1976. During that time he will complete both his vicarage assignment and his course work at Concordia Seminary, Hong Kong on a part time basis.

Eventually we look forward to the day when Mr. Chan will be able to support himself as a qualified teacher as well as serve the church as chaplain of our schools for the deaf. He would also be trained to serve one of the congregations for the deaf or conduct services for the deaf who are members of a hearing congregation.

Mr. Chan has grown up with deafness in his family, so his desire to be a pastor for the deaf is readily understood. Also his mother has served as principal of the

Lutheran Deaf Evening School and then the Lutheran School for the Deaf since Pastor Reinking accepted the call to leave Hong Kong in 1966. We ask you to join us in offering prayers of thanksgiving to our God for answering our prayers and sending more labourers into His vineyard.

--Louis R. Jasper
Supervisor of Education for the Deaf
Lutheran Church-Missouri Synod
Hong Kong

THE LAZY CAR

By Olouse Tullos

In *The Tennessee Observer*

The other day as I pulled into the parking lot in front of the Elementary Building in my little MG, one of the younger boys was standing out front. He made a child's sign meaning "fast," pointed to me and then to my car, all with an expression on his face which meant he was asking a question. I really don't know and I doubt anyone could say with 100% certainty which of these questions he really meant--"Is your car fast?" or "Can you drive your car fast?" or "Can it go fast?" or "Do you drive fast?" I selected the first and answered, "No, it is not fast." He then gave me a sign which started out "lazy" and ended up being the sign for "Lord." This threw me. Was he making a comment on my answer? Was he doubtful that I was telling him the truth about the speed of my car? And how did the sign "lazy" get into the conversation? If he meant the sign "lord," then he needed a lecture on the proper use of the word. If he meant "lazy", why was he saying my car was lazy? Why was he saying I was too lazy to drive fast?

As usual, when a new sign appears in a conversation in signs, I asked him to spell it. He couldn't. By this time one of the older students had joined us. The younger boy turned to him for help. The older boy made the sign for "lazy." The younger boy nodded his head "yes" and turned to me and made the sign for "lazy." I again asked him to spell it. He turned to the older boy who spelled for me "SLOW". I asked the the younger boy to spell it. He spelled "SLOW." So! He was trying to ask or tell me, if it is not a fast car, then is it slow? or maybe he meant, you drive slow, or maybe "lazy" was the concept he wanted to express. It is sluggish, or you want it to go fast, but it won't go fast. It goes slow.

The part that bothers me most is, how did the sign

"lazy" come to be interpreted into English as SLOW. I doubt any adult would spell the sign "lazy" S-L-O-W. Another thing, his first sign looked very similar to the sign "Lord." What kind of concept is this child getting when he sees the sign "Lord" used in church? What effect is this having on his thought process when

he makes the same sign for the concepts of SLOW, LORD, and LAZY?

How about this as answer to the first question? (I have no answer to the others.) Deaf children have the mental capacities to use logic, generalize, and make relationships. The sign "lazy" is seen being used when a person is the last one to finish his work or is the last to do something. The child has the concept of slow and fast. "Lazy" people are slow, therefore, if it is slow, it is lazy. Slow is the opposite of fast. Then if Mr. Tullos' car is not fast, then it is a lazy car.

★★★★★★

A reporter was interviewing an old gentleman on his hundredth birthday. "To what do you attribute your longevity?"

The old man thought for a moment, then replied, "I never smoked, I never drank liquor, never fooled around with women, and always got up at six every morning."

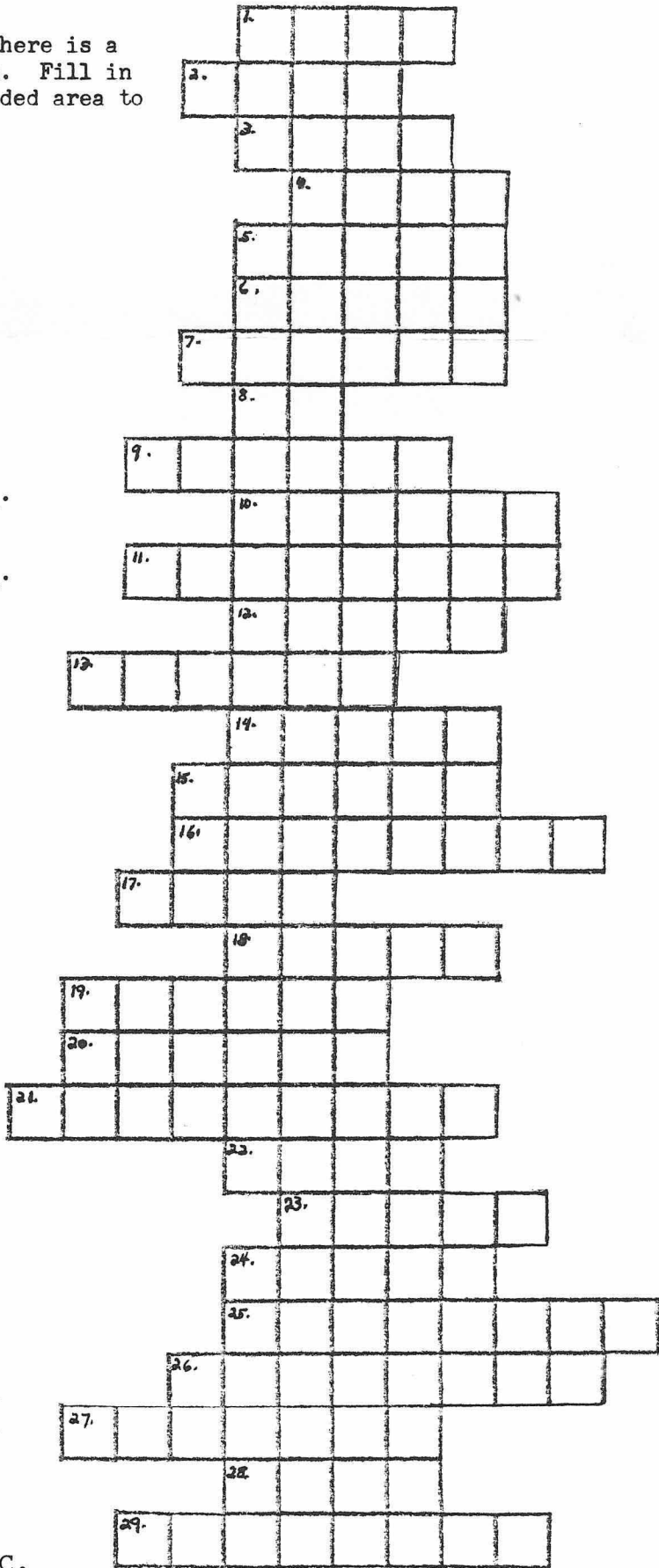
The reporter duly noted the old man's formula, then commented, "I had an uncle who did the same thing but he only lived to eighty. How do you account for that?" "Simple," said the old man. "He didn't keep at it long enough." --Bits & Pieces

We all find time to do what we really want to do.
WILLIAM FEATHER

CROSSWORD PUZZLE

While the songs of Christmas are being sung there is a holiday greeting that should not be forgotten. Fill in the musical blanks and then read down the shaded area to find out what that greeting is.

It came 1. _____ the 26. _____ clear.
Noel, 2. _____.
3. _____ the Hearld 19. _____ sing.
Oh, 4. _____ all 8. _____ 11. _____.
Jingle 5. _____.
The 6. _____ and the Ivy.
Away in a 7. _____.
Angels 9. _____ heard on High.
We 12. _____ Kings of 10. _____ Are.
13. _____ Bells
Joy to 14. _____.
15. _____ the 17. _____ Man.
Rudolph the 16. _____ 29. _____.
Silent 18. _____.
O 20. _____ 22. _____ of Bethlehem.
I'm 25. _____ of a 23. _____ 21. _____.
I Saw Mamma Kisses 24. _____.
The Little 27. _____ Boy.
28. _____ the Halls.



Answers to Crossword Puzzle

1. Upon 2. Noel 3. Hark 4. Come 5. Bells
6. Holly 7. Manger 8. Ye 9. We Have
10. Orient 11. Faithful 12. Three 13. Stetigh
14. The World 15. Frosty 16. Red Nosed
17. Snow 18. Night 19. Angels 20. Little Town
21. Christmas 22. Town 23. White 24. Santa
25. Dreaming 26. Midnight 27. Drummer 28. Deck
29. Reindeer

Dorothy Cohler
St. Matthew Lutheran Church,
N. Y. C.

COMMUNICATION--
Continued from Page 2

would rise and shine a bit more."

But the same pastor said that we should face the reality that much communication comes in the form of gossip, criticism, and anger. This indicates that communication must be improved both ways-- people must hear more of Christ's love in action before they can be expected to use it in their communication back to the church.

No one who responded felt the church needed new materials, programs, or gimmicks to create communication. The need is there. Let Christian love provide the way to speak and listen. Some suggestions given:

Pastors should express an openness in sermons, newsletters, and personal contacts. Don't be afraid of criticism. Be willing to try ideas.

Offer opportunities for people to share both onions and orchids. Provide a bulletin board for people to share ideas. Give room on the agenda of congregational meetings for discussions. Have open forums on big issues, where people can speak without having to take sides.

DISCUSSION:

What methods does our congregation provide for members to communicate to the church? Are they used?

Who is responsible for providing members an avenue of communication?

What prevents us from providing more channels of communication? What are we going to do about it?

(Thanks to the following for their reactions to this month's question: Rev. Paul Blunck, Rev. John Ellwanger, Rev. John Freed, Rev. William Matzat, and Rev. Marvin Matzke.)

--from the September, 1972, Advance Magazine.

Ed. Note: "Where is the layman's opinion expressed above?"

WHY is it that people who work the hardest to make their grass grow complain the loudest when it has to be cut?

Never Trust Anyone Over 30

By Rev. Walter J. Busby
Lutheran Missionary to the Deaf

(This article is reprinted from the Weekend Edition of The St. Augustine RECORD of August 5-6, 1972.)

Modern man has come a long way since the beginning of time. He has done much to relieve himself of many hard chores and made gadgets that assure him of physical comforts. With all the inventions which give body comforts and relieve one from work, it is almost paradoxical that many of the same problems are with us that once plagued early man. This is particularly true with parent-child relationships.

We have heard the saying, "Never trust anyone over thirty." I think that many of the parents of young people who use this saying have worked hard to earn this slap in the face. We have heard young people say that they are fed up with the establishment and its institutions. The one particular institution that is included in this mass write-off is the church--organized religion.

When I first became aware of how serious this write-off of religion and its institutions is, I was very much alarmed. When I saw that the church was filled with the over thirty and it was very difficult to get many teens interested, I was doubly alarmed. What is wrong? What is the connection between the lack of trust for the over thirty crowd, in both the secular society and the church, and the lack of interest and mistrust of the churches?

I do not for one minute believe that I have found all of the answers to these problems. I do believe that there is something that can be done to remove some of the mistrust of the church and the over thirty crowd that young people show.

There is an old cliché that can give us some help. It goes like this: "What's good for the goose is good for the gander." This old saying hits right at the double standard that we have set up in our day to day relationships with young people. There are many examples of this double standard. The one I wish to bring to your attention was brought to my attention by some friends of mine who are in the under thirty crowd.

My young friends were surprised by the way laxity was shown toward some men, most of whom are over thirty, attending a recent convention in our city. These men were allowed to drive around the busy part of town with all kinds of noisemakers on their vehicles. Some were on motorcycles with illegal dress and some were driving around obviously intoxicated. The point my young friends made, and I heartily agree with their observation, is that if they were driving around making such noise or on a motorcycle without the required protection, etc., they would have been stopped, searched and no doubt brought in or ticketed. This is an obvious double standard.

There is another even more depressing double standard. It begins very early in a child's life. The first impression is when a child sees his parents drop him off at Sunday School or church and return later to pick him up. If it is so important for that child to attend church, why isn't it important enough for his parents to be there, too?

One other perplexing problem is the loss of communication between parent and child. There is a commercial on TV regularly which shows a young boy talking to his father. (He never seems to be able to talk with his father.) He is trying to tell his father that he has just had his first "fix" and any number of other things. The boy is almost crying to have a talk with dear old Dad while dear old Dad sits by and busily reads the evening newspaper. When the boy leaves the room, Mother calls in from off camera and asks dear old Dad if Sonny had anything to say. Dear old Dad calls back and answers, "Nothing of importance." That commercial hits me like a ton of bricks everytime I see it. If it were not so true it would not be shown on TV so often.

I wish I had a nickel for everytime I have heard a young person say that he or she cannot talk with their parents because the parents will not listen! It is really hard to sit and listen. Maybe parents don't want to accept the fact that their offspring could have problems in adjusting to life's ways. I do not mean to imply that parents should never give advice or share their own experiences with their children. But one of the first rules

Please turn to Page 7

How To Kill Your Church

Don't come. If you do come, come late. When you come, come with a grouch. At every service ask yourself, "What do I get out of this?" Never accept office. It is better to stay outside and criticize.

Visit other churches about one-half of the time. There is nothing like independence.

Let the pastor earn his money. Let him do all the work.

Sit pretty well back and never sing. If you have to sing, sing out of tune.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a little longer.

Never encourage the pastor; if you like a sermon, keep mum about it. (Don't ever tell him how it helped you.)

It is good to tell your pastor's failings to any strangers; they might be a long time finding them out.

Of course, you can't be expected to get new members for the church with such a pastor.

If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is - namely, Christians working together, each doing his part.

--From Faith, Prayer, and Tract League.

50 Years Happiness



June 11, 1972, was a day of rejoicing as friends and relatives celebrated with Mr. and Mrs. Victor Herbold of Great Falls, Mt. A service of thanksgiving for 50 years of married life was held in the morning. A reception was held in the afternoon. Mr. and Mrs. Herbold have one daughter, Mrs. Bob Catron, and three grandsons. The Herbolds are faithful members of Christ Lutheran Church.

Never Trust Anyone Over 30

Continued from Page 6

of giving advice is to hear out the problem and understand it before starting to hand out help. Maybe parents can overcome this communication problem if they will first let the attempt to communicate be two-sided.

The church could probably have a better image among the under-thirty crowd if it would look at its own double standards and communication problems. The double standard that we see in the church is not so obvious all the time. One that is obvious pertains to Christ's command to love the brethren. How could any idealistic individual, as are many of our young people (and I'm not putting the idealism down) trust the church when they or their friends cannot attend church because they happen to be of a different color, have a different style of clothing or have a different hair style than what is accepted as "normal" by the "over-thirty" crowd?

This is a clear double standard when we remember that from the time our young people enter the Sunday Church School programs of most churches they are taught to sing "Jesus loves me, this I know; for the Bible tells me so." Nowhere in the words of that hymn does it say that Jesus loves me because I have one color of skin or wear a particular type of clothing or comb and cut my hair in a particular way.

Some of the same men and women in our churches who are teaching children to sing "Jesus loves me" are also teaching that certain souls are not welcome in "our" church. These double standards are doing irreparable damage to the hearts and minds of our young who are able to detect the two standards easily.

Communication in the church is not too good at times. Young people like to hear things in plain English. I share this desire with the young. A generation that has been raised by the TV set finds it difficult to listen in the same way as the over-thirty crowd. TV does not complicate things. You see it and at the same time you hear it. This may be good or bad. Nevertheless, when we try to communicate something as powerful as the Gospel of Jesus Christ, we should communicate it in a way that it will be clearly understood.

So far I sound as if I am completely down on the over thirty crowd and-or parents. I do not intend to let the young people get off with a clean bill of health. They, too, have contributed to the problems of child-parent relationships. As I said earlier, communication is a two-way street.

Some young people make it hard for parents and others to reach them. There is a tendency for some of the young to be prejudiced toward people with short hair or to completely discount any advice of ideas an older person has.

The idealistic philosophy of "whatever turns you on-- it's none of my business" is not always followed by those who advocate it the most. Also the philosophy of "love and peace" for all is not always practiced by these same young people.

I don't really think the "whatever turns you on, it is none of my business" and the "love for all" can mesh into one. It is possible for someone to do things that "turn them on" and these things are not good for them. If another person has a real true love and concern for that sister or brother, he will make it his business to try to prevent his brother or sister from doing something that will hurt.

I advocate these things in the name of Christ for both the over-thirty and the young:

- 1. Teach and live the Gospel at all times. No double standard.
- 2. Seek clear communication with one another in the name of Christ.
- 3. Let your love for each other be that love which Christ demonstrated on the cross. "Greater love has no man than this; that a man would lay down his life for another person."

These three rules should keep things cool.



Correction does much, but encouragement does more. Encouragement after censure is as the sun after a shower.

GOETHE

One of our greatest illusions is that there will be more time tomorrow to do the things we really want to do than there is today. --Bits & Pieces

Lutheran Deaf Mission Staff

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

Full-Time Pastors

Rev. Orlin S. Anderson, 104 Finley St., Jacksonville, Ill. 62650	(217) 243-2528
Rev. Clark R. Bailey, 2406 107th Ave., Oakland, Calif. 94603	(415) 632-0845
Rev. Robert A. Bauer, 5808 113 B St., Edmonton, Alta., Can.	(403) 434-1671
Rev. Robert G. Blakely, 8224 Park Lane, No. 204, Dallas, Tex., 75225	(214) 369-5907
Rev. W. Bottlinger, 4768 Neville St., South Burnaby, B. C., Can.,	(604) 433-1763
Rev. Walter Busby, 220 San Marco, St. Augustine, Fla. 32084	(904) 829-6743
Rev. David Leroy Carstens, R. 2, Box 587E, Connellys Springs, N. C. 28612	(704) 397-5152
Rev. Robert M. Corl Jr., 1929 Huxley St., Madison, Wis. 53704	(608) 249-8076
Rev. Paul Dorr, 556 Dartmouth Dr., Jackson, Miss. 39205	(601) 922-8500
Rev. A. E. Ferber, 3807 Gilham Rd., Kansas City, Mo. 64111	(816) 561-3849
Rev. Theodore Frederking, 9902 N. 5th Ave., Phoenix, Ariz. 85021	(602) 944-1911
Rev. F. P. Gehrs, 694 Beaverbrook St., Winnipeg, Man., Can. R3N 1N6	(204) 489-6302
Rev. G. A. Gehrs Jr., 6262 Soledad, Riverside, Calif. 92504	(714) 689-8380
Rev. C. Roland Gerhold, 510 Parker St., Newark, N. J. 07104	(201) 485-2260
Rev. Don Haug, 4388 Harvest Lane, Houston, Tex. 77004	(713) 529-5567
Rev. August Hauptman, 3476 Drummond Rd., Toledo, Ohio 43606	(419) 472-5586
Rev. Martin Hewitt, 6301 Alamo, St. Louis, Mo. 63105	(314) 725-8349
Rev. Daniel Hodgson, 59 Maxwell Rd., Garden City, N. Y. 11530	(516) 248-2357
Rev. Louis R. Jasper, 32 Oxford Road, 1st floor, Kowloon Tong, Hong Kong	859687
Rev. Russel Johnson, 4911 Anna, Warren, Mich. 48092	(313) 751-5823
Rev. A. T. Jonas, 1207 S. Vermont Ave., Los Angeles, Calif. 90006	(213) 737-3963
Rev. Charles Jones, 47 Elm St., Foxboro, Mass. 02035	(617) 543-8891
Rev. Martin Kosche, 116 Walnut St., Delavan, Wis. 53115	(414) 728-5980
Rev. W. H. Lange, 5070 Lake St., Omaha, Nebr., 68104	(402) 558-5672
Rev. Donald Leber, 4787 Scheibler Rd., Memphis, Tenn. 38128	(901) 386-3130
Rev. Roger Leonhardt, 308 E. 14th St., Devils Lake, N. Dak. 58301	(701) 662-3267
Rev. William Ludwig, 6547 46th Ave. N. E., Seattle, Wash. 98115	(206) 524-2283
Rev. Leroy W. Mason, 805 S. Chapel, Apt. M, Alhambra, Calif. 91801	(213) 281-1740
Rev. Robert Muller, 5301 42nd Ave., Hyattsville, Md. 20781	
Rev. Jerold Munz, 1575 Street Rd., Apt. D-99, Warminster, Pa. 18974	(215) 674-3474
Rev. George Natonick, 2417 NE Ainsworth, Portland, Oreg. 97211	(503) 281-4480
Rev. W. O. Neisch, 5049 Wishingwell Dr., Flint, Mich. 48507	(313) 694-5944
Rev. Ervin Oermann, P. O. Box 1065, Milledgeville, Ga. 31061	(912) 452-3217
Rev. Marlow Olson, 4201 North College Ave., Indianapolis, Ind. 46206	
Rev. Daniel Pokorny, 4703 Montgomery Pl., Beltsville, Md. 20705	(301) 937-2704
Rev. Myron Prok, 2085 Wascana Ave., Lakewood, Ohio 44107	(216) 228-0776
Rev. Richard Reinap, 3808 11th Ave. S., Minneapolis, Minn. 55407	(612) 824-8968
Rev. Geo. C. Ring, 2920 Gilmore Ave., Pittsburgh, Pa. 15235	(412) 243-6617
Rev. Rodney Rynearson, 328 Cromwell Dr., Rochester, N. Y. 14610	(716) 381-9481
Rev. Marlin Sampson, 2465 Donegal Ave., South San Francisco, Calif. 94080	(415) 589-1246
Rev. Earl J. Thaler, 32 Brunswick Ave., West Hartford, Conn. 06107	(203) 521-6677
Rev. Walter Uhlig, 605 S. Churchill Ave., Sioux Falls, S. D. 57103	(605) 336-9481
Rev. W. A. Westernmann, 4712 Muirfield St., Fort Wayne, Ind. 46805	(219) 485-0539
Rev. George Winkler, W. 3614 Wellesley, Spokane, Wash. 99205	(509) 326-3227
Rev. Donald Winkler, 469 Park Overlook, Worthington, Ohio 43085	
Rev. Donald Zuhn, 12154 E. Ohio Ave., Aurora, Colo. 80012	(303) 366-7748
Self-Supporting Church — Emmanuel Lutheran Church of the Deaf, Milwaukee, Wis.	
Rev. Martin E. A. Mueller, Pastor Emeritus, 2670 N. 46th St., Milwaukee, Wis. 53210	(414) 445-7231

Part-Time Pastors

Rev. N. E. Borchardt, 11719 Evanston Ave., Detroit, Mich. 48213	(313) 527-7023
Rev. W. Ferber, 617 14th St., S., Fargo, N. Dak. 58101	(701) 235-5661
Rev. Delbert Thies, 3802 N. 48th St., Omaha, Nebr. 68104	(402) 453-8832
Rev. Frank Wagenknecht, 1625 Woodridge Dr., Clearwater Fla. 33516	(813) 581-5414

Lay Ministers

Mr. Gilbert Berninghaus, 2511 N. 51st Ave., Omaha, Nebr. 68104	(402) 558-2487
Mr. Alex Brodie, Apt. 101, 590 Whiting Way, Coquitlam, B. C., Can.	
Mr. Robert D. Case, 3763 Crosswood Cove, Memphis, Tenn. 38127	(901) 358-6572
Mr. Paul Consoer, 19080 N. W. 32d Ave., Opa Locka, Fla. 33054	(305) 621-8950
Mr. Don Fairman, 3725 Fifth Ave., Great Falls, Mont. 59401	(406) 452-2382
Mr. Robert Henrikson, 3748 Paris Blvd. E., Westerville, Ohio 43081	(614) 882-6933
Mr. Carl Kolb, Woodridge Apts., 47 Woodridge Ct., Apt. 8, Rochester, N. Y. 14622	(312) 994-7477
Mr. Robert Oettel, 8448 S. Indiana Ave., Chicago, Ill. 60619	
Mr. Marion J. Van Manen, 699 Grand Coulee Avenue, No. 1, Sunnyvale, Calif., 94087	(408) 735-8825
Mr. Wilhelm Wegner, 502 E. Washington St., Delavan, Wis. 53115	(414) 728-6584
Mr. Harold Ziprick, 4328 Morley Trail, Calgary 48, Alta., Can.	(403) 282-7718

Parish Workers

Mrs. Judy Miller, 15000 N. W. 27th Ave., Opa Locka, Fla. 33054	(305) 688-0312
Mrs. Doris Myhre, 955 N. 34th St., Milwaukee, Wis. 53208	(414) 344-4786
Miss Gayle Volzke, 3215 21st Ave. S., Minneapolis, Minn. 55407	(612) 722-7419

Vicars

Mr. Timothy Maschke, 41-56 76th St., Elmhurst, N. Y. 11373	(212) 335-4649
--	----------------

International Lutheran Deaf Association

President — Marion J. Van Manen, 699 Grand Coulee Ave., No. 1, Sunnyvale, Calif. 94087
President-Elect — Uriel C. Jones, Sr., 6227 Northwood Ave., Apt. 1-B, St. Louis, Mo. 63105
Secretary — Robert Baker, 10621 W. 56th Terrace, Shawnee Mission, Kans. 66203
Treasurer — Gary Schlub, 13110 Taney Dr., Beltsville, Md. 20705

ILDA Vice-Presidents (Regions)

Central — Mr. Russel Healey, 4112 Cleveland, St. Louis, Mo. 63110
Dixie — Herman Spencer, 311 Third Ave., N. W., Conover, N. C., 28612
Eastern — Warren B. King Jr., 84-16 60th Rd., Elmhurst, N. Y. 11373
Great Lakes — Mrs. Evelyn DeMeyere, 4312 Courville, Detroit, Mich. 48224
Midwest — Dale Paden, 1680 Whitmore, Omaha, Nebr. 68112
Northwest — Rolph Foster, Box 104, Joplin, Mont. 59531
Pacific — Harold Thuve, 3218 W. 153d St., Gardena, Calif. 90249

Regional Advisers

Central — Rev. Martin Hewitt, 6301 Alamo Ave., St. Louis, Mo. 63105
Dixie — Rev. Donald Leber, 4787 Scheibler Rd., Memphis, Tenn. 38128
Eastern — Rev. Daniel Hodgson, 59 Maxwell Rd., Garden City, N. Y. 11530
Great Lakes — Rev. Myron Prok, 2085 Wascana Ave., Lakewood, Ohio 44107
Midwest — Rev. W. H. Lange, 5070 Lake St., Omaha, Nebr. 68104
Northwest — Rev. George Natonick, 2417 NE Ainsworth, Portland, Oreg. 97211
Pacific — Rev. Clark R. Bailey, 2406 107th Ave., Oakland, Calif. 94603

Roster of staff with teletypewriter (TTY) units:

Rev. Clark Bailey, Oakland, Calif. (415) 632-0845
Rev. Robert Bauer, Edmonton, Alta., Can. (403) 435-7788
Mr. Robert D. Case, Memphis, Tenn. (901) 358-6572
Mr. Paul Consoer, Miami, Fla. (305) 621-8950
Rev. C. Roland Gerhold, Newark, N. J. (201) 485-2261
Rev. Martin Hewitt, St. Louis, Mo. (314) 725-8349
Rev. Daniel Hodgson, Garden City, N. Y. (516) 248-2357
Rev. Donald Leber, Memphis, Tenn. (901) 386-3130
Rev. George Natonick, Portland, Oreg. (503) 281-4480
Rev. Daniel Pokorny, Beltsville, Md. (301) 937-2704
Rev. Richard Reinap, St. Paul, Minn. (612) 824-8968
Rev. Earl Thaler, West Hartford, Conn. (203) 523-0345
Rev. Walter Uhlig, Sioux Falls, S. Dak. (605) 336-9481
Mr. Marion J. Van Manen, Sunnyvale, Calif. (408) 734-1570
Rev. George Winkler, Spokane, Wash. (509) 326-9052
Rev. Donald W. Zuhn, Aurora, Colorado (303) 366-7748

Churches with TTY units:

Elmhurst, N. Y., St. Matthew (212) 335-8141
Memphis, Tenn., Eternal Mercy (901) 274-2727
Newark, N. J., St. Matthew (201) 485-2261
N. Miami, Fla., Deaf Zion (305) 688-0312
St. Louis, Mo., Holy Cross (314) 533-6035
West Hartford, Conn., Lutheran (203) 523-0345
Sunnyvale, Calif., (408) 736-9246
Dallas, Tex. (214) 368-1371
Winnipeg, Man., Canada (204) 489-6302
Warminster, Pa., (215) 674-3474

DEUS VULT ILDA !!

Friends, Brothers and Sisters in Christ,

"Deus Vult!" "God wills it!" was the cry of the early Christian crusaders who went out to spread the Gospel of Christ. In a special sense ILDA is also a crusade for the deaf and God wills it! The Lord of the Church would not want His people to fail Him, but rather He would want us to put forth every effort to make this great crusade a real joyful success and victory!

"Sing out with joy and praise our God,
Blessing His name forever.
All the day long His name we laud.
Mighty be our endeavor.
Great is the Lord, His praise we sing.
There is none greater than our King.
God is here - Let's celebrate!"

We are fast approaching the second convention of ILDA. All of us were truly thrilled by the success of the first convention in 1971 at Chicago. We are eagerly looking forward to the next convention in Kansas City. Let's make it an even more happy and successful event! Let's keep on climbing higher in our crusade for Christ and His kingdom among the deaf!

The officers of ILDA met in Kansas City in November. They were anxious and eager to make plans and programs for the next convention. They did a good job. They have some exciting things to bring to the next convention. They were also highly pleased by the excellent facilities of the Hotel Muehlebach.

All the readers of the DEAF LUTHERAN received copies of the ILDA constitution. Please read it carefully. Bring it with you to the Kansas City convention. The Board for Missions is eager to see our deaf Lutherans establish a strong and active national association which can speak to the Church and help the Church press forward successfully in its mission and ministry with and for the deaf in all parts of the world. This takes the involvement and action of a lot of people. It takes people to make a great and successful convention. How would you like to see two thousand Lutheran deaf gather to praise our God and join together in planning His work? It can be done. Start like yesterday to get ready to go. This is the 125th Anniversary of our Church. Our deaf congregations have had a great part in making this history and we should all be ready to celebrate this anniversary, not only in our home churches but also at this next ILDA convention. Rejoice in the wonderful grace and blessing of our God! God is great! Let's celebrate!

In Christ our Great Savior,
Herbert W. Rohe
Secretary for Ministry to the Deaf

Test Your Bible Knowledge

- The wise men, because they saw in the East the star of Him who had been born King of the Jews, came to
(Matthew 2:1-2)
a. Jerusalem c. Nazareth
b. Bethlehem d. Capernaum
- In Matthew, the number of wise men is
(Matthew 2:1-12)
a. two c. four
b. three d. unspecified

Answers: 1.a; 2.d

CHILDREN'S PAGE



My*Dere*Yung*Frjends:

Just look up at the line above and see how I spelled some words! I ran out of some letters, "a", "o", and "i". I promise to spell them right next time.

I have not received any letters from you during the past month. I am not cross. I know why! You were busy writing to your good friend, "Santa Claus!" I hope he can give you many, many good things. He has already given me some things and I will be receiving some more very soon. I hope you have all had a very "Merry Christmas" and will have a very "happy New Year."

Then, in February we will again start our riddles and puzzles again. Maybe Santa Claus brought you a new, good riddle book that we can use some of it in our column.

★★★★★★★★

Now, I will have to use part of this page to write some things that properly belong on Page 2.

I was very properly surprised to receive two letters from readers. They want me to start up a "Matrimonial Column", so that lonely hearts can start writing to each other! I will get someone to draw me a nice looking "Hitching Post" and start putting in the names of those people who want to receive letters. I have to be very careful about which names I put it. Have to check-up-up very carefully as some person may want to play a joke on an unsuspecting friend! What do you think?

Another thing, this issue of The DEAF LUTHERAN has quite a few writings on "Communications."

As it is now, most everything goes from the Editor and some contributors to the readers. Very little comes from Readers to the paper for other readers. One daily paper I receive has several columns of letters from readers. That is good. It shows what they readers are interested in. As it is now, what do the readers write the Editor of The DEAF LUTHERAN? Is it all one way? Communication is supposed to be a "two-way" street.

Should The DEAF LUTHERAN just go out of publication? You know The Saturday Evening Post and now the magazine LIFE is talking about suspending publication. I remember reading some time ago that costs might make The LUTHERAN WITNESS also suspend or drastically curtail publication.

All I am asking is that the LAYPEOPLE take more interest in The DEAF LUTHERAN take more active interest in the paper, in reading it, in contributing material for it, and so on. I have been so happy to have had so many pictures to put in the D-L. I have many more now, and more coming in that will appear in the future issues. I have so much already typed to go into the paper! And, I have more coming in--enough to more than fill the eight pagges I now try to put out. Has it been "interesting" or "dry" reading??

I need to put back in the Daily Bible Reading" list from the American Bible Society. What did you think of the article, "Test Your Bible Knowledge."?

SORRY! WE "GOOFED" last month. We had planned to put in a drawing of the Moravian Star. The printer said it would cost too-o-o much! We will try to come up with a different way that wont cost so much and you can have your Moravian Star for NEXT Christmas. HAPPY NEW YEAR TO YOU!

Menswear experts advise that a fellow should have one suit for every day in the week and that's what most of us have. ...one.