

The Deaf Lutheran



*Ephphatha, that is,
Be opened.*

MARK 7:34

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*Come, Lord Jesus,
Be Our Guest*

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These ministers preach in more than 275 cities in our land; they conduct classes in religion at over 50 city and state schools for the Deaf. You will find them ready to serve you; call upon them or write to them. The Deaf need God's Word.

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Notes from the Executive Secretary

Rev. Donald Simon Declines Call to Cleveland, Ohio

The Rev. Donald Simon, pastor of Christ Church, Milford, Mich., has declined the call to become pastor of Christ Church for the Deaf in Cleveland, Ohio, and missionary to the Deaf in the northern Ohio field. During the time of the vacancy the Rev. Walter Busby, Rochester, N. Y., will serve as vacancy pastor for the field. We pray that the Lord of the church will send a pastor here.

Bible Dictionary Available Next Month

The long-awaited Bible dictionary for the Deaf, prepared by Rev. Doctor George Gaertner, Oakland, Calif., and Rev. Theo. DeLaney, San Francisco, Calif., will be ready for purchase on Jan. 7, 1963, at a cost of \$1.50. More than 2,000 difficult words of the King James version of the Bible are explained in simple and easy to understand language. The name of the dictionary is "Which Is, Being Interpreted. . ." You may order this dictionary through your pastor or write directly to Concordia Publishing House, 3558 South Jefferson, St. Louis 18, Mo. This dictionary is a result of many years' work on the part of Doctor Gaertner especially. We are grateful to him and to Rev. DeLaney for writing this dictionary. Now the Deaf will read with better understanding the beautiful Word of God as it is translated in the King James version of our precious Bible.

New Hong Kong Slides Available

A set of 41 slides showing the work among the Deaf in Hong Kong

is now available from the Deaf Mission office in St. Louis. These are pictures taken recently showing the activity of the Deaf group in Hong Kong which has now grown to seven communicant members and 50 baptized persons. Some of you have already seen these pictures by the time you read this since I will have shown them on some of my visits to various fields. Others will want to see them, for it very wonderfully tells the story of God's Spirit working in the hearts of the Deaf in Hong Kong.

How Are You Preparing For Christmas?

These will be busy weeks ahead for all of us as we make the final preparations for Christmas. But how are you preparing yourself to really celebrate the birthday of Christ, your Savior and King? Some of you will have opportunity to attend Advent services during the middle of the week. All of you will be attending your regular services on Sunday. But also at home you can read again some of the promises of God in the Old Testament and see how these promises came true in the birth of Jesus the Lord. You can tell others the beautiful story of Christmas by sending cards that tell the real meaning of Christmas. You can bring your gifts to church so that others who have not yet heard this wonderful Christmas story will be able to hear that Jesus was born to be the Savior of all people. May you all have a very happy and blessed Christmas.

REV. W. F. REINKING
St. Louis, Mo.

My Son, My Son

By REV. HERMAN GRAEF

"But they said they saw the angels last night."

"Rachael," her father said, "every week the shepherds or the rabble in the cities try to escape their boredom with some new rumor of a 'Messiah.' The merchants from Greece and Babylon with whom I deal laugh at our ignorant Jews and their dreams of a Savior."

Timaeus got up from the family's Roman-style dinner table with a mocking laugh. "As if one fellow called a Messiah could save those Jewish beggars and peasants from poverty and make them become a great nation."

Quarrels like this one happened often between Timaeus and Rachael. As usual the patient Miriam tried to restore peace between her successful husband and stubborn daughter. No matter how much she tried, Miriam could not train her daughter to accept the inferior place that a proper Jewish woman must take beside a man. Rachael had the same determination and defiance of custom that made her father the most successful trader in silks and spices in the Jewish community of Bethlehem.

"Timaeus," Miriam said, "words like those are a sacrilege such as that which kept our fathers in the desert for 40 years. You know that you, too, look forward to God's promise of a Savior for our people."

"Gladly would I spend 40 years in a wilderness rather than suffer the things I have had from God. A blind son! My first-born heir has no hope for being anything but a beggar. If God kept His promises to His faithful followers, would He shame our family which has served Him so well these many years?"

"Father, don't be so proud and bitter against God." Rachael paused from clearing the richly furnished table to speak up again to Timaeus with her usual boldness. "Just because your first son cannot carry on your business, you make life hard for all of us with your constant complaining. Why don't you have faith that your coming baby will be a boy?"

"Until I see some of God's so-called goodness, how can I have faith in Him?"

Miriam said, "But Timaeus, God often tests our faith and waits with His blessings until He proves our patience. Certainly we should rejoice, at least, with the news of the shepherds that Rachael and I heard at the well this morning."

"Yes, right here in Bethlehem the new King is born," Rachael said with the excitement she had felt since first talking with the shepherds. "It was bright as day in the middle of the night. And the angels sang!"

"But I cannot understand His being born in a stable," Miriam said with a little disappointment.

"Ha! You see," sneered Timaeus, "it's just another story those stupid shepherds use to get someone to listen to them."

"You just wait and see," Rachael stubbornly insisted. "You'll be sorry for your bitterness when God blesses us with a son and with the joy of a real Messiah among us." Then, partly from anger and partly from the

shame of having spoken so defiantly to a man, Rachael ran out of the house crying, "And I don't think you'll deserve a bit of your blessings."

Rachael's predictions came true as if they were prophecy. The shepherds' story of a newborn King was not short-lived. It spread and stirred the hopes and imaginations of everyone in Bethlehem. Even Timaeus' customers from distant countries seemed interested in the report of a new King of the Jews.

To confirm the event as an act of God, a mysterious star seemed to single out the house of the carpenter with the marvelous child. A troupe of wealthy travelers from the East arrived with costly gifts for the young King. Even Timaeus was forced to nod his assent when others spoke of the coming of the Messiah.

But now Timaeus had little time to think about God's Gift to all men. He was too wrapped up with the birth of his own son, who carried his last hopes for keeping the family name in the world-famous trading company that his father had founded.

His business had not been better for years. Timaeus conducted his trade with confidence and pleasure that he had not felt since before the blindness of his first son wrecked his natural optimism. Now, at last, the future seemed bright with the thought of training a healthy son for eventual management of the family fortune.

Perhaps even this Child they call the Messiah might be the One who will bring glory and fame to the Jews. Yes, when he took time to think of it, Timaeus was finally convinced that God loved His people.

But then King Herod's killers from Jerusalem crushed this bud of faith. All of Timaeus' pleading and bribery could not stay the swords of the soldiers who followed the command of Herod's jealous rage over an infant King. Not one child was spared. The wail of Bethlehem mothers could be heard throughout Israel as their baby boys were torn from their clutching arms and slaughtered before their horrified eyes.

Timaeus' roar of grief reached to the sky with new curses against God. "For a stupid carpenter's Son, my son must die! What is God to take a man's last hope away? Messiah — bah! I thought the Messiah came to save life, not to have it destroyed. And while my son died, that one still lives. Oh, my son, my son. Would that I could finish Herod's work myself and kill that babe whose life caused your death. My son . . . my dreams . . . my hopes. Now there is nothing. There's not even God!"

The passing of time did nothing to soften Timaeus' attitude against God. Miriam's quiet persuasion of former years that cushioned Timaeus against the hard blows of life could do nothing now to temper his fury against a God who would dare deal so harshly with his family. Even after 30 years, when Miriam returned from the well one day with news of the Messiah's healing miracles, Timaeus rejected every suggestion that God's Son is here to bring peace and good will on earth.

"What good is there in God?"

"You have your business and we still prosper."

"But what of every Jewish father's need for sons?"

"You have a daughter who married into a fine family."

“Yes, and the humiliation of a son born blind, who begs like a leper and whom we have not seen for years! Another son butchered like a lamb before your eyes. That’s what this Messiah and the God He claims for a Father has done for us.”

Timaeus was raving so furiously that he almost did not hear the knock on the door. When he faced the visitor, he sensed a vague familiarity about the thin man in shabby clothes. But his temper was still hot, and he shouted, “I do not entertain beggars! Get out of here!”

Yet, before he could slam the door, curiosity overwhelmed him. “It seems that I should know you. Is it possible that I have met you through my business?”

The stranger replied, “I come from the man called Jesus. He has healed me.”

“Oh, you are unfortunate! Do you think that you are blessed in the rags you wear? Well, that Messiah has already ruined this household. Go away! I’ve heard enough of this faker and his devil-work!”

“But no, wait!” the beggar said. “I’ve worn these clothes all my life, but now no more, I hope. I am healed and I can work. God has given us both great trouble and grief. But that has only prepared us for a life more blessed with patience and faith in the love of Christ, our Savior. Please let us enjoy a new life through Jesus together, . . . Father.”

Father! Could Timaeus be hearing right? The face is familiar. The clothes are like he would be wearing. It could be . . . YES, it is!

Timaeus embraced his son with a sob of joy. There were tears in his eyes but hope in his heart as he cried, “Bartimaeus, my son, my son! God has given me back my first-born!”

THE END



Christmas

Christmas comes but once a year. But Christ doesn’t. Christ comes again as He once came — in an improbable place and at an unexpected time. But His way was prepared. Long before His coming, Isaiah was telling the children of Israel to build a big highway in the desert because God was going to visit His people (Isaiah 40:3). And

when He came, some recognized in Him the kind of visitation for which they had hoped and prayed; “God has visited His people!” was the response of the people. (Luke 7:16)

But *the Visitor* was not always welcome. The Pharisees preferred the judgment of the people, whom they could easily impress with their show of piety, to the judgment of

God, who could see in their hearts. And the high priest, Caiaphas, and his father-in-law, Annas, would have preferred no interference at all, not even from *the Visitor*.

If we are really honest with ourselves and with God, we must admit that there are times when we would rather not have such an untimely *Visitor*. It makes us extremely uncomfortable not knowing when He will come, or how, or how He will find us when He comes. Yet we pray, "Come, Lord Jesus, be our Guest," not really expecting that He will take us literally and *visit* us personally.

Such a *visit* could have a profound effect upon us. It could banish every thought of physical comfort, financial security, popularity, and all the other things which are our ordinary goals in life. It could shake us up and wake us up to the fact that "one thing is needful," and that we haven't been feeling that need as much as we ought.

This is why the season of Advent has purple as its color — just as does Lent. It is a penitential season. It should make us pause and make us think — think what we are really saying when we say, "Come, Lord Jesus."

He has probably come to each of us many times, and we did not even recognize Him. He may have been the man who was hungry, but we did not give Him food. He may have been the child who was thirsty, but we did not take the time and trouble to give Him a drink. He may have been the neighbor who was ill, but we did not visit Him. Jesus still comes in improbable places and at unexpected times.

But we have taken care of that. We have fixed it so that He can

only come on Dec. 25. Then we can clean the house and decorate a tree and show everyone how generous we are by the gifts we give. But whom are we trying to impress? The people, who are easily impressed? — or *the Visitor*, who sees in our hearts? Or are we so fed up with Christmas shopping that we would just as soon not be visited at all, not even by *the Visitor*?

Advent is the time for us to build that highway that Isaiah was talking about, a highway that would lead straight into our hearts. And this road-building operation will be just as extensive as the one Isaiah had in mind in the desert. We, too, have some valleys to be lifted up — and some mountains to be made low. The uneven ground and the rough places in our own lives are going to have to be leveled. And all of this change in our life's path will have the same objective as Isaiah had: that the glory of the Lord be revealed.

Jesus is that glory of the Lord. We pray that this Christmas He will be revealed to us. We pray, "Come, Lord Jesus." He will come in His own improbable way and at His own unexpected time, but when He comes it will be for our salvation. May we sing in the Benedictus with Zechariah, the father of John the Baptist (Luke 1:68), "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

*Come, Lord Jesus, be our
Guest, and let these gifts
to us be blessed.*

Table Prayer

How Much Are You Worth?

Insurance companies today estimate that the average man earns from \$250,000 to \$500,000 during his lifetime. So we might say that the average husband is worth that much to his wife and children. But who can put a price tag on a beloved husband, wife, or child? If we love someone, he or she is priceless.

In a newspaper recently we read about a couple in England who was trying to sell one of their children for a large sum of money. We have a large family, but we would not sell one of our children for all the money in the world. Each person in the world is that dear and even more precious to God. We are priceless to God.

How do we know this? Jesus says, "God so loved the world that He gave His only-begotten Son, that

whosoever believeth in Him should not perish but have everlasting life" (John 3:16). Although we have sinned and mocked Him, He loves us and gives up His beloved Son for us. We are most dear and precious to Him.

Think what this means for you. If all people are worth so much to God and to you, you must tell them and show them by your life and witness—in kindness and forgiveness, in missions and welfare, in race relations, and in all things that God has commanded us. If you are angry and hateful toward others, if you are not attending church and supporting its work, either you do not yet know or you have forgotten what you are worth to God.

REV. A. HAUPTMAN
St. Paul, Minn.



Bible Quiz

Disciples of Jesus

John

- John wrote five books of the New Testament. Can you name them?
 -
 -
 -
 -
 -
- John tells us in chapter 20, verse 30, why he wrote down the things Jesus did. He said that Jesus did

many other things which are not written in this book. But the things which he did write were written so that we may that Jesus is the Christ, the Son of God, and so that we may have in His name.

- In chapter 21, verse 24, John describes himself as a to the things which Jesus did, and he says that his testimony is

4. In verse 25 he admits that if everything Jesus did were written down, the _____ itself could not contain the books that would be written.
5. One of the most frequently quoted verses in the Bible is from the Gospel of John. It is called "The Gospel in a Nutshell." The words are, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Where are those words located? _____
6. The opening verses of the Gospel according to St. John are also famous. He is talking about Jesus when he says, "In the beginning was the _____."
7. It was John who wrote down the words of Jesus' long prayer for Himself, for His disciples, and for all future Christians. It is found in John 17. In the first verse Jesus begins by saying, "Father, the hour has come; _____ Thy Son that the Son may _____ Thee."
8. In that same prayer Jesus tells us what eternal life is. Verse 3: "This is eternal life, that they know Thee the _____ _____ and _____ _____ whom Thou hast sent."

The Second Vatican Council

We hope that Protestant Christians will follow closely the Second Vatican Council reports which will be issued from time to time in the newspapers. Church history will be made, and the effects of the council may be great indeed.

However, we feel that any hope that the council will make possible an outwardly united Christendom is premature. It is quite unlikely that it will rescind the canons and decrees of the Council of Trent, which anathematized both Protestants and their convictions. Nor is it likely that the power and primacy of the pope will be curtailed or the Sacred Scriptures acknowledged as the sole guide for teaching and practice both in the church and for individual Christians. It is even possible that the way will be paved for another "infallible" pronouncement by the pope at some future date naming the Virgin Mary "Co-

Redemptrix," and separating the Roman Catholic Church from Protestant Christendom even more.

We sincerely hope that this will not be the case. It would be refreshing indeed if at least the tone of the canons and decrees formulated at Trent were repudiated if not their content.

But councils do not create unity among churches. This is the work of God, the Holy Spirit. What people and councils need to do is to make sure they do not stand in the Holy Spirit's way when He speaks to the hearts of men.

One great unknown with regard to this Vatican council is its length. The untimely death of Pope John XXIII would bring the council to an untimely halt, and unless his successor should reconvene the council, it would remain halted. It would appear to this writer that the shorter the council, the more likely

it would be that the traditional Roman Catholic point of view toward the nature and function of the church, the role of the pope, and the fate of the Protestants will prevail. Similarly, the shorter the council, the more likely it will be that the kind of popular piety surrounding the veneration of the saints and the Virgin Mary will continue to be tolerated. If, however, the council should last long enough to give ample time for these issues to be thoroughly discussed, and to give whatever voices there might be within

the Roman Catholic Church opportunity to speak out with evangelical fervor for masses in the vernacular, a non-celibate clergy, and a more democratic distribution of authority among the bishops, then the outcome might be quite different.

Now it is certainly too early to tell. But one thing is certain. The decrees formulated by the second Vatican council will reveal for all the world whether the future will find the Roman Catholic Church more Roman or more catholic.

Election of Grace or Predestination

Before the beginning of the world God chose some people and decided to save them by giving them faith in Jesus through the power of the Holy Spirit. The Holy Spirit works in the preaching of the Word of God, and also keeps them in the true faith until death. This deed of God before the beginning of the world is called "election" or "predestination" in the Bible. The people who are chosen, saved through faith in Jesus, and kept in the faith until death are often called "the elect" in the Bible.

This Bible teaching of election of grace is closely joined with the Bible teaching that we are saved only by God's grace and not by our own works. This is true because God decided that the Holy Spirit would come to us in the Word of God and give us faith in Jesus before we or anyone were living and could say, do, or think anything good or bad. The teaching of election of grace is a comfort for every Christian because it is proof that God "hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose

and grace, which was given us in Christ Jesus before the world began" (2 Timothy 1:9).

The teaching of election comforts every Christian because he can be sure that God chose *him* and planned to save *him* through the preaching of the Gospel and the work of the Holy Spirit. The Good Shepherd knows each one of His sheep: "My sheep hear My voice, and I know them, and they follow Me; and I will give them eternal life, and they shall never perish, and no one shall snatch them out of My hand" (John 10:27, 28 RSV).

Christians should remember, however, that God does not force them to be saved. The Bible does not teach "once saved, always saved," as some church groups teach. God saves them through the work of the Holy Spirit, who comes to them in His Word and leads them to believe in Jesus. They are to remember that Jesus says, "Many are called, but few are chosen" (Matthew 22:14). Therefore Christians are told to "be the more zealous to confirm your call and election, for if you do this

you will never fall" (2 Peter 1:10 RSV). They are told to "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Colossians 3:12, 13). The elect of God remember that they are saved only by grace, and cling to the grace of God that is given them in Christ Jesus their Savior until their life on earth is finished.

REV. WILLIAM LANGE
Denver, Colorado

Answers to Bible Quiz

1. a. The Gospel according to St. John
b. The first epistle of John
c. The second epistle of John
d. The third epistle of John
e. Revelation
2. believe life
3. witness true
4. world
5. John 3:16
6. Word
7. glorify glorify
8. only true God (and)
Jesus Christ

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Mother Celebrates 92nd Birthday

St. Louis, Mo. Mrs. Ernestine Ferber, mother of two Lutheran missionaries to the Deaf, Pastor A. E. Ferber of Kansas City and Pastor Waldemar Ferber of Fargo, N. Dak., celebrated her 92nd birthday Sept. 20 in Chicago. She has two other sons in the ministry, one in Michigan and the other in California.

Lemley and Flowers Wed

Columbus, Ohio. Donald J. Lemley and Miss Betty L. Flowers, both of Columbus, were united in marriage in a private ceremony by Rev. William Ludwig on Aug. 25.

Columbus Building Fund

Columbus, Ohio. Pastor William Ludwig has announced that Holy Cross Deaf congregation in Colum-

bus has gathered approximately \$1,450 toward a chapel for the Columbus congregation. Pastor Ludwig reports that this is about \$550 short of the goal of \$2,000 by the end of 1962. However the fund has received support from the Deaf throughout the Columbus field.

Regional Conference at Milwaukee Largest Ever

Delavan, Wis. The "Silent News Letter" of the Delavan field reports in October that the Regional Conference held Sept. 22 and 23 in Milwaukee was the largest conference of its kind ever held in Wisconsin. The bulletin estimates the number in attendance at over 200. The large number of participants was made possible by the Central Region meeting as a unit instead of as two circuits, as was done last year.

Clergymen present were Pastors Martin Mueller, Robert Corl, Martin Kosche, Ernest Scheibert, Leroy Mason, Daniel Pokorny, and Floyd Posschl.

In 1963 the Central Region will again meet as a unit in Indianapolis, Ind. Officers for 1963 are president, Albert Reeves, Indianapolis; vice-president, Albert Arneson, Milwaukee; secretary, Robert Schneider; treasurer, Warren Riege; advisor to the Lutheran Deaf Mission Society, Marvin Goff, Delavan.

Weekly Services for Missoula

Spokane, Wash. The members of Christ Lutheran Church living in or near Missoula, Mont., have decided to hold worship services every Sunday. On the first, second, and fourth Sundays they will meet at 3:00 P. M. at the church for a service led by a lay reader. On the third Sunday Pastor Rynearson will celebrate the Lord's Supper with the congregation at 7:30 P. M.

Officers Elected in Montana

Spokane, Wash. The following have been elected as officers of Christ Lutheran Church for the Deaf in Montana:

President, Victor Lyon, Great Falls; first vice-president, Newton Schular, Great Falls; second vice-president and secretary, Walter Herbold, Hingham (Havre); third vice-president, Ed Lappin, Lewistown; fourth vice-president, Jack Hagerman, Thompson Falls (Missoula); fifth vice-president, Earnest Cundy, Billings; treasurer, Elmer Francisco, Missoula.

The church council, consisting of all the elected officers, met in Great Falls Oct. 21. Rev. Rodney Rynearson is pastor.

Vacation Bible School in Anaheim

Anaheim, Calif. Twelve young people attended the vacation Bible school in Anaheim, Calif., the last two weeks of August, under the direction of Pastor Gerhard Gehrs.

Vacation Bible schools are planned for Anaheim, Riverside, and San Diego during the summer of 1963.

Confirmed at Amarillo

Amarillo, Tex. On Oct. 19 Mr. Ira Thompson was received into membership with the Lutheran Church of the Deaf in Amarillo, Tex., by the rite of confirmation.

† Ernest Dagerath, Jr. †

Houston, Tex. It has pleased the Lord to take from this life to the life everlasting Ernest Dagerath, Jr., of Giddings, Tex., who died of a heart attack Monday morning, Sept. 24, at the age of 79. Mr. Dagerath was a lifelong member of the Lutheran Church and often attended services for the Deaf in Austin.

Appointed to Special Positions

Kansas City, Mo. Rev. A. E. Ferber, pastor of Pilgrim Lutheran Church of the Deaf in Kansas City, has been appointed as a member of the Board of Directors of the Greater Kansas City Hearing Society. He has also been appointed as a committee member on the Missouri Council on Children and Youth, affiliated with the Washington, D. C., conference. Pastor Ferber will represent the council to Lutheran churches in the western half of Missouri.

Appears on Radio and Television

Kansas City, Mo. Sept. 12 Rev. A. E. Ferber of Kansas City ap-

peared by invitation on a 55-minute radio program over Station WDAF of Kansas City with Mr. Walt Bodine and Miss Jean Glenn. The program was called "Conversation." On Oct. 14 Pastor Ferber participated in a television worship service over KTVH, channel 12, which originated in Redeemer Lutheran Church, Hutchinson, Kans., Rev. Clifford Larson, pastor. Rev. William F. Reinking, Executive Secretary of Synod's Deaf Mission program, delivered the sermon.

Announces Schedule of Services

Kansas City, Mo. Rev. A. E. Ferber of Kansas City has announced the following schedule of services for the Kansas City field:

Kansas City, Mo. Pilgrim Lutheran Church for the Deaf, 38th and Gillham Rd., Bible class at 9:30 A. M. and worship at 10:45 A. M. every Sunday.

Herington and Emporia, Kans. Redeemer Lutheran Church, 2nd and No. B Sts., Herington, on the second Tuesday each month at 2:00 P. M.

Hutchinson and Wichita, Kans. Trinity Lutheran Chapel, 601 S. Erie, Wichita, on the third Sunday each month at 5:00 P. M. Interpreted services on the first, second, and fourth Sundays each month at Bethany Lutheran Church, 26th and S. Seneca, Wichita, at 10:30 A. M.

Joplin, Mo., and Pittsburg, Kans. Immanuel Lutheran Church, 9th and Moffet, Joplin, on the second Thursday each month at 8:00 P. M.

Leavenworth, Kans., and Saint Joseph, Mo. St. Paul's Lutheran Church, Leavenworth, 301 No. 7th, on the first Sunday each month at 5:00 P. M.

Olathe, Kans. Central School,

E. Elm and S. Water Sts., every Sunday at 9:30 A. M.

Salina, Kans. Trinity Lutheran Church, So. 10th and Crawford, on the first Thursday of uneven months, 8:00 P. M. An interpreted service is held every third Sunday at 11:00 A. M.

Sedalia, Mo. St. Paul Lutheran Church, E. 7th and Massachusetts, on the first Thursday of even months at 8:00 P. M.

Topeka, Kans. St. John's Chapel, W. 9th and Fillmore, on the second and fourth Sundays, 6:45 P. M.

Manhattan, Kans. St. Luke Lutheran Church, 330 N. Sunset, on the fourth Thursday of even months at 1:30 P. M.

Weekly Bible Classes at Trenton

Trenton, N. J. On Oct. 17 weekly Bible classes were begun at Bethany Lutheran Church, 1125 Parkside Ave., in Trenton. Pastor Gerhold and Vicar Fleischhauer from Newark, N. J., lead the classes. They are held every Wednesday at 8:00 P. M. The current study is based on the Book of Acts. Refreshments are served after each class.

Increase Number of Services

Omaha, Nebr. In three preaching stations of the Omaha field, Council Bluffs, Sioux City, and Lincoln, there has been an increase in the number of services held each month since October. Council Bluffs and Lincoln now have services on the first and third Sundays each month and Sioux City has services on the second and fourth Sundays — with the exception of the third month in each quarter.

Pastor Delbert Thies of Juniata, Nebr., is serving Hastings on the fourth Sunday twice a quarter, and

one of Omaha's pastors will serve Hastings the other month in each quarter.

Sunday School at Brattleboro

W. Hartford, Conn. A Sunday school program continues to serve students at Brattleboro, Vt. Protestant students at the Austine School for the Deaf are transported to Trinity Lutheran Church each Sunday for special deaf Sunday school classes. The program is under the direction of Mr. and Mrs. William Oscarson.

Lutheran School for the Deaf

Detroit, Mich. A change in the office of executive director and principal of the Lutheran School for the Deaf in Detroit has taken place with the resignation of Doctor John A. Klein. Dr. Klein announced his retirement last June after 54 years of service as a teacher, principal, and executive director of the school.

Walter Bellhorn, who has served on the staff of the Lutheran School for the Deaf for 32 years, succeeds Doctor Klein as executive director. He has been principal of the school for the past 12 years. Herman Holste, on the staff since 1957, has been appointed principal.

Three new teachers have joined the teaching staff of the school this year. Miss Elaine Walter and Miss Judith McFall received bachelor degrees in June from Washington University in St. Louis after two years of study there and at Central Institute for the Deaf. Mrs. Harriet Watson comes to the Lutheran School from the Michigan School for the Deaf in Flint, Mich., where she taught previously.

Seventeen new pupils, ranging in age from 4 to 11, were enrolled this

fall. They are Joseph Bell, 4, Ontario, Can.; Ronald Berger, 9, Tex.; Iain Clemerson, 5, Ontario, Can.; Dale Decker, 8, Mich.; Thomas Eisenmann, 6, Ohio; Katherine Engel, 9, Ind.; Alice Engman, 5, Minn.; Thomas Futris, 4, Mich.; Donald Goure, 6, Ontario, Can.; Kenneth Hack, 11, Mich.; Deborah Hales, 4, Ind.; Michael LaFountaine, 7, Mich.; Durwin Rudy, 8, Mich.; Robin Jo Stein, 9, Ohio; Laura Taylor, 5, Mich.; Anastacia Westall, 5, Ga.; and Edwin Witzke, 4, Mich.

Crotched Mountain School

W. Hartford, Conn. Pastor Earl Thaler has announced that Crotched Mountain School for the Deaf in Greenfield, N. H., is now included in the religious program for Protestant children under his supervision. Classes will be held each Tuesday for an hour and a half. Miss Mary Ellen Johnson and Miss Hazel Bruce of the school will assist the pastor with a group of 38 Protestant children.

Officers Elected in New England

W. Hartford, Conn. New officers and chairmen of the Lutheran Church of the Deaf in New England are: Sunday school superintendent, David Halberg; stewardship chairman, Robert Ahlness; church treasurer, Mrs. Edna Rinas; financial secretaries, Miss Joan Umlauf and Mrs. Glen Pearson; head usher, Gus Rinas; DEAF LUTHERAN subscription manager, William Pearson; Luther League promotion chairman, David Halberg; altar guild, Miss Cindy Cochran and Miss Joan Umlauf; transportation chairman, Mrs. Glen Pearson; altar flower chairman, Mrs. Edna Kraft; and church attendance records, Howard Molyneux and

Randall Molyneux. Mr. Gustav Rinas continues to serve as building fund chairman and treasurer.

Organize Mothers' Club at St. Paul

St. Paul, Minn. Prince of Peace Lutheran Church for the Deaf in St. Paul has a new auxiliary organization. A mothers' club was organized last October to support the Sunday school program of the Deaf congregation. The group will work toward the improvement of the Sunday school's equipment and also encourage Deaf parents to bring their hearing children to the Sunday school.

The club hopes by Christmas to buy a piano to accompany the children as they sing hymns and songs during the Sunday school sessions.

Senior College Sign Language Students

Fort Wayne, Ind. Six students from Concordia Senior College at Fort Wayne are currently participating in the Deaf missions program there under the direction of Rev. Daniel Pokorny. They are Myron Prok of Cleveland, Ohio, Alfred Maier of Black Creek, B. C., Farland Iseler of Peck, Mich., Chuck Jones of Walled Lake, Mich., Colin Liske of Wetaskiwin, Alta., and Vernon Schindler of Warrenville, Ill.

Speaking Engagements in Indiana Field

Indianapolis, Ind. During the month of October Pastor Daniel Pokorny spoke before two groups of individuals interested in the Deaf. On Oct. 9 he lectured to the Federation of Lutheran Women in Fort Wayne. Oct. 21 he was guest speak-

er at the mission fair of Our Redeemer Lutheran Church in Indianapolis. Pastor Pokorny welcomes such opportunities to describe the manner in which the Deaf worship God and give glory to His name.

Summer Camp in New Hampshire

W. Hartford, Conn. Rev. Earl Thaler reports a successful camping season for the New England area at Camp Calumet in West Ossipee, N. H., where 30 Deaf children from five New England states attended a two-week camp last summer. The camp combined for the first time the Deaf, hard of hearing, and hearing campers as well as both manually trained and orally trained Deaf young people.

The camping experiences included swimming in Ossipee Lake; boating, canoeing, and sailing; work in wood, plastic, metal, and leather; and an overnight hike.

Another camp is planned for the summer of 1963 at Camp Calumet.

New England Friends of the Deaf

W. Hartford, Conn. The first meeting of the season for the New England Friends of the Deaf was held Sept. 9. Officers remained the same: Mrs. Marion McNeish, president, Robert Ahlness, vice-president, and Miss Cindy Cochran, secretary.

Organize Young People's Group

W. Hartford, Conn. The Lutheran Church of the Deaf — New England field has organized a group of young people to be known as the Deaf Lutheran League. Any confirmed young person of the congregation is eligible for membership.



"Light for Your Way"

Daily Bible Readings for December

- December 1 — Isaiah 53
- December 2 — Romans 1
- December 3 — Romans 2
- December 4 — Matthew 24
- December 5 — Matthew 25
- December 6 — Luke 21
- December 7 — 1 Peter 4
- December 8 — Revelation 22:1-9
- December 9 — 1 Peter 5
- December 10 — 1 Thessalonians 5
- December 11 — 2 Peter 1
- December 12 — 2 Peter 2
- December 13 — 2 Peter 3
- December 14 — Jude
- December 15 — Ecclesiastes 11:1-6

- December 16 — Revelation 18
- December 17 — Revelation 19
- December 18 — Revelation 20
- December 19 — Ephesians 1
- December 20 — Micah 5:1-4
- December 21 — Matthew 1
- December 22 — John 9
- December 23 — Matthew 2:1-12
- December 24 — Luke 1:26-38
- December 25 — Luke 2:1-20
- December 26 — John 1:1-14
- December 27 — Revelation 4
- December 28 — Revelation 5
- December 29 — 1 Cor. 9:16-23
- December 30 — Revelation 7:9-17
- December 31 — Revelation 21

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