

# *The Deaf Lutheran*



*Ephphatha, that is,  
Be opened.*

MARK 7:34

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*“Glory be to God on high  
And on earth peace,  
Good will toward men.”*

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### THE DEAF LUTHERAN

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# Reformation

October is the month in which Protestants celebrate the Festival of the Reformation. The Reformation is the change for the better which took place in Europe during the 16th century, when the Word of God and the Gospel of Jesus Christ were given back their rightful place in the church. The most important person in that Reformation was the man whose name our church now bears: Luther. Refusing to bow to any human authority, Luther stood firm for the preaching of the pure Word of God and salvation by faith in Jesus Christ alone.

The two letters R E which make up the beginning of the word "Reformation" are used often in the English language. They form a prefix which can be often translated as "again." If we "remake" something we make it over again. If we "renew" something we make it new again. All of these words have something in common with the Reformation. Those who followed the Word of God and the pure Gospel did indeed make the church over again, make it new again, reform it after the manner in which Jesus first established it.

But Reformation is not finished. Our own hearts and lives need to be "re-formed" by God. We are found to be sinful and unclean. We are found to be mis-shapen and mistaken as men. For our lives to be truly complete and for us to be truly human, we need to be remade, renewed, and reformed by God, the Holy Spirit. We need to be reshaped in the image of God just as we were originally created. The direction of our lives needs to be

restored, and the goal of our lives needs to be redirected.

We call this re-shaping of our lives a conversion. God takes us as we are and changes us into what we are supposed to be. God sees us as we are and remakes and reshapes us into what He originally intended us to be. God notices that the direction in which we are going is leading us to death and destruction; therefore He reaches into our lives through the death of His own Son and redirects us toward the goal of eternal life.

Once this reformation of our lives and of our goals is complete, it should become a daily habit. Each day our hearts need to be cleansed again from the shortcomings of the day and rededicated to the tasks which lie before us. Each day we need to seek the reforming and re-shaping power of God upon our being as we seek to mold our lives after the pattern of His Word and His Will.

The 16th-century reformers made a marriage between God's Word and human faith. That same marriage needs to be reenacted in the life of each person today. Let God speak. Let Him speak in love of His salvation. Let Him speak of life and hope. And let men believe what His Word has proclaimed. Let men believe God. Let them live by faith, for this is how the just shall live, if they shall live at all.

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## Letter from Hong Kong August 8, 1964

My original plans called for me to be in Taiwan right now, but a change in schedule caused me to postpone the trip until next month. Now, God willing, I plan to leave on Monday, Sept. 21, and return on Saturday, Oct. 3. I am quite anxious to go, since I feel our church has good opportunities for work among the Deaf in Taiwan, and I want to have a firsthand look at the situation there.

It seems that every time I write this letter a typhoon is in the neighborhood. Storm signal No. 1 has been hoisted, indicating a typhoon is within 400 miles of the Colony. Today it is Typhoon Ida. It is supposed to pass 100 miles south of us, but it should bring us that precious water, for which we are always grateful to the Lord. Our water supply continues to be two four-hour periods each day.

Last month I told you of the beginning of our work in Macao. Things continue to go well there. Now we have had 48 Deaf registered with us, and I am still convinced that this is only about 25 percent of the Deaf in Macao. Our Monday evening classes continue, and we have been averaging about 30 each week. It was too much for a single teacher to handle, since there was quite a difference in ages and abilities, so we have asked another young deaf man from Hong Kong to help us. He is Mr. So Chung Leung, who is a registered teacher with the Hong Kong Government, to teach the primary grades. Mr. So came to Hong Kong with his family from China about 12 years ago. At that time he had had no education what-

soever and was then about 18 years old. His family had lived in a small village in China, and there just was no opportunity for him to be educated. He did enroll in one of the deaf schools here, and with his fine ability was able to finish up to a Form III education, which is equivalent to about sophomore high school in America. This was done in a few short years. He is now a baptized and confirmed member of our church and also serves as elder at our deaf congregation here in Kowloon.

The classes in Macao have now been divided according to the ability of the children, with Mr. So taking the slower ones and Mr. Wong the faster ones. In addition to the John of Beverley Workbooks, which have been so useful, an arithmetic book has been introduced, and shortly also some Chinese readers will be introduced. The parents would still like to see more hours each week for the children to attend our classes, but our teachers just do not have the time to get over to Macao more than once a week. I am continuing my efforts to get the Macao Government to provide some education for these children, but still have gotten no response from them except a willingness to consider the problem.

The project that will keep us busy for the next weeks is the vacation Bible school that we are planning for deaf children the week of Aug. 24. This will be the first deaf vacation Bible school in Hong Kong, and we are anxious to see what kind of turnout we will have. We decided to have it only for a week this time

to see what interest there is and what problems we may run into. If all goes well, we might try a longer period next year. One of the Concordia Publishing House VBS workbooks has been translated into Chinese and is available here in Hong Kong. This is the textbook that we will use. We will have to look around to see what kind of art projects we can develop for the children. Outside of my acting as supervisor for the VBS the Deaf will be managing the entire program themselves. Since I have language classes every morning now, I will not be able to be around much, but I have enough confidence in our deaf leaders to know that all will go well.

The problem of employment for the Deaf in Hong Kong is also a serious one. It is true that the greater number of the Deaf are employed, but I feel that many of them are "underemployed," working at jobs that are much below their ability. I am hopeful that much more can be done in the area of vocational training and counseling when the Lutheran World Service opens up its new Vocation Training Center in Kwun Tong, a rather new section of Hong Kong. I have had some preliminary meetings with Miss Nissanka, a Ceylonese woman in charge of the training of the physically handicapped at LWS, and she is much interested in training the Deaf. Already she has seven Deaf in tailoring classes, and she is hard at work training one of the deaf girls to be a teacher for the Deaf in tailoring.

Attendance of the Deaf at church and Sunday school through these warm summer months continues to be good. I have been pleased to see

as high as 150 people attending our two services each Sunday. So many of these Deaf have a real desire to study Scripture. Even at their Young People's Meetings they set aside one hour for Bible study, which they conduct themselves. After the study they have an hour of recreation. It is a real thrill and inspiration to see these young boys and girls studying the Scriptures.

I am still working to learn the sign language out here. It is becoming more natural to me, and I even find myself having to think hard to think of an American sign when I am asked for it. I'm glad I brought some American sign-language dictionaries with me so I don't forget the signs altogether. I have been able to put 400 signs down in written description and have about that many still to reduce to writing. I am hopeful that eventually a sign-language dictionary will come out of this to help in the studying of signs for those who want to learn them.

The political and military situation in the Southeast does not look good at the time of this writing. Just what will come of the situation by the time you read this only God knows. Just a week ago today our family was invited to tour the U. S. S. *Constellation*, the large carrier that was in port here for a week. It was a very interesting tour we had through the ship, and little did we realize that just a few days afterward the ship would leave this harbor to send some of its planes into action. But whatever may come, we know that the Lord in heaven still rules the world, and so we commit ourselves to His care.

REV. W. F. REINKING  
Kowloon, Hong Kong

# The Wheat Ridge Foundation

*A hand reaching out to others in the universal language of Christian love  
by Karen Grampp (Mrs. C. Fred), Eastern District Wheat Ridge  
seals manager*

To you, who are deaf, communication has always been a very important factor in your lives. Those who can hear often take this gift for granted, using only empty words instead of actions to communicate to others. The Wheat Ridge Foundation has something special in common with the Deaf — both use “the language of signs.” One description calls the foundation “a service arm of the Lutheran Church bent upon worldwide expression of the fruitful life in Christ. . . . Its purpose: to make tangible the ‘good news’ that Christ lives and gives abundant life.” This means actions which proclaim the story in a universal language to people in all parts of the world. Wheat Ridge has a long and inspiring history of such action.

The organization of the Evangelical Lutheran Sanitarium Association in 1903 in Wheat Ridge, Colo., marks the beginning of this expression of Christian concern. Early in 1900 many tuberculosis sufferers sought the high, dry climate of the Denver area on their doctors’ advice. By 1905, seeing the urgent need for facilities for these people, the E. L. S. A. set up a “health farm,” a tent colony on 20 acres of land outside Denver. With only 29 tents, an infirmary, and an administration building, 51 persons were served during the first year. Lutherans continued to flock to the area in ever-increasing numbers, seriously overcrowding the temporary tent colony. With the help of a large fund-raising project by the Walther

League (the young peoples’ organization of the Missouri Synod), a 90-bed permanent unit was completed in 1921.

Before 1927 the operating funds for the Lutheran Sanitarium were provided by membership dues, contributions from patients and their families, and since 1910, also from the yearly Wheat Ridge Christmas seals campaigns. In 1927 the Walther League accepted the invitation to assume the ownership and management of the sanitarium. Through the zeal of the young peoples’ campaigns, a 21-bed wing and the beautiful Chapel of the Good Samaritan were erected in 1933.

From 1905 to 1962 Lutheran Sanitarium (name changed from “Sanitarium” in a 1942 constitutional revision) cared for 3,700 patients. They came from every state of the U. S.; several provinces of Canada; from Austria, Brazil, Chile, China, Germany, Hungary, and Italy.

The Wheat Ridge Foundation was formed in 1944 to make possible more widespread use of campaign funds. Because of advanced treatment of TB by modern drugs and surgery, more people were able to remain in local sanatoria for treatment.

By 1946, still operating Lutheran Sanitarium at Wheat Ridge, the Wheat Ridge Foundation entered a new field — medical social work, attempting to cope with the personal and family problems assailing the TB patients and hampering their recovery. This program, although very effective, proved too



Photo by Norm Ulrich Studios

The Wheat Ridge Foundation is a service arm of the Lutheran Church bent on worldwide expression of the fruitful life of Christ. By making new beginnings in Christian service the Wheat Ridge Foundation makes real for many people the good news that Christ lives and grants great blessings and an abundant life

expensive and was dropped. Consequently, in 1953, an improved program of social service was begun, offering more aid to all the Lutheran social service agencies.

Today many scholarships for undergraduate and graduate study are available through this program, training Lutheran social workers for service in Lutheran Welfare

agencies. In addition, pilot (starter) projects in social service have been set up to meet various needs.

Since 1954 Wheat Ridge has been working to serve overseas. Beginning in 1955 with a grant for a TB hospital in Ambur, India, there has been steady expansion through the years. Help has gone to various places in China, Japan, and Nigeria for TB treatment. Preventive medicine and health education programs were initiated in New Guinea, providing, for one thing, X rays for all the inhabitants.

Lutheran Sanatorium was sold back to the people of Denver and was converted to Lutheran Hospital and Medical Center in 1958. Wheat Ridge no longer needed the use of the entire Sanatorium, and this released funds for other projects. Lutherans may still receive TB treatment at the Chest Wing of Lutheran Hospital, as Wheat Ridge has made arrangements for this as part of the conditions for the sale.

The newest of the outreaching projects of Wheat Ridge is the Mental Health program. Realizing the need for more help for pastors in their role as counselors, scholarships have been made available for graduate training of a small group of pastors in psychology. The first of these will complete their training in 1966 and will act as resource people who are able to assist pastors in their ministry to congregation members who have mental problems.

The actions of the Wheat Ridge Foundation have spoken loudly in the past, and, God willing, they will be able to reach out even farther in the future. The theme of the 1964 Wheat Ridge seals campaign is "And There Is Love," centering in Christ's entire life as the perfect expression of love to the world. Surely, as Christians we can let our actions echo this theme, saying to the world, "And There Is Love!"

KAREN GRAMPP

## Promises—Promises

### The Promises of God

God has made many promises to His people.

God began making promises — and keeping them — as soon as men fell into sin and disobeyed Him. He promised them forgiveness and salvation. The longer men lived upon earth, and the more they needed a loving God and Father in heaven, the more God showered His blessings and His promises upon them. And He kept His promises.

God promised Abraham that Abraham's children would be as many as the sands at the seashore or the stars in the sky. And they were.

God promised Abraham that his descendents would live in the land of Canaan. They did.

God promised the Children of Israel that they would be set free from bondage in Egypt and led back to the land of Canaan. They were.

God promised to send a Savior to the world to free men from bondage of sin. He kept His promise. He sent His only Son, Jesus Christ, to be our Savior.

God made all these promises because He is a kind and loving God who wants nothing more than the redemption of His people. God kept all these promises because He is God. God keeps His Word.



## Our Promises to God

We make many promises to God. When things take a sudden turn for the worse and we find our little world crashing about our ears, we can make all kinds of promises to God. If only He will help us out, we will be different people than we were before. We will change our ways and do what we know is right.

When we stop to think just how many blessings we enjoy from God and realize how fully we depend on Him for everything, we also may make promises to show our gratitude by being more generous with our gifts to the church and to other charities.

God keeps more promises than we do. We break many of the promises we make.

Every fall churches ask their members to think about the gifts they have been making to the church and the gifts that they will be making during the coming year. Congregations will ask their members to think of the many blessings God has given them, and then to show their gratitude for these bless-

ings in planning to make gifts to other people through the church. Congregations will ask their members to remember the many promises God has made to us through His Word and to make some promises of their own in terms of what percentage of their income they are willing to give to God and to His Church on earth.

When we make our promises to God, we should think first of His promises to us. And when we make our gifts to God, we should think first of the many gifts which He has given us.

Chiefly we should think of the gift of forgiveness and eternal life through the suffering, death, and resurrection of Jesus Christ. Jesus gave His life for us and for our salvation. Now we are being asked to give part of our income to bring that message of salvation to each other through our regular services of public worship and to people throughout the world with our mission program. Let us make our promises gladly and keep them carefully during the coming year.

## Three Cheers for the Average

Most people do not wish to be average. They would rather be above average.

In school grade A is better than C.

At work the man who gets the top salary is better off than the man who gets just average wages.

In a community the biggest and best house is better than the average one, and it costs more. The heaviest and most powerful car is supposed to be more desirable than the average car of average weight and average power and size.

Most people do not remain content with an average house, an average car, or an average job. They want something a little bit better than the average.

But when it comes to making gifts to the church, the average suddenly becomes a wonderful place of refuge, a safe retreat for all who would rather not excel in generosity. "What is the average contribution?" becomes the Number One question. And the answer becomes just the right amount for the person who

wants to give enough to stave off criticism but not a penny more than he really has to.

But see how strange it is in the "world of the deaf." Here we have averages all our own. While Lutherans across the country are giving on the average \$100 a year for each communicant member, deaf Lutherans across the country are giving \$26 per communicant member. Few people realize it, but if each deaf member gave as much to church as the **average** member of the Lutheran Church — not the more generous giver, mind you, just the average — our Lutheran Church of the Deaf would be self-supporting.

Does it sound unbelievable? It isn't. Multiply our 5,000+ members by \$100 each a year, and you have the nice round sum of \$500,000. Some of our building programs might have to wait one or two years longer to get started, but our mission could survive with few growing pains on that kind of jelly bread. And the increased investment on the part of the Deaf in their own church programs would undoubtedly be reflected in their attitude toward the programs themselves.

Ministers to the Deaf ought to stand up in their pulpits and present before their members a real tough challenge. Be average!

But we are being insincere, aren't we? Do we really have the nerve to ask for mediocrity? Do we really dare make the average a wonderful goal to be achieved?

Until we do achieve it, we had better. Ministers are doing both the church and the Deaf a disservice by letting a different standard prevail for generosity on the part of deaf people than that which prevails for hearing people. Fair shares in normal congregations are not changed to reflect the number of members who are handicapped. Within each "hearing" congregation there are members who are physically handicapped. Yet their gifts are included in the total which forms the basis for the \$100 a year average of Lutheran Christians in the United States.

In 1965 let's see how many members of the Lutheran Church of the Deaf can be average. The average number of average givers in the average deaf congregation is currently disappointing.



### **President Harms Receives Gold Lamb Award**

*St. Louis, Mo.* Dr. Oliver R. Harms of St. Louis, President of The Lutheran Church — Missouri Synod, was given the Gold Lamb Award at the 47th anniversary convention

of the Lutheran Laymen's League in Lincoln, Nebr.

He is the eighth person to receive the Lutheran Scouting award for distinguished service to boyhood. Other recipients include three kings, a president, and only two other Americans.

### **Rev. William E. Duey Installed**

*Dallas, Tex.* Rev. William E. Duey was installed as missionary to the Deaf in the Dallas Field on July 26 at Our Redeemer Lutheran Church in Dallas. Rev. W. Westermann of North Carolina preached and signed the sermon. The rest of the service was interpreted by Vicar James C. Bengelsdorf.

### **Gallaudet College Receives Lincoln Painting**

*Washington, D. C.* Gallaudet College was recipient recently of a rare oil painting of Abraham Lincoln and his son Tad. It was presented to Gallaudet College as a Centennial gift by Mr. Fred Maloof of Oxon Hill, Md. This is the only known painting of Abraham Lincoln with his son.

The portrait was presented to the college on June 25. It is about five feet wide and about four feet high. It will be placed into the Gallaudet College Hall of Fame. It was done by Michael Nachtrieb in 1880 from photographs.

### **Youth Conduct Service at Prince of Peace**

*St. Paul, Minn.* On Sunday, July 26, while Rev. A. Hauptman was on vacation, the young people of Prince of Peace Congregation in St. Paul conducted the worship service. Special cards were sent out by the young people and some calls were made to encourage the members to attend. This gave the youth group a wonderful opportunity to witness. Among the nearly 60 people in attendance were relatives of one deaf boy from quite a distance, an uncle and aunt from Scotland and an aunt from Canada.

Those participating in the service were Kurt McKinney, liturgy; Harry Hauser, Epistle; Dale Finke, Gospel; and Arlen Finke, sermon. Girls in the choir were Penny Lecy, Carol Schwerman, and Julie Christopherson. Ushers and acolyte were Richard Pagenkopf, Robert Janahosky, and Robert Christiansen.

### **Teacher Training at Mill Neck**

*Mill Neck, L. I., N. Y.* The teacher-training program which has been arranged between Mill Neck School for the Deaf and Syracuse University is now one year old. Philip Bauer, Jr., president of the board of trustees of Mill Neck Manor, believes this to be the solution to the problem of staffing the school with able teachers. Two graduates from Valparaiso University and one from Concordia Teachers College in River Forest, Ill., attended Syracuse University last summer and began a practice teaching and additional course work in September.

### **Enrollment at Mill Neck**

*Mill Neck, L. I., N. Y.* Mill Neck Lutheran School for the Deaf on Long Island, N. Y., started in 1951 with 21 pupils. This fall the enrollment is nearly 120. The growth in the student body has been accommodated without any need for new construction. Existing buildings were remodeled and used to their maximum to accomplish the present result of careful planning.

### **Marcelle Soncrant Baptized**

*Toledo, Ohio.* On July 26 Marcelle Kay, child of Mr. and Mrs. Joseph Soncrant, was received into God's Kingdom of Grace through the Sacrament of Holy Baptism.

## World's Fair Festival

The World's Fair Pavilion was packed by 2,500 people on Sunday evening, July 19, for the Lutheran Festival at the New York World's Fair. The gathering heard addresses on the past, present, and future of Lutheranism by Dr. Franklin Clark Fry, President of the Lutheran Church in America, New York; Dr. Oliver R. Harms, President of The Lutheran Church — Missouri Synod, St. Louis; and Dr. Frederik A. Schiotz, President of The American Lutheran Church, Minneapolis. Dr. Harms spoke on "The Impact of Lutheranism Today."

The three church presidents were introduced to the audience by New York City Fire Commissioner Edward Thompson, a member of Holy

Trinity Lutheran Church in Hollis, Long Island, who served as festival leader.

The two-hour-and-fifteen-minute program included choral pieces led by Dr. Sigvart J. Steen of Wagner College and numbers sung by the Lutheran Chorus of New York.

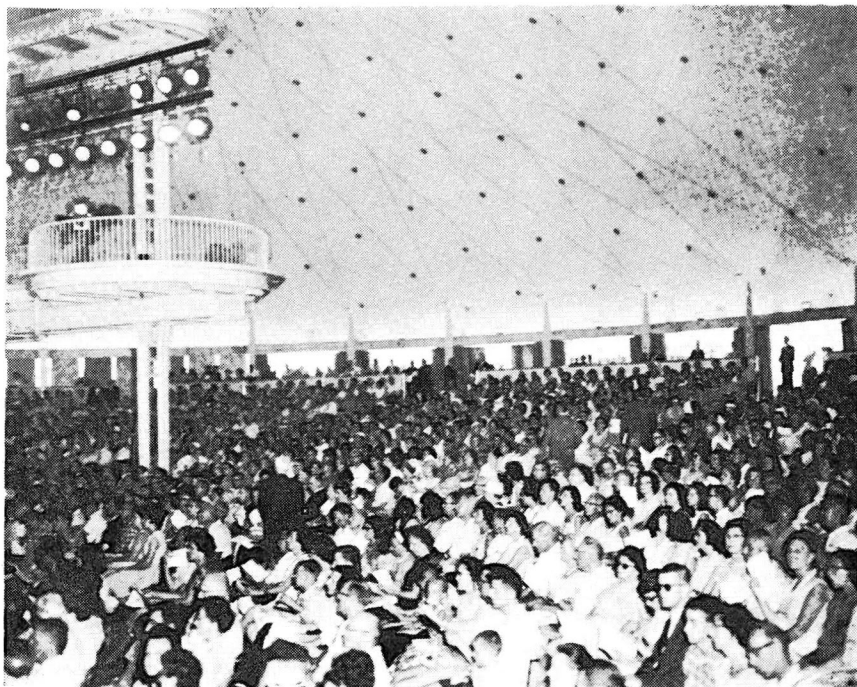
Rev. Louis Jasper, pastor of Saint Matthew's Lutheran Church for the Deaf in Jackson Heights, N. Y., interpreted the services to deaf persons attending the festival.

### **William Hokemeyer Presented Picture**

*Baltimore, Md.* Mr. William Hokemeyer of Baltimore, Md., was presented a picture of Martin Luther with the opening line of "A Mighty Fortress" applied in German on Sunday, Aug. 2. The presentation



Rev. Louis Jasper, left, interprets the Lutheran Festival at the New York World's Fair on July 19. Photo by NLC News Photo Service



A portion of the 2,500 persons attending the Lutheran Festival at the World's Fair on July 19. Photo by NLC News Photo Service

was made by Pastor H. Hoemann and Mr. William Martini in recognition of the many occasions upon which Mr. Hokemeyer has beautified the worship service by bringing flowers. Mr. Hokemeyer was born in Germany. He has been a member of Martini Lutheran Church of the Deaf in Baltimore since the first class was confirmed there by Pastor Boll in 1932.

† **David Kramer** †

*Pittsburgh, Pa.* The Lord in His wisdom has taken from this life David Kramer, a charter member of Trinity Lutheran Church of the Deaf, Pittsburgh, on June 2, at the age of 60. Mr. Kramer was a faithful member of the congregation for 40 years and served for many years as a deacon. Funeral services were

conducted by Pastor Frank Wagenknecht on June 5.

**Summer Youth Camp**

*Pittsburgh, Pa.* From June 22 to 26 a youth Bible camp was held in Latrobe, Pa. Miss Ada Munding, Miss Joan Bensinger, Vicar R. Johnson, and Rev. Frank Wagenknecht directed the five-day camp. Six girls and five boys attended. Class sessions were held in the morning with supervised tournaments and crafts in the afternoon and evening. Trophies were given to those who excelled in sports, games, and Bible study.

**Go to church —  
Regularly**

# Ephphatha Conference

## First Report

The 1964 sessions of Ephphatha Conference took place July 6 to 10 at Estes Park, Colo. Officers were Rev. Clark R. Bailey of Oakland, Calif., chairman; Rev. William H. Lange of Denver, Colo., vice-chairman; Rev. E. Theo. DeLaney, San Francisco, Calif., secretary; and Rev. Daniel Pokorny, Indianapolis, Ind., corresponding secretary.

Regional Counselors currently serving the Board for Missions to the Deaf and its Executive Secretary are Rev. Arnold T. Jonas, Pacific Region; Rev. August L. Hauptman, Midwest Region; Rev. Martin G. Kosche, Central Region; Rev. Norbert E. Borchardt, Eastern Region; Rev. C. Roland Gerhold, North Atlantic Region; and Rev. Walter A. Westermann, Southern Region. Executive Secretary is Rev. Herbert Rohe.

Members of the Board for Missions to the Deaf are listed at the head of the roster inside the cover of this magazine.

Host pastor for the conference was Rev. William H. Lange of Denver. Pastor Lange also officiated at the opening service for the conference and for the administration of the Sacrament of the Altar. Rev. Francis Gyle was the speaker for the service, and Mrs. Oliver Graebner served as organist. It was at this service that Rev. Herbert Rohe was installed as executive secretary of the board.

Guest speaker featured at the 1964 conference was Mr. Armin Turechek of the Colorado School for the Deaf. Mr. Turechek discussed from the point of view of an administrator the factors which are in-

involved in meeting the spiritual needs of pupils at schools for the deaf. He described as a satisfactory arrangement the way in which the Lutheran minister to the Deaf in Colorado, Pastor Lange, ministers to some of the students at the Colorado School, taking them off campus to a nearby church, where volunteer teachers assist in a program of religious instruction.

The conference adopted in the fourth session a resolution petitioning the Board to arrange for Ephphatha Conference to be held in the San Francisco Bay area in 1966. An invitation had been extended to the conference from Pastors Bailey and DeLaney, and conference has never met on the West Coast. The vote on the resolution was unanimous.

During the third session of the conference Pastor Herman Graef of Omaha reported for The Deafness Research Foundation. He pointed out that it is the only nonprofit lay organization in America which sponsors and promotes research into the causes and treatments of deafness. The urgency of its task he noted is made more apparent when one realizes that only 2 percent of all research money in the nation is used for otological research, while hearing problems affect nearly 10 percent of the total population to some degree. Pastor Graef called attention to the Temporal Bone Bank, an important phase of the foundation's program, to which individuals with hearing disorders whose medical histories can be documented can bequeath their inner ear structures. He concluded his report by stating that the members of the Board for Missions to the

Deaf and several informed members of the conference feel that the church can render a fine humanitarian service by supporting the Deafness Research Foundation and its Temporal Bone Bank program. The DEAF LUTHERAN, too, has reported on the foundation's work and growth repeatedly in the hope that such reports will lend support to its programs. Also in the third session Mr. Melvin Luebke, headmaster of Mill Neck School for the Deaf, presented a brief report. He also noted that it is time for the Board of Trustees to begin thinking of a candidate for the John of Beverly award and asked members of Ephphatha Conference to suggest possible candidates. If a nominee is chosen, the presentation will probably be made at the 1965 meeting of The Lutheran Church — Missouri Synod in Detroit, Mich.

In the fifth session Pastor Norbert Borchardt of Detroit spoke on behalf of Executive Director Walter Bellhorn of the Lutheran School for the Deaf in Detroit. He noted that

the school's 91st academic year closed on June 14. Approximately 50 percent of the student body was Lutheran last year. A new movie, *A New Life for Jennifer*, has been completed and is available for showing. It is a 27-minute color sound movie. The 1965 meeting of Ephphatha Conference may be held at Detroit. The Lutheran School for the Deaf has extended an invitation to the conference, and a motion carried to encourage the board to accept it.

The proposed program for the 1965 Ephphatha Conference revolved about the theme "Special Groups and Special Needs." Pastor Norbert Borchardt was chosen as celebrant for the opening Communion service, with Pastor Arnold T. Jonas as speaker. Pastors Gehrs, Haug, and Harris were assigned the daily devotions. Some of the suggested topics are focused on educationally handicapped deaf children, primary children in deaf schools, patients in mental hospitals who are deaf, deaf adults, deaf young people, and multiple-handicapped individuals.

## Important Notice

*The editorial office the DEAF LUTHERAN has been moved to Cleveland, Ohio. The Board for Missions to the Deaf has appointed Rev. Martin Hewitt as editor. Please send all news and pictures for publication to*

**Rev. Martin Hewitt**  
1221 Virginia Ave.  
Cleveland, Ohio 44107



# Devotions

## “Light for Your Way”

### Daily Bible Readings for October

- October 1 — Ephesians 4:17-24
- October 2 — Ephesians 5:3-20
- October 3 — Romans 13:8-14
- October 4 — 1 Corinthians 13
- October 5 — 1 John 5:1-12
- October 6 — Matthew 28:16-20
- October 7 — John 21:15-17
- October 8 — Matthew 4:18-22
- October 9 — Jeremiah 31:31-34
- October 10 — Ezekiel 33:1-9
- October 11 — Matthew 5:38-48
- October 12 — Mark 5:1-20
- October 13 — Matthew 24:3-14
- October 14 — Matthew 9:35-38
- October 15 — Acts 13:1-4

- October 16 — Hebrews 13:7-19
- October 17 — 1 Timothy 3:1-13
- October 18 — 1 Corinthians 3:5-15
- October 19 — Luke 10:1-16
- October 20 — 1 Corinthians 9:13-23
- October 21 — 2 Thessalonians 3:1-5
- October 22 — Jeremiah 1:1-19
- October 23 — Luke 12:1-12
- October 24 — Romans 10:5-13
- October 25 — Acts 4:13-22
- October 26 — 2 Kings 19:20-34
- October 27 — John 9:13-34
- October 28 — Matthew 5:13-16
- October 29 — 1 Peter 2:11-20
- October 30 — John 13:31-35
- October 31 — James 3:13-18

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