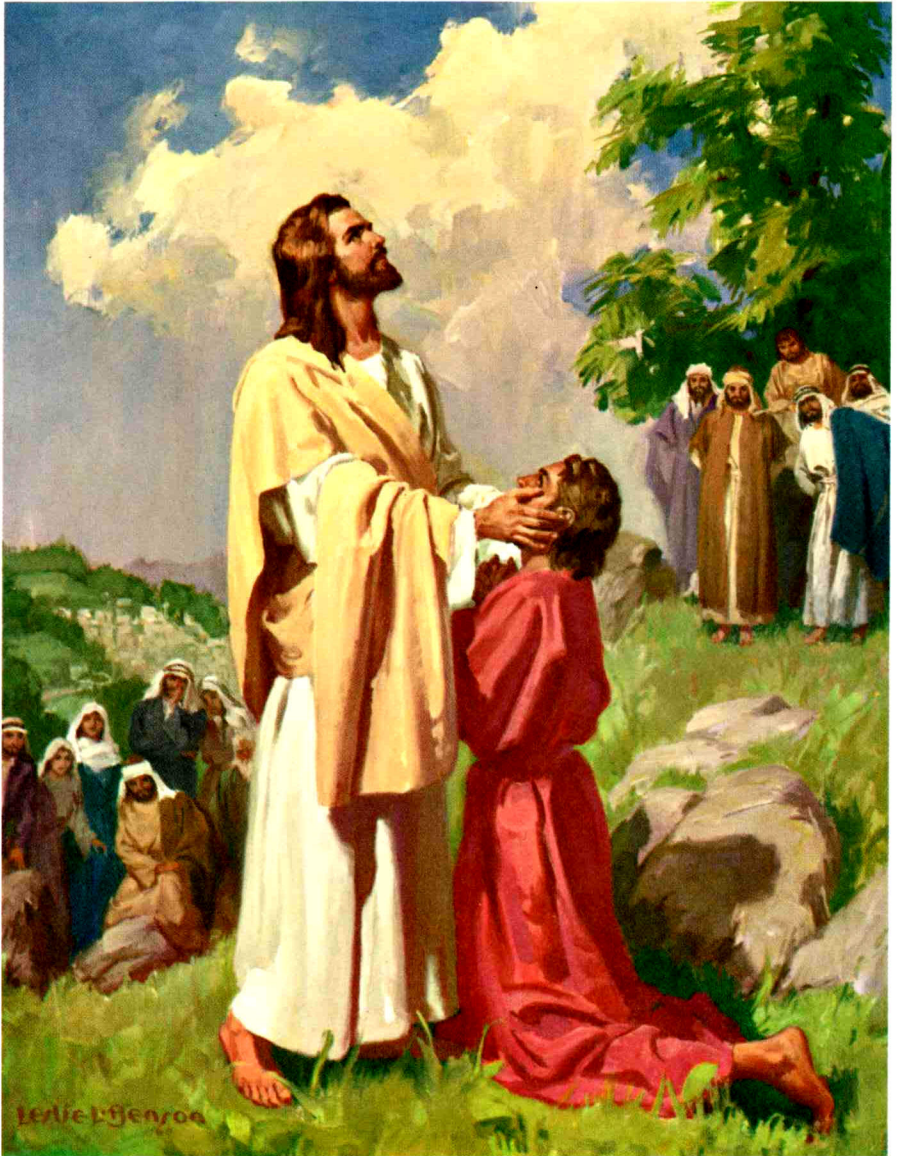




The Deaf Lutheran



Ephphatha, Be Opened

This Special Ministry

Reflections on Our 75th Anniversary

The keynote of every anniversary celebration is joy. Certainly we rejoice together as we celebrate the 75th anniversary of Lutheran Deaf Missions this year, and we give thanks to God for His many blessings upon our work.

Many of the 6,000 hearing and deaf congregations of our Lutheran Church—Missouri Synod observed the anniversary on the appointed day, March 9. Others will choose the traditional Deaf-Missions Sunday, Aug. 24, the Twelfth Sunday After Trinity, for the celebration. At the synodical convention in July in Denver, Colo., delegates will mark the occasion with a special observance, and the deaf congregations' regional conferences will conduct special anniversary services this summer.

As we celebrate, it is a good time to pause and reflect on the blessings God has given our church.

A Backward Glance

It would be easy to boast of our work and to swell with pride as we compare our Deaf Missions with the work of other churches. While it may be true that we have been a leader among the various churches serving the deaf, our mission has grown only because God has blessed it.

The brief sketch of Lutheran

Deaf Missions history written by Dr. August R. Suelflow has been sent to DEAF LUTHERAN subscribers as part I of this special issue to help us remember God's blessings. We note how God led our church leaders to establish a Lutheran School for the Deaf in the Detroit area. The influence of His Word brought men to seek a ministry to the deaf. We see His hand throughout the 75-year history guiding faithful and dedicated pastors in their ministry to serve both the spiritual and physical needs of the deaf. He gave our growing deaf congregations able and faithful deaf leaders and officers.

Our blessings are clearly before us, but as we look into the past for joy we also see a weakness. On the one hand we note our progress and growth. On the other we have sometimes held it back. At times our mission to the deaf has been under the influence of a spirit of paternalism—deaf members were sometimes inexperienced and slow to take responsibility, and our missionaries and the Board for Missions to the Deaf were sometimes impatient and reluctant to give the deaf responsibility. As a result, in some areas deaf congregations have not shown as much growth in Christian faith and life as others have. This weakness, however, has been recognized for what it is, and we have resolved to correct it. Today one may clearly notice the

deaf taking more interest and responsibility in their congregations under the patient teaching of their pastors.

Our Present Stance

In many aspects our Lutheran Deaf Missions has become a special ministry. We see this in four areas.

First, our church has provided specially trained full-time missionaries to serve the needs of the deaf. These pastors understand the nature of deafness as it touches the individual in every avenue of life, whether it be his education, vocation, social life, or welfare. They use every available means of communication — total communication, as it were — to share the Gospel of Jesus with the deaf. Our concern is for the whole man as he lives as a child of God.

Second, we encourage the deaf to organize separate, individual deaf congregations. Here the deaf have an opportunity to grow in Christian responsibility as they administer their own spiritual welfare and corporate congregational life and worship. They do this in cooperation with their

Board for Missions, for they may always be subsidized. (See p. 60)

Third, our missionaries serve area hearing congregations as resource personnel. As our country grows and the population in the cities increases, so the deaf population increases. Advances in deaf education have led local boards of education to establish special day schools and classes for deaf children in more than 600 cities. More and more local hearing congregations are serving the scattered deaf — those who are oral deaf and the hard of hearing. They continue to seek advice and help from our area missionaries. (See p. 64, and *Advance* magazine for February 1969)

Finally, our deaf missionaries serve a large field or area as they bring the pastoral ministry and worship services to the deaf in preaching stations, deaf educational institutions, state hospitals, homes for the aged, and prisons.

And Tomorrow?

Certainly with God's blessings our mission to the deaf will continue. Exactly what will happen, of course, only God knows. We do

THE DEAF LUTHERAN

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

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The Question Box

Q. *Why does Easter always come on a different date each year?*
— a Great Lakes Region reader

A. Easter, the Feast of the Resurrection of Christ our Savior, was universally observed by the early Christians perhaps before any books of the New Testament were written. These early Christians, however, did not agree when to celebrate Easter. The Jewish Christians wanted the festival of the death and resurrection of Christ celebrated at the time of the Jewish passover, which could come on any day of the week, the 14th day of the month of Nisan in the Jewish calendar. The Gentile Christians insisted that the holy day be observed on Sunday, since Jesus rose from the dead on Sunday. The two groups followed their own ideas for more than 200 years.

Then early in the fourth century the famous church historian Eusebius mentioned the problem of selecting the date of Easter to the Roman emperor Constantine, who was a Christian. Under Constantine's influence the Council of Nicaea met in A. D. 325 and decided our present custom of observing Easter. The problem was not yet solved, however, for the Eastern churches followed a different calendar than the Western churches and continued to celebrate Easter on a different date.

In 1582 the Gregorian calendar was adopted, and the Western churches celebrated Easter on the first Sunday after the full moon which happens on or after March 21 (the vernal equinox). Thus the earliest date possible for Easter is March 22 and the latest April 25. Today most churches celebrate Easter on the same date, but many are not happy that the date of Easter should vary from year to year.

The exact date when Jesus Christ rose from the dead years ago is believed to be either April 8 or 9. Of course, this glorious resurrection happened on a Sunday, and many believe Easter should be a fixed Sunday closest to these dates.

REV. WILLIAM A. LUDWIG

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

have goals in mind for which we will strive with the wisdom, patience, understanding, and guidance the Lord gives us. (See page 70, "One Eye on the Future")

We are also concerned with what the Denver convention of our church will decide this summer regarding the future administration of our Lutheran mission

Anniversary Seal

The meaning of the cover symbol is described as follows:

The circle represents the world.

The white cross is the Gospel of Jesus for all the world.

Luther's coat of arms reflects the story of salvation for the world full of sin.

The double flame is the gift of the Holy Spirit at Pentecost and the command to preach the Gospel to all people.

The ear symbolizes the deaf and their hearing handicap.

The diamond is the 75th, diamond jubilee, anniversary of the years that dedicated Christian men and women have served the deaf and the hard of hearing with the Gospel in our Lutheran Church — Missouri Synod.

to the deaf. The *ad hoc* committee authorized by Synod (1967 convention, R. 1-22) to study the situation has submitted its report. Our hearing readers are encouraged to read it in the 1969 conven-

tion workbook. THE DEAF LUTHERAN will publish the committee's report for our deaf readers in a forthcoming issue.

The committee, briefly, is suggesting the multidistrict plan and not the Ephphatha District plan as the most practical way of administering our mission to the deaf at this time. In addition the report contains 17 basic concerns which the committee feels must be accepted for smooth administration and continuous growth of our mission.

In spite of these precautionary suggestions it is only fair to mention that some deaf and their missionaries are fearful and concerned that our mission will suffer if divided for administrative purposes among the Districts of Synod. This feeling is not intended to discredit the ability, courageous faith, and Christian concern of District officials in dealing with deaf missions. Rather we emphasize that Lutheran Deaf Missions desires to be recognized and understood for what it is — a special ministry serving a special people.

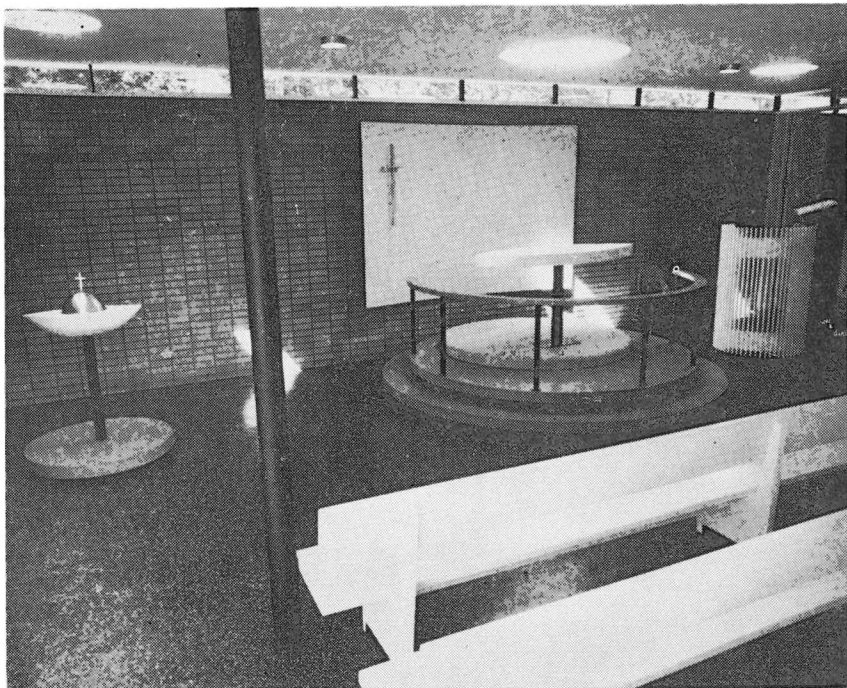
One Face of Our Mission

An Organized Deaf Congregation

From the beginning of Lutheran Deaf Missions we have recognized the fact that the deaf population has developed its own subculture within the larger culture of the hearing world. Where the deaf have gathered in large numbers for em-

ployment and social reasons in metropolitan areas, they have formed their own deaf organizations and manage their own affairs.

In like manner a majority of the deaf prefer church services conducted with total communication (oral speech, the language of signs,



The chancel of Prince of Peace Chapel — designed especially for a deaf congregation. Skylights over the altar, pulpit, and baptismal font prevent shadows and make it easier for members to read their pastor's lips and signs

and visual helps). With some exception our Lutheran mission to the deaf has followed the practice of conducting separate church services for deaf congregations. Patterned after a hearing congregation, the deaf administer their own spiritual welfare and manage their own congregational life.

With God's blessing we have grown to 52 congregations, a majority of which maintain their own chapels.

In this issue we visit one of our larger congregations, Prince of Peace Lutheran Church for the Deaf in St. Paul, Minn. The congregation was formed in 1958 through the merger of the former Grace Church for the Deaf in Minneapolis,

established in 1908, and Calvary Church for the Deaf of St. Paul, organized in 1918. It moved to a new chapel dedicated Easter Sunday 1959.

Members gather for worship and social activities from all parts of the greater metropolitan Twin Cities area as well as from nearby towns.

While hearing children of deaf parents attend nearby Lutheran hearing churches, the congregation conducts an oral Sunday school for area deaf children. The church-owned Volkswagen bus and 9-passenger Ford bus plus two private cars and two taxis bring the children from the whole Twin Cities area.

A few Sunday school teachers are students at Concordia College, Saint

Paul. Others are interested relatives of the deaf, deaf students attending Minneapolis Lutheran High School, and a few hard of hearing members of the congregation.

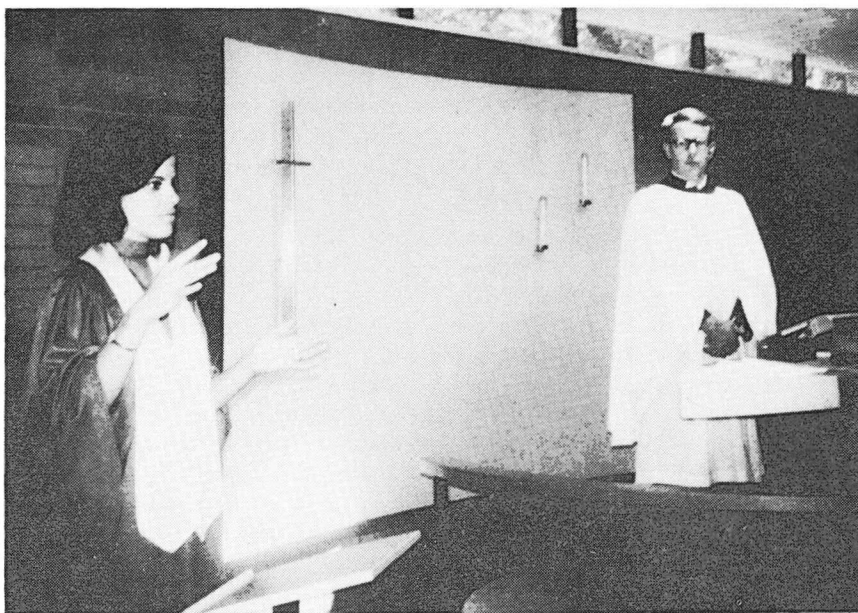
"The hours and money we have spent to bring the children to the Sunday school each week," noted Mrs. Florence Finke, parish worker, "has been worth the effort." Through the Sunday school program more than 20 young deaf have become members of Prince of Peace by confirmation.

These young deaf have also shown themselves to be active and interested members. The church ushers are active Junior League members who have been organized by schedule for each Sunday by the

head usher, who is a teen-ager. The acolytes, who light the candles for each worship service, are chosen from the confirmation class.

These young people, active in church-sponsored sports events (basketball, softball, and bowling), also conduct an annual Sunday youth service. The youth program at Prince of Peace is planned to guide and develop future church leaders as well as provide Christian recreation and fellowship. The responsibility and Christian concern that the young people show in preparation for the youth service give an indication of their spiritual growth.

A few years ago several parents of deaf students requested Prince of



Rita and Arlen Finke lead the young people in worship. Arlen grew up in Prince of Peace, where his mother serves as parish worker. He and his wife, Rita, are graduates of Gallaudet College, and they are now working in their second year at the Lutheran School for the Deaf, Mill Neck, Long Island, N. Y. — Arlen as boys physical education instructor and Rita as a substitute teacher

Peace and Minneapolis Lutheran High School to provide classes for deaf students. Now in its fourth year the pilot project is well on its way. Five deaf have graduated from the school—four are attending Gallaudet College and the other is at a small Minnesota state college. Presently the school has four seniors, one junior, and two sophomores, who are granted an annual scholarship by the Lutheran Brotherhood Insurance Company.

The project was supported the first 3 years by the Wheat Ridge Foundation. Now the congregation, with Board for Missions subsidy, pays the salary of the resource teacher who, besides teaching the deaf a course in English, also counsels and helps with problems about homework during study hours. Separate classes in religion and remedial reading are also taught by special teachers. For the other courses, however, the deaf are integrated with hearing students.

The 200-communicant-member congregation has its share of auxiliary organizations. The Ladies' Guild holds membership in the Lutheran Women's Missionary League, always sending a large group to the zone rallies and the district convention. They do their share in the support of LWML projects with mite offerings.

The Guild's cheer committee makes monthly visits to the sick and shut-ins in the Twin Cities area, using the church's bus. The committee of six to nine ladies prepares a Bible reading, hymns, and prayer for their visits.

One of the chief projects of the Men's Club is to sponsor the various sports events for all levels of the congregation's membership.

The growing congregation has been planning for 7 years or so to add a \$225,000 educational building, to be known as the Salvner Memorial Center. The completed plans include seven classrooms, a junior-high-school-size gym, showers, kitchen, and utility rooms. While the congregation is ready to go ahead on the project, it is awaiting a grant of \$75,000 requested from the Synod. It has about \$70,000 cash on hand, and the Minnesota South District, which will supervise the construction, has agreed to give the congregation a \$70,000 interest-free loan, which the congregation will repay over a 15-year period. Many Minnesota people, churches, and organizations have contributed generously and will rejoice when the building becomes a reality.

Prince of Peace is also responsible for five preaching stations in outlying areas of Minnesota. Members living in these stations contribute to the field budget of the congregation and attend special services and events at the "headquarters" church. The congregation's \$32,000 budget is presently two-thirds subsidized by Synod's Board for Missions.

In discussing his congregation at Prince of Peace, Rev. August L. Hauptman remarked about the Christian zeal many of his deaf have for their church. "Our people go out of their way to serve their fellow members. Several who have cars stop to pick up the elderly or those who have no way to church on Sunday. Many of the ladies make personal, individual calls on their deaf friends to encourage church attendance or Bible study or just to be a friend. Both men and women have served faithfully as officers of the congregation or its organiza-

tions. The congregation pays the taxi fare to bring in four retarded, deaf young adults to Sunday services each week. One of our faithful members, besides being active in the organizations and a church officer, drives a church bus every Sunday to bring the deaf children for Sunday school—a distance of 65 miles

or so. Worship and Bible class attendance, the work of the organizations, officers, and committees, and the personal Christian concern of one individual for another give evidence of the working faith and dedication of a large nucleus at Prince of Peace. We thank God for these people.”

New Program for Deaf Sunday Schools

Lutheran Deaf Missions has been pictured by some as a ministry to the adult deaf—a ministry characterized by the use of manual language. That view, of course, is limited and uninformed. Our ministry has many sides, for it is a ministry to the whole man, a ministry concerned with the complete world of the deaf. It is a ministry in which total communication is used according to the ability of the individual served.

An important part of this ministry is our work with deaf children. Almost from the beginning of our history we have been serving state residential schools for the deaf. Many of our chapels are located near these schools and are the center of religious training for deaf children. Presently we serve 82 residential and public day schools, which have an enrollment of more than 20,000 students.

That, however, is as far as we can go. Although we have a large staff of full-time missionaries and full-time lay workers, plus countless volunteer Sunday school teachers, time and distance have

limited the work we have done. We have not been able to reach the nearly 16,000 deaf children attending public day classes in more than 600 cities scattered across the country.

A resolution passed by the synodical convention in 1965 (R. 1-18) urged hearing congregations to be aware of the need for Sunday school classes for deaf children in scattered areas not served by our missionaries. The resolution also urged the establishment of training institutes for interested and available Sunday school teachers and the preparation of materials for such classes that would primarily be taught by the oral (lip-reading and speech) method.

What has been done to carry out this resolution? Have hearing congregations accepted the challenge and responsibility for Lutheran, and in many cases, Protestant deaf children in their communities?

We are happy to note some progress in this direction. In 1967 the Greater Milwaukee Federation of Lutheran Churches—Missouri Synod, Inc., sponsored Sun-



Mrs. Ann Bleuer, center, is developing a new Sunday school program for deaf children which many hearing churches across the country will use as they become more involved with Lutheran Deaf Missions

day school classes for deaf children in five area churches.

Sunday school teachers for these classes were trained by Mrs. Ann Bleuer, an instructor in deaf education at the University of Wisconsin. Since that time Mrs. Bleuer and her teachers have met together in workshops periodically to develop guidelines, teaching methods, and curriculum for a systematic and graded program of Christian instruction for deaf children leading to preparation for church membership.

Each step of their program is based on the following credo:

We believe —

— that all deaf children should have an opportunity to know and to serve Christ.

— that teachers who strive to bring deaf children closer to Christ must have special preparation for this difficult but rewarding endeavor.

— that materials which the teachers prepare and select must help each child develop basic religious concepts as fully as possible.

— that the deaf child will develop the concepts most fully when they are presented in a clearly defined sequence with the most effective techniques.



Five Lutheran churches in Milwaukee are teaching separate deaf classes in Sunday school, helping develop the new program as shown above

The program's emphasis is on the child. The teacher is not teaching a story; she is teaching a deaf child. Therefore, the guidelines describe how the deaf child learns, thinks, reasons, and responds. A curricular guide lists difficult concepts, how to teach the concepts, and what problems may have to be overcome in the teaching process.

Every concept, idea, and Bible story taught in this program is related to at least two parts of Luther's Small Catechism. Thus no time is wasted on materials and lessons that do not help the child prepare for church membership.

The program also incorporates

visual aids prepared for teaching deaf children. Slides and 8mm motion pictures are being made without distracting and unnecessary content, and they will include lip-reading exercises for oral deaf children.

Since Mrs. Bleuer feels that Sunday school teachers of deaf children must be trained to teach effectively, she is also developing a comprehensive, 10-session teacher-training manual.

Rev. Herbert Rohe, secretary for deaf missions, has given full support to this venture, has visited the group in its workshops, and shares its enthusiasm and ideas. Pastor Rohe has urged that

this project be formalized for distribution to other Lutheran churches across the country that may be interested in teaching deaf children.

The first phase of the program for deaf children ages 3—6 years will be published first. We certainly give the Milwaukee pro-

gram our encouragement for completing the work soon. It is a start in the right direction. Once the program is published, more and more hearing churches will be involved in serving the deaf. They too will be part of Lutheran Deaf Missions.

Hearing and Deaf in One VBS

Field Gleanings

Dallas Tex. When Our Redeemer Lutheran Church, Dallas, conducted its vacation Bible school last summer, it included a class for oral deaf children. Mrs. William Duey taught the class of three 4-year-old youngsters who presently attend the Pilot School for the Deaf in Dallas.

Being together with the normal hearing children is very important

for the social development of these youngsters. It is also interesting to note that the hearing children become sensitive to the deaf children and more receptive to them.

The rubella (German measles) epidemic of 1964 is beginning to show its effect in our nation's schools for deaf children. According to Dr. McCay Vernon, a research psychologist at Michael Reese Medical Center in Chicago, experts estimate that 20,000 to



A hearing Lutheran church sponsored this oral deaf class in its vacation Bible school

30,000 children were born to mothers infected with rubella during the epidemic. About 4,500 children are expected to have a hearing loss.

Certainly more of our Lutheran churches should be encouraged

to accept this challenge of providing oral deaf classes not only in a vacation Bible school but also as part of their regular Sunday school program.

REV. WILLIAM DUEY

Meet a Fellow Deaf Lutheran

Marion Van Manen

It is not easy to change boats in midstream, but Marion Van Manen is doing it. A union printer by trade, Marion is determined to serve his church as a full-time lay assistant. That means he goes back to school for a 2-year training program at the Lutheran Lay Training Institute in Milwaukee, Wis.

Hearing lay people have been graduating from LLTI for many years, but this is the first time the school has accepted a deaf person

in this program. Marion's interpreter at LLTI is Mrs. Doris Myhre, the former parish worker at Deaf Zion Lutheran Church in North Miami, Fla.

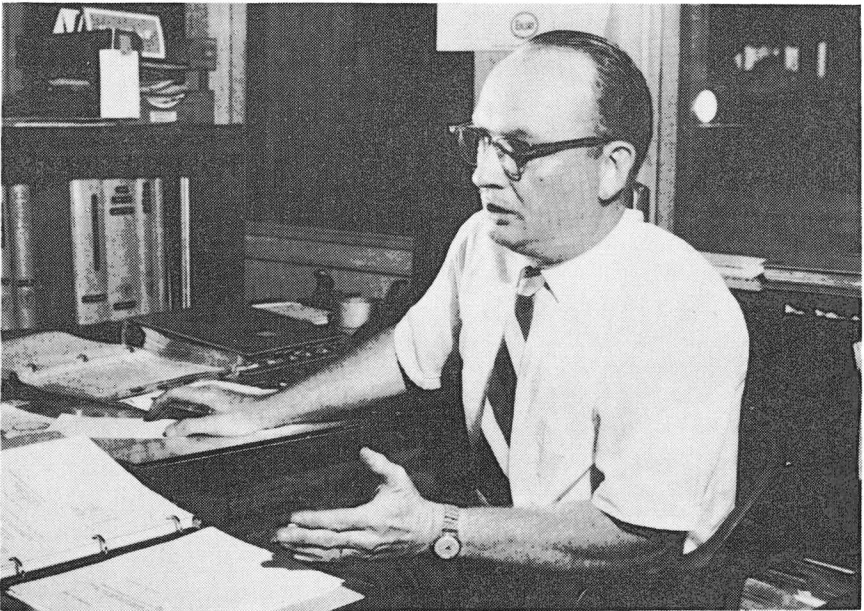
Mrs. Myhre is very happy with the program at LLTI and feels the deaf can serve the deaf in church-related vocations. "LLTI has given the opportunity for our deaf to be trained and qualified as lay assistants in deaf parishes," she noted. "Marion is setting a fine example of what the deaf can do when given the opportunity."



Marion became interested in full-time church work after talking with our church's first deaf lay assistant, Alex Brodie of Vancouver, B.C., Can. Active in church, Marion taught Sunday school in Sonoma, Calif., and

served as an officer and delegate to the Midwest Region's lay conference.

Marion and his wife, Janice, have two hearing sons, Mark, 7, and James, 2.



Robert O. Lankenau
NAD President

"Aim for the moon" was the advice a visiting lecturer once gave the student body at Gallaudet College. For ambitious, determined Robert Lankenau it was a direct challenge that spurred him to succeed in whatever venture interested him.

Graduating from Gallaudet in 1942, Robert chose chemistry as his profession and was hired as a chemical technician by the Fire-

stone Tire and Rubber Company of Akron, Ohio. Advancing rapidly, the 49-year-old chemist now supervises Firestone's largest chemical laboratory.

As a child, Robert attended Zion Lutheran Parochial School in Decatur, Ind., and was 11 years old when spinal meningitis destroyed his hearing. He adjusted rapidly to his new world and attended the school for the deaf in Indianapolis, where he graduated valedictorian of his class in 1937.

Today Robert and his wife, Betty Jean, are members of Trinity Lutheran Church (LCA hearing), Akron, with their two hearing daughters. Since he prefers worship together with his family in a hearing congregation every Sunday morning, he has asked his pastor to type out his sermons, several of which Robert has filed for spiritual inspiration.

In spite of his success in the hearing world Robert has not turned his back on the problems of the deaf world. Vitally concerned with improving the hearing society's understanding of the

deaf, he has for several years held various offices in the Ohio Association of the Deaf as well as the National Association of the Deaf. He has served as a member of the governor's subcommittee on improved services to the handicapped of Ohio. He also holds active membership in many other deaf and hearing organizations on both local and national levels.

Last summer Robert was elected president of the National Association of the Deaf. Certainly, with his background the NAD found a leader who is well qualified to handle the office.

One Eye on the Future

As we look back on 75 years of God's blessings and compare these with the foreseeable future, we are amazed at the wonderful developments taking place by God's grace. The 1960s have been called the "decade of the deaf," and indeed it has been so. Two things especially mark the last 10 years and will be seen more definitely in the future. These are:

1. *Identity.* This means the deaf are being seen and recognized as a very visible and real part of the church. People are fast becoming aware of our deaf mission. The deaf are no longer a silent minority hidden behind the scenes. They are more and more making their presence felt and are taking an active part in the work and progress of the church of Jesus Christ.

2. *Self-determination.* This means that our deaf churches are to have a voice and a vote in their future. We see deaf men and women being heard and speaking up in their own affairs.

I do not have space here to show how deaf identity and self-determination have developed in the fields of science, research, medicine, education, and social service, as well as within the deaf society itself. I will, therefore, limit my remarks to what I see coming in the religious life of the deaf. Please note how the identity and self-determination of our deaf churches will be maintained. The following seven items indicate a new future for our deaf congregations:

1. *A mother-daughter relationship between the deaf congregation and the preaching stations in*

a field. In the past few years the Board for Missions has urged our missionaries to strengthen the headquarters congregation where the missionary lives and develop this congregation to its fullest power. As a result of this policy a good number of our deaf congregations have increased not only in the number of members, but also in the ability to assume a greater share of financial responsibility.

Now the Board for Missions is urging our stronger congregations to recognize and centralize the operation of the field, making the congregation more responsible for deaf members in the preaching stations. In some areas members of these stations have begun to take part in the business meetings of the central congregation, and all members work together on a unified program of stewardship and evangelism.

2. *Subsidy to the central congregational treasurer.* In the past the treasurer of a deaf congregation administered only the funds contributed by members of the congregation. In the future *all* monies needed by each field for the support of the pastor and the work of the congregation will be channeled through the congregation's treasurer.

The central treasury will then become the concern of all deaf members in each field. The field's preaching stations will be represented at the congregation's annual field fiscal meeting, at which

the budget and subsidy requests for the entire field will be discussed. The treasurer's annual report will go to all members of the field, and each member in the field will be expected to pledge his support to the total budget, contributing with the envelope system. Thus the offerings of each member in the field will be gathered into the central field treasury and disbursed by a single field treasurer.

3. *Transfer of property titles to congregations.* We have been working on this for the past 3 years. It requires the preparation of a number of legal papers, but we hope to have all in readiness soon. This would mean that the title to the property of our deaf congregations would be held by the congregation itself rather than by the Synod.

4. *Membership in the District.* Many of our deaf congregations are already members of the District. Some have been members of a District for several years. We are encouraging all congregations to apply to the District president for membership and submit their constitutions to the District convention for adoption. This will then permit our deaf laymen to attend the District convention every other year as official delegates, and perhaps also the convention of Synod. Members of our deaf congregations will also be called upon to serve on District committees. This is already being done in a few Districts.

5. *New strength for regional conferences.* Regional conferences will become more and more important. We realize that as deaf congregations join the Districts, it will be difficult for deaf delegates to take full part in all

the District affairs at a convention. Besides this, our deaf congregations need to maintain a spirit of unity and strength in themselves. Therefore bigger and better regional conferences are important.

The regional advisor (formerly called counselor) will be responsible for maintaining an active regional conference at which our deaf people will be kept informed about the church's program and work as carried on by the Districts and the Synod.

6. *International Lutheran Deaf Association (ILDA).* The Board for Missions is proposing the formation of an International Lutheran Deaf Association, which will meet in convention every 2 years. This convention will not only consider the worldwide programs and work of the Synod but will also be interested with events and programs in the deaf world. For example, this convention will elect representatives to the board of the new Council of Organizations Serving the Deaf. Our world missions to the deaf in other lands will also become a concern of the ILDA through the Lutheran Deaf Mission Society. THE DEAF LUTHERAN may become our ILDA publication. We also have a great mission to preach through the press, especially to reach the deaf, who depend greatly on the printed word and who are often living in scattered and isolated communities.

7. *Deaf workers among the*

**Pacific Coast Regional
Conference**

April 18—20

San Francisco, Calif.

* * *

Northwest Lay Conference

May 30—June 1

Vancouver, B. C., Can.

* * *

**Midwest Lutheran Deaf
Lay Conference**

June 6—8

Lake Okoboji
Milford, Iowa

* * *

**Dixie Deaf Lutheran
Conference**

June 9—12

Gulfport, Miss.

* * *

**Central Regional Conference
and
Great Lakes Regional
Conference**

June 27—29

Ann Arbor, Mich.

* * *

Eastern Regional Conference

Sept. 27—29

West Hartford, Conn.

deaf. The Board for Missions has this year opened the way for deaf young men and women to take a greater part in the work of the church. A training program for the full-time deaf church worker has begun at the Lutheran Lay Training Institute in Milwaukee (see page 68). The graduates of Gallaudet College and others who can qualify for entrance will be able to attend these courses and become lay assistants to our pastors. Our pastors need assistance, not so much in preaching and pastoral services but in teaching Sunday school and Bible classes, in social service programs, in canvass and survey work, in calling on prospects and evangelism programs, and in office and secretarial duties. Young women who have the talent and ability can, with LLTI training, become qualified parish workers. Some are already giving much assistance in part-time work, such as summer camps and vacation Bible school programs.

The limits of space for this article do not allow a full description of all the other activities we see for the future. We can only mention a few. We are working toward high school classes for deaf youth in our Lutheran high schools. Youth programs for those in deaf schools and those graduating from deaf schools are becoming increasingly important. Training programs and workshops for Sunday school teachers of deaf children in the oral public day school classes are being planned.

We are working to improve training programs for pastors of the deaf at our colleges and seminaries, as well as at Ephphatha Conference. Special programs to help our pastors' wives are being planned. The production of materials for deaf religious classes of all ages, captioned religious films for the deaf, and worship aids are an on-going concern.

We also feel that new forms of worship are needed to meet the changing conditions under which our deaf people live. Such forms of worship may include religious drama, pantomime, and dialog as part of the Sunday worship services. Workshops for the recruitment and training of interpreters for the deaf in hearing churches are also needed, especially in the isolated areas where it is difficult for a pastor to serve the deaf and where the deaf might worship regularly on a weekly basis if an interpreter were available.

I am sure that the readers of the DEAF LUTHERAN will see by the foregoing that we have a great many steps to climb and goals to reach in our future. We pray that the Holy Spirit may guide and direct us in the future as He has blessed us in the past. May all our deaf members be fired with a new zeal and enthusiasm to "work while it is day" with an ever-conscious sense of God's presence among us and the sure conviction that our labors in the Lord are not in vain.

REV. HERBERT W. ROHE
Secretary for Deaf Missions

Directory of Regular Sunday Services

The listings in this directory are limited to those congregations that conduct services every Sunday.

In addition to these, your Lutheran missionaries serve 184 preaching stations throughout the United States and Canada.

If you are interested in these unlisted once-or-twice-a-month services in your state, the pastor serving your area is listed on page 76 of this magazine. He will be happy to answer any questions.

For your information as you read this directory, "SS" means Sunday school, "BC" means Bible class, and times listed are a. m. except where noted otherwise.

ARIZONA

Phoenix, Our Savior

N. 15th Ave. and W. Maryland
SS — 9:30. Worship — 9:30
Rev. Theodore Frederking, pastor

CALIFORNIA

Los Angeles, Pilgrim

1233 S. Vermont Ave.
SS — 11:00. Worship — 11:00.
Rev. Leroy Mason, pastor
Mr. Don Fairman, lay assistant

Oakland, Memorial

1011 Grove St.
Worship — 10:00. BC — 11:15
Rev. Clark Bailey, pastor

Riverside (at Hope)

2882 Arlington Ave.
CSDR Worship — 8:30
Rev. G. Gehrs, pastor

San Francisco, St. John

22d near Mission & S. Van Ness
Worship — 11:00
Rev. Marlin Sampson, pastor

COLORADO

Denver, Bethel

700 S. Franklin St.
Worship — 11:00
Rev. Donald Zuhn, pastor

Colorado Springs, Immanuel

Pikes Peak Ave. at Institute
Worship — 9:45. SS — 10:45
Rev. Donald Zuhn, pastor

CONNECTICUT

West Hartford, Lutheran

31 W. Beacon St.
Worship — 9:30. Tues. BC — 7:30 p. m.
Rev. Earl J. Thaler, pastor
Mrs. Rae deRose, parish worker

DISTRICT OF COLUMBIA

Washington, Christ

5101 — 16th St. N. W.
Worship — 10:00
Gallaudet College (school yr.) — 11:30
Rev. Daniel Pokorny, pastor

FLORIDA

Miami, Deaf Zion

15000 N. W. 27th Ave.
Worship — 11:00
Rev. Walter Busby, pastor
Miss J. Horne, parish worker

ILLINOIS

Chicago, North, Our Savior

1400 N. Ridgeway Ave.
Worship — 10:00
Friday BC — 7:30 p. m.
Rev. C. Jones, pastor

Jacksonville, Christ

104 Finley St.
Worship — 9:00
Rev. Orin Anderson, pastor

INDIANA

Indianapolis, Peace

4201 N. College Ave.
SS — 9:30. Worship — 10:30
Rev. Myron Prok, pastor

IOWA

Des Moines, Calvary

7th and Forest Avenue
Worship — 10:30
Rev. James Bengelsdorf, pastor

MICHIGAN

Detroit, Our Savior

6861 E. Nevada Ave.
SS — 10:00. Worship — 10:00
Rev. N. E. Borchardt, pastor

Flint, St. Paul's

402 S. Ballenger Highway
Worship — 11:00
Rev. Robert Bremer, pastor

MINNESOTA

St. Paul, Prince of Peace

205 N. Otis Street
Worship — 10:00
Rev. A. L. Hauptman, pastor
Mrs. F. Finke, parish worker

MISSOURI

Fulton, at St. Paul's

Highway 54 & Douglas Blvd.
Worship — 8:30 a. m.
Rev. C. Bremer, pastor

Kansas City, Pilgrim

38th St. & Gillham Road
SS & BC — 9:45. Worship — 10:45
Tuesday BC — 7:30 p. m.
Rev. A. E. Ferber, pastor

St. Louis, Holy Cross

101 N. Beaumont
BC — 9:00. Worship — 10:00
Rev. Floyd Posschl, pastor

MONTANA

Great Falls, Christ

3726 5th Ave. N.
Worship — 9:30. SS — 10:45
Rev. R. Johnson, pastor

NEBRASKA

Omaha, Bethlehem

51st and Lake Sts.
Worship — 10:30
Rev. W. H. Lange, pastor
Gilbert Berninghaus, lay assistant

NEW JERSEY

Newark, St. Matthew's

510 Parker St. at Ballantine Pky.
SS — 10:00. Worship — 10:00
Rev. C. R. Gerhold, pastor

Trenton, Nativity (at Savior)

Front and Montgomery Sts.
Worship — 11:00
Rev. William Aiello, pastor

NEW YORK

Elmhurst, St. Matthew

41—01 75th St.
SS — 9:30. BC — 1:30 p. m.
Worship — 11:00
Rev. Daniel Hodgson, pastor
Miss Johanna Becker, teacher

Garden City, L. I. (Resurrection)

Stewart at Clinton St.
Worship — 8:30
Rev. Daniel Hodgson, pastor

New York, St. Mark (Mt. Zion)

145th at Convent
Worship — 3:00 p. m.
BC — 4:00 p. m.
Rev. Daniel Hodgson, pastor

Rochester, Alpha

580 Winton Rd. N.
BC — 9:30. Worship — 10:45
Rev. R. Rynearson, pastor

NORTH DAKOTA

Devils Lake

SS — 9:00. BC — 9:45
Worship — 8:10
Rev. R. Leonhardt, pastor

OHIO

Cleveland, Christ

E. 25th and Payne, downtown
SS and Worship — 10:45
Wednesday BC — 8:00 p. m.
Rev. Martin A. Hewitt, pastor

Columbus, Holy Cross

360 Morse Road
SS and BC — 9:30. Worship — 10:45
Wednesday BC — 7:30 p. m.
Rev. William A. Ludwig, pastor

Toledo, Good Shepherd (St. Paul)

428 N. Erie St.
SS and Worship — 11:00
Rev. Larry Harris, pastor

OREGON

Portland, Hope

1700 NE 132nd St.
SS — 9:15. Worship — 10:30
Rev. George Natonick, pastor

TENNESSEE

Memphis, Eternal Mercy

Rec. Center, 712 Tanglewood
BC — 9:30. Worship — 11:00
Rev. Donald Leber, pastor

TEXAS

Austin, Jesus

1307 Newton Ave.
Worship — 11:00
Rev. Don Haug, pastor

Dallas, John of Beverley

7611 Park Lane
SS and BC — 9:00. Worship — 10:30
Rev. William E. Duey, pastor

WASHINGTON

Seattle, Our Redeemer

1101 15th Ave.
BC — 10:30. SS and Worship — 11:00
Rev. John A. Beyer, pastor

WISCONSIN

Delavan, Holy Cross

116 Walnut St.
Worship — 10:00
Rev. M. Kosche, pastor

Madison, Silent

1929 Huxley St.
Worship — 9:30
Rev. Robert Corl, pastor

Milwaukee, Emmanuel

4328 W. North Ave.
BC — 9:00. SS — 9:45
Worship — 9:45
Rev. Martin E. A. Mueller, pastor

CANADA — ALBERTA

Edmonton, Cross of Christ

115 St. and 60th Ave
SS and BC — 9:30. Worship — 10:30
Rev. Robert A. Bauer, pastor
Miss Margery Becker, parish worker

BRITISH COLUMBIA

Vancouver, Trinity

2960 School Ave.
(2900 Kingsway)
SS and BC — 11:00
Worship — 11:00 and 7:30 p. m.
Thursday BC — 8:00 p. m.
Rev. Wayne Bottinger, pastor
Mr. Alex Brodie, lay assistant

MANITOBA

Winnipeg, Jesus (Immanuel)

College and McKenzie
Worship — 11:00
Rev. F. P. Gehrs, pastor

Lutheran Deaf Mission Staff

Full-Time Pastors

Rev. Wm. Aiello, 54 Hempstead Road, Trenton, New Jersey 08610	(609) 585-5263
Rev. Orlin S. Anderson, 104 Finley St., Jacksonville, Ill. 62650	(217) 243-2528
Rev. Clark R. Bailey, 2406 107th Avenue, Oakland, Calif. 94603	(415) 632-0845
Rev. Robert A. Bauer, 5808 113 B St., Edmonton, Alta., Can.	(403) 434-4246
Rev. James Bengelsdorf, 8408 Madison Ave., Des Moines, Iowa 50322	(515) 276-8479
Rev. John A. Beyer, 1101 15th Ave., Seattle, Wash. 98122	(206) 324-2200
Rev. R. G. Blakely, 14 Robinwood Rd., Norwood, Mass. 02062	(617) 769-3942
Rev. N. E. Borchart, 11719 Evanston Ave., Detroit, Mich. 48213	(313) 527-7023
Rev. W. Bottlinger, 4609 Watling St., S. Burnaby, Vancouver, B. C., Can.	(604) 433-1763
Rev. Robert Bremer, 3617 Miller Rd., Flint, Mich. 48503	(313) 767-2158
Rev. W. Busby, 19722 N. E. 13 Place, North Miami Beach, Fla. 33162	(305) 949-9712
Rev. Robert M. Corl, Jr., 1929 Huxley St., Madison, Wis. 53704	(608) 249-8076
Rev. William E. Duey, 13209 Coit Rd., Dallas, Tex. 75240	(214) 239-0719
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 9, Manitoba, Can.	(204) 489-6302
Rev. G. A. Gehrs, Jr., 6262 Soledad, Riverside, Calif. 92504	(714) 689-0843
Rev. C. Roland Gerhold, 510 Parker St., Newark, N. J. 07104	(201) 485-2260
Rev. Larry Harris, 200 Marie Place, Perrysburg, Ohio 43551	(419) 874-7676
Rev. Don Haut, 1066 Chamboard, Houston, Texas 77018	(713) 682-3196
Rev. A. L. Hauptman, 205 N. Otis, St. Paul, Minn. 55104	(612) 721-3239
Rev. Martin Hewitt, 1221 Virginia Ave., Lakewood, Ohio 44107	(216) 226-8340
Rev. Daniel Hodgson, 59 Maxwell Rd., Garden City, N. Y. 11530	(516) 248-2357
Rev. Louis R. Jasper, 20-C Star Court, 4 Man Wan Rd., Kowloon, Hong Kong	859687
Rev. Charles Jones, 1400 N. Ridgeway, Chicago, Ill. 60651	(312) 227-2264
Rev. Russel Johnson, 701 Ella Ave., Great Falls, Mont. 59401	(406) 761-2311
Rev. A. T. Jonas, 1233 S. Vermont Ave., Los Angeles, Calif. 90006	(213) 737-3963
Rev. Martin Kosche, 116 Walnut St., Delavan, Wis. 53115	(414) 728-5980
Rev. W. H. Lange, 5070 Lake Street, Omaha, Nebr., 68104	(402) 558-5672
Rev. Donald Leber, 889 N. Willett Ave., Memphis, Tenn. 38107	(901) 274-9246
Rev. Roger Leonhardt, 308 E. 14th St., Devils Lake, N. Dak. 58301	(701) 662-3267
Rev. Wm. Ludwig, 360 Morse Road, Columbus, Ohio 43214	(614) 267-8163
Rev. Leroy W. Mason, 1233 S. Vermont Avenue, Los Angeles, Calif. 90006	
Rev. Martin E. A. Mueller, 2571 N. Grant Blvd., Milwaukee, Wis. 53210	(414) 445-7231
Rev. George Natonick, 1700 N. E. 132nd St., Portland, Oregon 97230	(503) 255-3850
Rev. Ervin Oermann, P. O. Box 1065, Milledgeville, Ga. 31061	(912) 453-3443
Rev. Daniel H. Pokorny, 4703 Montgomery Pl., Beltsville, Md. 20705	(301) 937-2704
Rev. Floyd Posschl, 6301 Alamo, St. Louis, Mo. 63105	(314) 727-1752
Rev. Myron Prok, 8254 Launton Rd., Indianapolis, Ind. 46260	(317) 253-1796
Rev. Geo. C. Ring, 812 South Day, Sioux Falls, S. Dak. 57103	(605) 334-7956
Rev. Rodney Rynearson, 328 Cromwell Dr., Rochester, N. Y. 14610	(716) 381-9481
Rev. Marlin Sampson, 2465 Donegal Ave., S. San Francisco, Calif. 94080	(415) 589-1246
Rev. Earl J. Thaler, 32 Brunswick Ave., W. Hartford, Conn. 06107	(203) 521-6677
Rev. W. A. Westermann, 809 Fairmont, Greensboro, N. C. 27401	(919) 274-7251
Rev. Donald Zuhn, 12154 E. Ohio Ave., Aurora, Colo. 80010	(303) 366-7748

Part-Time Pastors

Rev. Clarence Bremer, 1701 Plaza Drive, Fulton, Mo. 65251	(314) 642-4737
Rev. W. Ferber, 617 14th St., S., Fargo, N. Dak. 58101	(701) 235-5661
Rev. John Kiiffner, 11 Delrex Blvd., Georgetown, Ont., Can.	(416) 877-9735
Rev. W. O. Neisch, 3502 Broad, Parkersburg, W. Va. 26104	(304) 428-5826
Rev. Wendell Peterson, 39 E. Imboden, Decatur, Ill. 62521	(217) 422-2422

Lay Workers

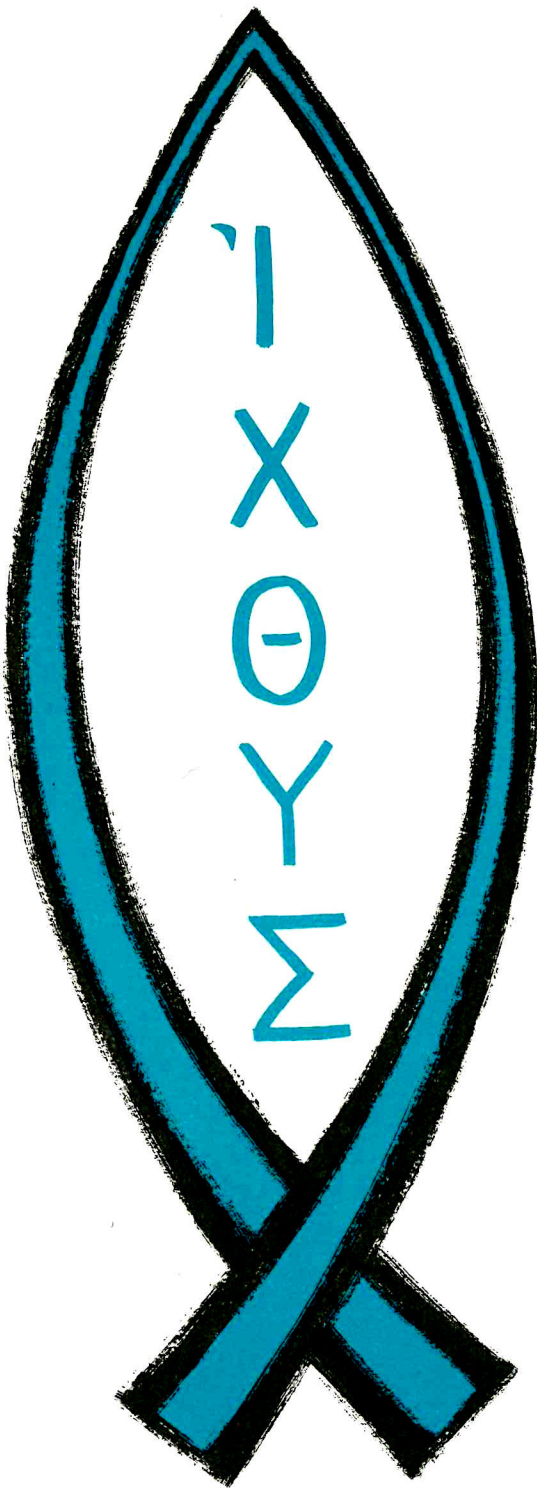
Mr. Gilbert Berninghaus, 5070 Lake St., Omaha, Nebr. 68104	
Mr. Alex Brodie, Apt. 708, 706 Queens Ave., New Westminster, B. C., Can.	
Mr. Don Fairman, 230 S. Coronado St., Apt. 34, Los Angeles, Calif. 90057	(213) 389-6374
Mr. Robert Henrikson, 360 Morse Rd., Columbus, Ohio 43214	(614) 885-3362

Parish Workers

Miss Margery Becker, Apt. 305, 11305 — 60 Ave., Edmonton, Alta., Can.	(403) 434-9213
Mrs. Rae deRose, 22 Main St., Newington, Conn. 06111	
Mrs. Florence Finke, 5149 Penn Ave., S., Minneapolis, Minn. 55419	(612) 926-5470
Mrs. Doris Myhre, 955 N. 34th St., Milwaukee, Wis. 53208	(414) 344-4786

Teachers

Miss Johanna Becker, 230 Grant Ave., Mineola, N. Y. 11501	(516) 741-4126
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SAVIOR