



# The DEAF LUTHERAN



Official Publication of the International Lutheran Deaf Association & the Board for Missions of the Lutheran Church-Missouri Synod

January-February, 1985

St. Louis, Missouri

Volume 77, No. 1

## ★ EPIPHANY

Rev. Robert D. Case  
Holy Three-In-One Lutheran Church  
Houston, Texas

The Epiphany festival is the Christmas of the Gentiles (non-Jewish people). For them, too, was the Saviour born. As representatives of a non-Christian world, the Wise Men from the east, led by a star, came to Jerusalem and there to Bethlehem to do homage (worship) to the Christ Child. Jesus came for all that sit in darkness (sin). His salvation was also expected by the Wise Men. St. Paul writes, "God saved us and called us with a holy calling, not in virtue of our works but in virtue of His own purpose and the grace which He gave us in Christ Jesus ages ago and now has manifested through the appearing (or Epiphany) of our Saviour Jesus Christ, who de-

EPIPHANY (continue on page 2)

## Rev. Donald W. Zuhn Resigns Post in St. Louis, Accepts Call to Prince of Peace, St. Paul

After several weeks of pondering a difficult decision, Rev. Donald W. Zuhn, secretary of North American Mission to Blind/Deaf of the Lutheran Church-Missouri Synod will assume the pastorate of Prince of Peace Lutheran Church for the Deaf, St. Paul, Minn.

Rev. Zuhn, a native of Minnesota, came to his present position from the northern Minnesota field in 1978, succeeding Rev. Herbert W. Rohe.

Following removal of his family to the Twin City area, installation is expected to occur sometime in mid-January, although no date had been announced at press time.

What changes, if any, might occur at the office being vacated by Pastor Zuhn could not be learned immediately. Any changes will be reported in these pages at a later date when such information becomes available.

## WHAT JESUS MEANS TO ME

By Fern Campbell  
Christ Lutheran Church in Montana  
Great Falls, Mont.

Jesus means everything to me. All my joy, peace, comfort and life. He never fails me even though I fail Him daily. I can trust Him to keep His promises where I cannot trust people.

Jesus is my best friend. He died for me and took all the punishment for my sins. He asks nothing in return except that I live my life to His glory--to be a witness in what ever I say or do here on earth.

I can take everything to Him in prayer and know He will answer, perhaps not my way, but the way He knows will be best for me.

I no longer live in darkness, because He is my light, my truth and my way. As in the 23rd Psalm "I shall fear no evil, for Thou art with me." With Jesus by my side, no man will hurt me.

Even though I am poor in earthly possessions, I am rich in blessings as long as I faithfully follow my Lord and Saviour. He knows my every need and He will provide, but He wants me to realize and know my needs and then go to Him and ask. He wants us to let Him be in control of our lives.

I could write and write, but it all sums up to what I said at the beginning, "Jesus is my all," my joy, my peace, my life. Without Him I am nothing.

So dear friends, let Jesus into your life and you will find much joy and comfort . . . read your Bible . . . the answers are all there. Be patient and God will answer your prayers.

Life here on earth is short and when we are faithful, Jesus will come again and take us to live with Him in heaven.

(This letter was in response to an invita-

WHAT JESUS MEANS TO ME (continue on page 2)

## ILDA TO SPONSOR THREE LEADERSHIP TRAINING SEMINARS FOR DEAF LUTHERANS IN 1985

At the Yahara convocation on ministry with the deaf at Madison, Wis., during November, 1981, the question asked during a survey was what participants felt was the number one (#1) need in deaf ministry today. The answer that emerged out of that meeting was "leadership training."

To respond to that need, the ILDA board of directors approved three such seminars to be held during the dates of Nov. 7-10, 1985 at three separate locations, each designed to serve the participants from the far west, midwest and the eastern regions of the country. Locations for the training seminars are

### EPIPHANY

(continue from page 1)

feated death and brought life and eternal light and life through the Gospel." (II Timothy 1:9-10)

Not only has God the Father made known His Son to us, but also the Son has made known the Father. That is what John writes, "No one has ever seen God; only the Son, who is in the bosom of the Father, He has made Him known." Because Jesus is the Son of God and One with the Father, no one is better qualified that He show God to us.

Some truths about God are already known by people without any special revelation. Even heathen (non-believers) know something about God. "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly understood in the things that have been made." (Romans 1:19-20) Nature shows man that there is a Creator and that He is powerful, wise and just. The Son of God did not have to come down from heaven to tell us this.

Then what did the Son of Man make known about the Father? That He is a God of love, a Maker whose might is exceeded only by His mercy, a heavenly Father who through the atonement of His Son, has adopted us as His children. As the Teacher and Prophet come from God, Jesus shows the Father to Nicodemus in this brief (short) version of the Gospel: "God so loved the world that He gave His only Son that whoever believes in Him should . . . have eternal life."

This Son the Father gave for the salvation of the Gentile world also, with the Wise Men as the first fruits.

tentatively set for Portland, Ore.; Madison, Wis., and Washington, D.C.

At a meeting of the steering committee in St. Louis Nov. 2, workshop leaders were selected who might be expected to lead the various topics such as witnessing and evangelism, music and hymn singing, church administration, and other fields of church endeavor. The ILDA has \$6,000 appropriated in its current budget for this program. Through careful allocation of these funds and cooperation between the various churches and workshop participants, it is felt the program will be successful.

Additional details will be forthcoming in future issues of THE DEAF LUTHERAN.

## DRUNK DRIVING IN NEW JERSEY

New first offense drunk driving laws in the state of New Jersey will automatically make drivers with a blood alcohol level of .10% guilty of driving while intoxicated. The first conviction for a drunk driving offense will cost \$3,470+.

- a) \$1,000 annually for three years in auto insurance surcharge.
- b) Pay a court fine of \$250 to \$400.
- c) Pay a \$100 fine to the Drunk Driving Enforcement Fund.
- d) Pay \$40 "Alcohol Countermeasure fee."
- e) Pay \$30 license restoration fee.
- f) Plus court costs and legal fees.
- g) Overnight stay in a detention facility known as the Intoxicated Driver Resource Center costs \$50.
- h) Drivers license revoked for six months.

41,000 motorists were arrested for driving while intoxicated in 1983. At least 25,000 were convicted and expected to pay \$3,470+.

How does your state measure up? Is it worth it to risk all this just to have an extra one? THINK!

### WHAT JESUS MEANS TO ME (continue from page 1)

tion from the editor to send in an essay on the subject title at the Northwest Regional Conference at Flathead Lake, Mont. July 20-22, 1984 and was the only one received. Readers wishing to submit similar experiences are invited to do so.

--The Editor

# LIFE WITHOUT GOD?

By Rev. Frank P. Wagenknecht  
Rogate Lutheran Church of the Deaf  
Clearwater, Fla.

IF YOU DIDN'T BELIEVE IN JESUS--IF YOU DIDN'T BELIEVE IN GOD--HOW WOULD YOUR LIFE BE DIFFERENT THAN IT IS TODAY?

Let's pretend for a moment that God is dead--which is what some people believe. God did die--when Jesus died on the cross because Jesus is God. Imagine that Jesus died and never really rose from the dead--but stayed dead. Would that really change your life at all--or would it not make much difference to you?

If God is dead, the people who go to church on Sunday morning could stop that and stay in bed or be busy with sports and fun. Of course, if you don't go to worship on Sunday morning anyway, it won't make much difference on your Sunday mornings that God is dead.

If God is dead, the people who give offerings for the work of the church could save their money and use it for something else. Perhaps they could go to Europe on a vacation or buy a new car, buy a new house or buy all new clothes. Of course, if you only give a few dollars to the work of the church, it really won't make much difference if God is dead. You will only have a few more dollars to spend.

If God is dead, the people who help and serve in the church will have more free time. They won't have to spend some evenings or Sunday afternoons doing God's work, teaching Bible classes to the children, making banners, working on newsletters, and helping the people Jesus asked us to serve. Of course, if you never do anything now to serve God and His church, then it won't make much difference if God is dead. You are already busy thinking about yourself.

If God is dead, Paul tells us in I Corinthians chapter 15, "then your faith is for nothing; you are still guilty of your sins. And also those people who have believed in Christ and have already died are lost."

IF GOD IS DEAD, WHAT DIFFERENCE WOULD IT MAKE IN YOUR LIFE--AND IN YOU?

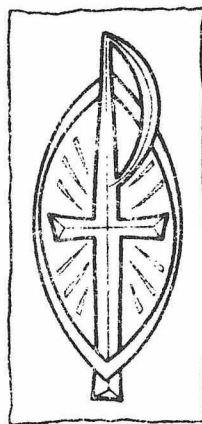
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When one says that he never pledges--he really means that, although his intentions are good, he realizes that the day will come when he will want to put something else first. God is NOT satisfied with second place! !

# ALPA and OMEGA

By Rev. Clark R. Bailey  
Our Saviour Lutheran Church  
Detroit, Mich.

Have you ever wondered what these words mean? They are titles God uses to describe Himself and are found in Revelation 1:8; Rev. 21:6 and Rev. 22:13 and also the verse in Isaiah 44:6. They mean "beginning and end" and "first and last."



We use words like this when we begin our worship, too: "Let us begin in the name of the Father and the Son and the Holy Spirit." And we close our worship with a blessing from God based on the words found in Numbers 6:24-26 or the blessing Paul used in his letters to the various churches such as to

the Corinthians 13:14.

Today, many people worry about a terrible nuclear war that may mean the end of our world. Of course, we pray that such a disaster would not happen--but take a look at 2 Peter, chapter 3, especially verses 10 and 11. God began everything (Genesis chapters one and two) but will also end everything (Genesis 3).

But while God is the righteous Judge who demands payment for sin, He is also our loving Father who does not want to see us sinners suffer eternal death (Ezekiel 33:11) so He has given us His Son to be our Saviour, our hope for eternal life (John 3:16).

And that is what this season of the year is all about. The old church year ends (with its thoughts of the end of the world, the end of time, the coming judgment of God) and the new church year begins with four weeks of preparation for the birth of Christ (Messiah), the Promised One, Our Saviour and Redeemer.

Jesus comes to bring us PEACE with our heavenly Father through faith in Him as our Saviour. He is the beginning of our new life, so He calls Himself the titles printed above. St. John says that Jesus took part in the Creation (Genesis 1:3, 10) and He will be here at the end. Welcome your Saviour, your Hope and your Life.

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When I am right, no one remembers;  
When I am wrong, no one forgets.

## NOTES FROM ALL OVER . . .

Word of God Lutheran Church for the Deaf, Cedar Rapids, Iowa observed their 15th anniversary as a congregation and 10 years in their own church building Sunday, Oct. 21 with Rev. LaVern Mass, Kansas City, a former member as guest speaker. Members and visitors enjoyed a potluck dinner. A service of rededication was held in the afternoon, with refreshments rounding out the occasion.

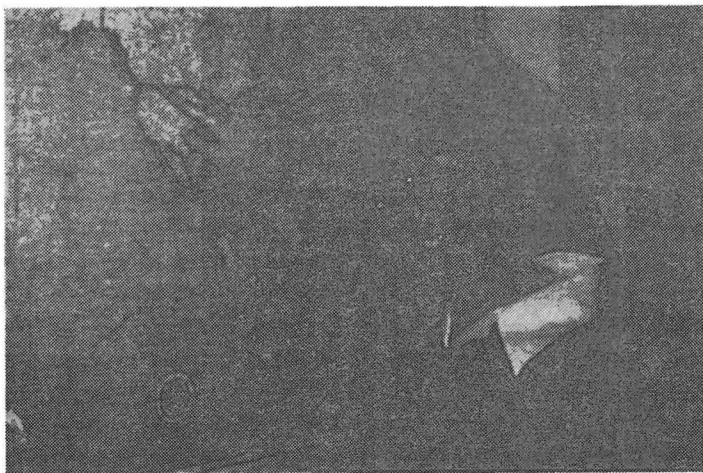
Two anniversaries were also noted in Wisconsin with good attendances at both churches: Holy Cross, Delavan observed its 25th and Silent Lutheran, Madison, observed its 35th.

Rev. Frank Wagenknecht, pastor at Rogate

### Canadian Invite Dorothy Sparks to Lead Witness Workshop During Annual Retreat

Dorothy J. Sparks, who has appeared at many ILDA Regional conferences and conventions as a member of the Son-Shine Singers of Omaha was invited to lead a witness workshop at Calgary, Alta. Oct. 20-21. While most of us were enjoying balmy fall weather, Dorothy got her first taste of upcoming winter as it had just snowed the day before her arrival. A walk in a snow covered forest was an experience she enjoyed with several friends during a break in the sessions.

Dorothy also led a Bible class after which Lay Minister Harold Ziprick led the worship. Miss Sparks is available to other churches which may wish to utilize her many talents.



**THAT'S WHERE I WAS**--Dorothy Sparks points to Calgary, Alta. on the map where she attended a retreat in October.

Lutheran church, Clearwater, Fla. has decided to curtail his work with the hearing and devote full time to the deaf, for at least a year, due to health problems. The change is apparently being well taken by the deaf community, as church attendance has skyrocketed nearly 300 per cent during August and September.

Rev. Arnold Lutz, a missionary to the deaf in India, and his wife were visitors to Our Saviour Lutheran church, Detroit, Sept. 23 while visiting their son in Warren, Mich. They returned to India in October.

Bethesda Lutheran Home will dedicate its second home for mentally retarded adults on Sunday, Jan. 13 in the Milwaukee area. The group home, 10107 W. Good Hope Rd., will house eight residents, who will be employed at local sheltered workshops.

The first seminar on religious education for the deaf was held Sept. 6-10 at Concordia Special School, Porto Alegre, Brazil. The event, sponsored by the Mill Neck Foundation, drew more than 200 participants. Rev. George Kraus, Fort Wayne, Ind. and Rev. Dan Pokorny, St. Louis, were guest speakers.

Hyatt Hotels Corp., will be offering hearing impaired guests closed captioned television at all of its hotels by the end of 1984.

Almost everyone has heard of the famine in some areas of Africa, notably, Ethiopia. Television has shown some sorry conditions, especially of starving children. Want to help? You can send a check to Missouri Synod World Relief, 1333 South Kirkwood Road, St. Louis, Mo. 63122. Include a brief letter that you want to support famine relief in Africa.

### SORRY

We are sorry that this issue of **THE DEAF LUTHERAN** is a bit late. The editor was away for every week-end during November which included a board meeting of the ILDA in St. Louis; two church anniversary banquets in Wisconsin, one of which he was the speaker at Madison and a meeting of the Inter-Lutheran Commission on Ministry with the Disabled in the Los Angeles. Your understanding is greatly appreciated.

## TEXAS RETREAT FEATURES DR. JEAN GARTON

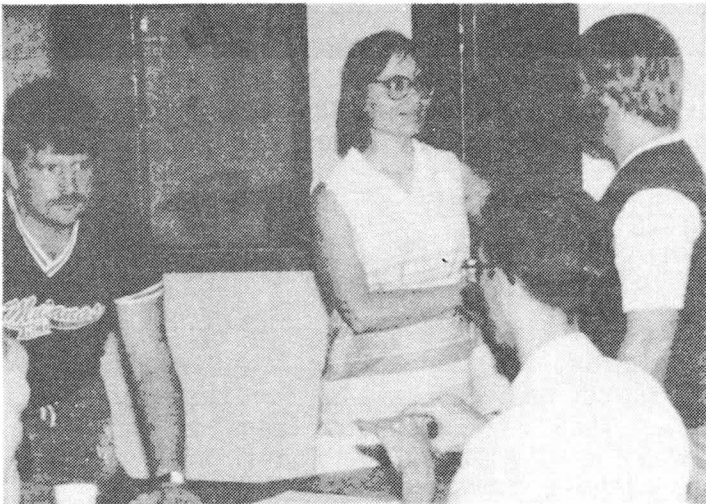
Camp Lone Star in the central Texas town of LaGrange was the setting for a week-end of fun, relaxation and challenge in October when Dr. Jean Garton, Pennsauken, N.J. head of Lutherans for Life, made a guest appearance before an estimated three dozen deaf Lutheran and their families.

In sharing her life story, Dr. Garton, the wife of a Lutheran pastor, urged her listeners to give their lives to Christ first.

Dr. Garton analyzed the abortion issue, citing the fallacy of many of the pro-abortion slogans presently common in debates, and



**DR. JEAN GARTON SPEAKS**--Rev. Ronald Friedrich interprets for the deaf during the retreat at LaGrange, Texas in October.



**RETREATANTS ENJOY A BREAK**--Facing camera is Sid Johnson, Richardson, Texas; on far right, Rev. Richard Reinap, Austin, and Rev. Ronald Friedrich of Dallas. Others are unidentified.

detailed for everyone through the use of slides precisely what happens to the babies in abortions.

Interpreting the proceedings were pastors Ron Friedrich of John of Beverley Chapel for the DEaf, Dallas and Richard Reinap of Austin, who serves Jesus Lutheran Church.

## THE DISASTER OF PARTIAL COMMITMENT

Some might contend that the real disaster of partially committed christians is the reductions in dollar giving. Our church has seen the average return to the Lord shrink from three per cent of income to less than two per cent. This reduction, a reflection of 'partial commitment', has adversely affected our church programs. New missions reduced, church staffs underpaid, financial support of colleges and seminaries reduced, campus ministries reduced, foreign missions reduced and on and on.

Others might contend that the real danger of partially committed christians is a lack of caring people willing to work. We should have people waiting in line to teach Sunday school or Bible classes, to serve as elders, trustees, and other church offices, to visit the sick, to sing (sign) in choirs, to work with the altar guild. Unfortunately, it is often a struggle to find people able and willing to fill these positions.

Others might contend that the real danger of partial commitment is often a church either unable or unwilling to lovingly challenge the partially committed. A crippled church is unable to fight partial commitment.

Others contend that the real disaster of partial commitment falls often on the partially committed. THEIR FAITH, SHALLOW ROOTED AND ENCIRCLED BY THE WEEDS OF WORLDLY CARES, DIES. We might attach an innocuous label to their spiritual death, such as 'back door loss' but in reality, MANY WILL HAVE THEIR NAMES STRICKEN FROM THE BOOK OF LIFE AND SPEND ETERNITY IN HELL.

Thanks be to our loving God who has not only warned against partial commitment, but has also promised to us His loving support and forgives when we fall short of full commitment. God save us from the disasters of partial commitment!

--Michigan District, LCMS

## SEMINARY SIGN SCHOOL OFFERS UNIQUE PATH OF MINISTRY

The students are seated in a semi-circle around the desk at the front of the room. A toy hospital, replete with ambulances, doctors, nurses, beds, tables and X-ray machines, stands at the top of the desk. Each item is carefully arranged, class is ready to begin.

The lesson for the day is to acquaint the students with the hospital, a scene not that uncommon in most preschools today. However,



REV. DANIEL H. POKORNY IS THE DIRECTOR OF  
THE SEMINARY SIGN SCHOOL

in this classroom the students are adults, and the two instructors are deaf.

The instructor starts by picking up one of the ambulances on the table and showing it to the students. Then she lays it down and forms the proper sign. The class mimics her. So begins the introductory class of the seminary sign school on the campus of Concordia Seminary, St. Louis.

The seminary sign school is open to members of the seminary community as well as individuals in the surrounding area. All classes concentrate on American Sign Language (ASL). The school, which was opened to

the general public in 1980, has an average enrollment of 40 students per semester.

"We use what is called the direct method," says Associate Professor Daniel Pokorny, chairman of the department of practical theology and the John of Beverley Professor of Deaf Ministry at the seminary.

"We are not trying to teach the students to translate," says Pokorny. "Instead, we want to make sure that the student can take a sign and use it properly to convey the message of the sign."

"We learn by play acting. The instructor tells stories using various toys," says Mark Kluzek, a second year seminarian in the introductory class. "You don't ask what the sign is for such -and-such, instead, you learn to associate the sign with the activity."

Students must successfully complete American Sign Language courses one through five before they can enroll in the introductory translation course. During the first five courses the students develop competency in the areas of cultural awareness of the deaf community, the grammatical features of American Sign Language, vocabulary and conversational skills.

The faculty of the seminary sign school includes both hearing and deaf people who have had considerable experience in sign language communication and sign language instruction.

"The seminary encourages our students to participate in the school for a number of reasons," says Pokorny. "First, it allows us to use seminarians as interpreters in our classrooms. We don't have to go off campus and hire interpreters for our deaf seminarians.

"Second, it offers an opportunity for us to train men at the seminary who can work with deaf people. The seminarians are beginning to realize that when they enter the parish ministry, there are going to be deaf people in their congregations and they are going to be responsible for their pastoral care. They will have to learn to work with these people and be sensitive to their needs."

Kluzek is one seminarian who has come to that realization. "At first," he says, "the classes were very frustrating. But then, you



**COME!  
FOLLOW ME**

**Eighth Biennial Convention**

**INTERNATIONAL LUTHERAN DEAF ASSOCIATION**

**Marc Plaza Hotel--Milwaukee, Wis.**

**JULY 3-7, 1985**

# A CHALLENGE . . .

The standing committee for deaf ministry encourages each of the deaf ministry congregations and fields that receive financial subsidy from the districts "to reduce their request for subsidy for the next fiscal year by a minimum of five per cent (except in situations where there are extenuating circumstances)" from the level of subsidy received this year.

It is felt that congregations need to move decisively in the direction of providing more of their own support and depending less on outside sources.

The suggestion was made at Ephphatha conference that this challenge be stated in a more positive manner, e.g., "to increase the portion of the church budget supported by the offerings of members by ---% I think that this point was well taken.

What would be the equivalent percentage? That would be difficult to figure across the board. While a five per cent increase in local support of the budget is not equivalent to a five per cent reduction in subsidy, this would be a good substitution for the standing committee's recommendation.

--Rev. Donald W. Zuhn

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**AFRICA'S FORESTS ARE SHRINKING . . .**  
while it's deserts expand. The U.N. estimates that the Sahara Desert is moving southward six kilometers a year (a kilometer is six-tenths of a mile). This partly explains the critical food problems in countries like Ethiopia.

# A GOOD NEW YEAR'S RESOLUTION

- May the Lord grant that I show . . .
- . . . a little more happiness spread through the day;
- . . . a little more cheer to light up the way;
- . . . a little more thought for the person at my side;
- . . . a little more credit for others who've tried;
- . . . a little more kindness in word and in deed;
- . . . a little more boosting that others may need;
- . . . a little more love for the folks that we know;
- . . . a little more effort that friendships may grow. . . .

--adapted/Moore

## SEMINARY SIGN SCHOOL (continue from page 6)

begin to realize how much more difficult it is for deaf people, because they have to learn not only American Sign Language, but English as well."

"You also learn to understand how isolated deaf people must feel at times. After all, they can be sitting in a room full of people who are talking to each other, and unless someone knows sign language, they have no idea what the conversation is about.

"Too often, we forget how easy it is to communicate with each other, and therefore take it for granted."

# The DEAF LUTHERAN

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