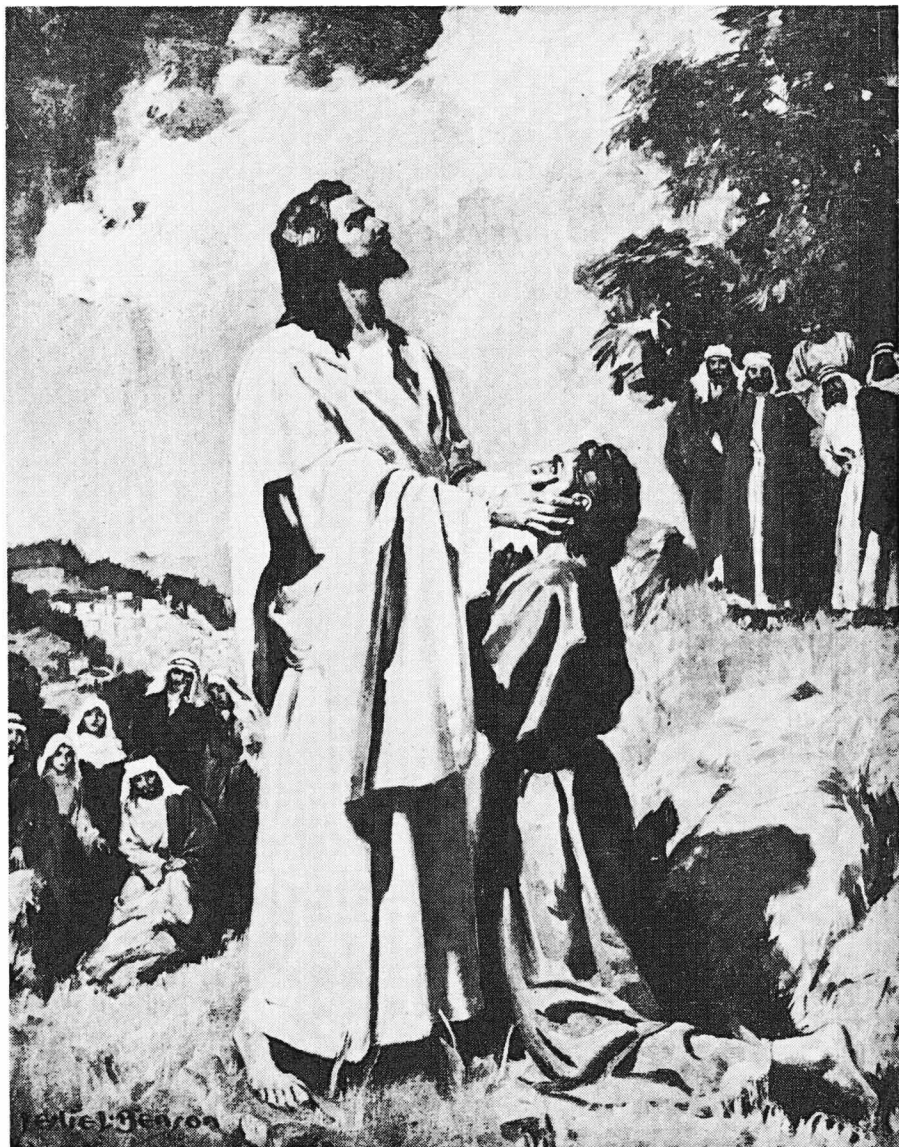




The Deaf Lutheran



January 1971

Ephphatha, Be Opened

COSD Forum—1971

You are cordially invited to attend the fourth annual forum of the Council of Organizations Serving the Deaf at the Shelburne Hotel, Atlantic City, N. J., March 3—5, 1971.

The forum is being held under the sponsorship of the following council member organizations, all of whom wish you a warm welcome: American Athletic Association of the Deaf, Deafness Research Foundation, Gallaudet College Alumni Association, and National Association of Speech and Hearing Agencies.

Forum topics for 1971 will revolve around the theme "Medical Aspects of Deafness," particularly in the areas of prevention, diagnosis, and habilitation. Sessions begin at 9:00 a. m. Wednesday and close at noon on Friday.

Hotel Shelburne rates are \$13 single and \$17 double.

If you are interested in attending the forum, write to the following address for preregistration forms and a hotel reservation card:

*Council of Organizations Serving the Deaf
4201 Connecticut Avenue
Washington, D. C. 20008*

THE DEAF LUTHERAN

January 1971, Vol. 63, No. 1

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The Lutheran Church — Missouri Synod

Rev. Herbert W. Rohe, Secretary for Deaf Missions, 210 N. Broadway, St. Louis, Mo. 63102. Ph. (314) 231-6969.

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MOVING? CHANGING ADDRESSES?

Please clip the form on the back cover with the old address label. Mail it to THE DEAF LUTHERAN, 31 W. Beacon St., West Hartford, Conn. 06119.

A New Year Without a Fear

I do not know, I cannot see
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's fall.

Farewell, old year, with goodness crowned,
A divine hand hath set my bound;
Welcome the new year, which shall bring
Fresh blessings from my God and King.
The old we leave without a tear,
The new we hail without a fear.

— Anonymous

God Loves You— Say It Again and Again

I've been told that there is a young man somewhere on the West Coast who goes about saying to people, "Sir (Madam), God loves you."

As he pays a check in a restaurant, he says to the waitress, "God loves you." And as he leaves an elevator, he says to the operator, "God loves you."

When he is riding in an automobile and as the car slows down for a stop sign, he will roll down the window and say to the person on the sidewalk, "Sir, God loves you."

A first reaction is that here is a real "kook." But when he is asked to explain his rather unorthodox procedure, he explains that he wants to tell as many people as he possibly can that Jesus Christ is Savior of the world but he can reach only a few by engag-

ing them in a longer personal conversation.

So for others even the simple words "God loves you" may be the implanting of a seed which is to be blessed by the Spirit of God.

He may just be right, for it seems to me that even those of us who are called Christian need the reminder that God loves us. It seems to me that we really don't live our lives as if we believe that God loves us. If we really did believe this, we would not fear the future.

But some old Christians who have known a whole lifetime of God's mercies worry about the future: Will I be sick? Where will I live? Who will take care of me? Will I have enough money? Those of middle age are no better—even the questions are similar: What will happen if I have an ac-

cident? Will I have enough to send the kids to college? What if . . . ?

And so there is a great listing of fears. The fears are supported by actions. Things are hoarded. Money is stored away. There is a growing impatience with others and even with oneself.

We hurry from one meeting to another. We hurry, hurry, hurry without determining what we are hurrying for. The young are no better. Armed with newly learned knowledge, bright dreams, great hopes, and much energy, they attack the world depending almost entirely on themselves, confident that they will make things right.

Each age of man may be inclined to admit that there is a God; but just to be sure that things are taken care of properly, man says, "I'll do it myself, in my own way, without regard for oth-

ers, without sharing with others. I'd better do it myself, for I don't know if God will help me." Man does not quite believe that God loves him.

And so we miss the freedom from worry and the help of others and the fellowship of friends and joy and peace. This must have been the kind of joy and peace the angels sang and spoke about on the first Christmas. It ought to be the joy and peace we wish others as we move into the unknown chambers of another year.

It's a good time to remind ourselves and others: God really does love you. The young man in the West really has something after all.

JON SUEL

(Jon Suel writes a regular column for the *Lutheran Layman*, from which this article was clipped some time ago. ED.)

Understanding the Church Signs

The Sign for "Lutheran"

The first followers of Jesus did not call themselves "Christians." The enemies of the Lord thought to disgrace them by giving them that name (Acts 11:26). The Protestants did not take that name to themselves, but others called them Protestants because they protested against false teaching and wrongs in the church. The Lutheran Church has also been given signs by the deaf. How these name signs have come about is quite interesting. There

are different versions or stories, but we will pick out some of the interesting ones.

Years ago the pastors wore a black gown with a collar. To this collar was attached a sort of bib. It was about two inches wide and eight inches long, made of linen. It hung at the upper chest like the letter V upside down. These two narrow bands or strips represented the Law and the Gospel. When the deaf saw this, they first used the two L hands, made with the thumb and the index finger,

and described the two lapels, or bibs, at the chest. Later they used only one hand. This sign may still be seen in some parts of the country today.

As time went on, another sign came into being. It was the letter L of the right hand set on the left S hand, the closed fist, as in the sign for "church." How did this sign come into use? One of our missionaries brought it from a school for the deaf. We traced this sign, and here is how it is supposed to have come about. A little girl was being sent off one morning by a counselor to the wrong Sunday school group. She knew she was a Lutheran but could not spell the word. She did, however, know the sign for church and that "Lutheran" began with L. So she emphatically put the letter L on the left S hand and declared her faith. The instructors henceforth adopted the sign, and the missionary brought it into use.

A third sign worked its way

into our church. It has been explained in many ways, but only one is worth mentioning at this time. A teacher at Gallaudet College paid us this compliment with this explanation. The sign is as follows. The left palm is held up and facing forward, and the right thumb of the right L hand is thumping against it. Now this sign can be confused very easily with the sign for "law" if not signed carefully. But if you remember what the teacher said, you will do it correctly. The thumping thumb is Luther nailing the 95 Theses on the door of the Castle Church at Wittenberg. These three signs identify us throughout the country.

G. W. GAERTNER

(This article is the first of a series by Dr. George W. Gaertner, missionary to the deaf on the West Coast for nearly 50 years. His series on "Understanding Church Signs" is reprinted from the 1958—1959 DEAF LUTHERAN by special request. ED.)

The 1971 Census—A Call for Help

The Christmas holidays were a special time of joy for us—the sharing of good times and gifts, remembering God's Gift to us of the Christ Child, our Savior. As I write this article, I am thinking of the Scripture account of the census of Caesar Augustus that brought Mary and Joseph to Bethlehem, where they had to be counted for taxes. Notice the vast difference between Caesar's

census and the 1971 census of the deaf.

We must be thankful that our government is taking this census of the deaf not to get our taxes but to give the deaf better education, social service, and assistance.

It is, in a real sense, Christ who makes the difference! Our government's purposes are Christian and gracious. How glad we are to be living under a kindly and

Christian government! It does not force the deaf by law to enroll in the census. Rather the government asks you to help it take an accurate census so that it can help you. The government needs to know every deaf person. Later, government agencies will allocate money according to population and need.

All 18 of the national organizations of the Council of Organizations Serving the Deaf (COSD) support this census.

This important census will also help our churches working among the deaf to plan their work, manpower needs, and money to best serve the deaf.

Thus, when you receive your census letter and forms, please fill it out and reply quickly. If you do not receive the forms or if you need help in filling out the forms, please let your church and pastor know. They will be glad to help you.

REV. HERBERT ROHE

Notes of Interest

Illinois Interpreter Bill Signed into Law

House Bill 1419, amended to "whenever any deaf person is a party to any legal proceeding of any nature, or a witness therein, the court in all instances shall appoint a qualified interpreter of the deaf sign language to interpret the proceeding to and the testimony of such deaf person. The court shall determine a reasonable fee for all such interpreter services, which shall be paid out of general

county funds," was passed by the senate and signed into law by Governor Ogilvie.

Ear Transplant

A recent ear transplant operation was successfully performed in Russia by surgeon Vladimir Rodin. In the case of a young girl, hearing was fully restored by replacement from a bone bank of the stirrup bone, anvil bone, and the anvil-stirrup joints of the inner ear.

Gleanings from Foreign Deaf Missions

Japan

First a little research: Japan, which is smaller than California, has a population of 93,000,000 people. That's almost half of the population of the United States. But while the estimated number of deaf persons in the U. S. is only

200,000, Japan in its very little space has 250,000 deaf persons. Think about that.

So writes Rev. Mitsuyoshi Kojima, pastor for the deaf in Tokyo, Japan, the world's largest city. He states that the work with the deaf began 2 years ago. He writes,



Rev. Mitsuyoshi Kojima, first Lutheran pastor to the deaf in Japan, poses with a women's group of his church

“Now there is a person who is full-time pastor for the deaf in the Lutheran Church in this land. It's me. I'll do the best I can. Please pray for this work in Japan.”

Anyone who would like to send a letter to Rev. Kojima should write to this address:

Rev. Mitsuyoshi Kojima
3-18-18 Kitakaiwa
Edogawaku, Tokyo
Japan 133

ROBERT HENRIKSON

Nigeria

Tuesday, Oct. 13, was cause for great rejoicing in Ibadan, Nigeria, as the Friends of the Deaf Society of the Home for Young Deaf laid the foundation stone for their new buildings.

This is the culmination of the

hopes and dreams of the school's leaders, Mr. and Mrs. Oyesola, and Mrs. Marian Yunghans, who with Mrs. Oyesola originally founded the Home for Young Deaf. Their notice reads: “Donations will be thankfully received in aid of Home for Young Deaf.” Readers of *THE DEAF LUTHERAN* may send gifts earmarked for the Home for Young Deaf to the

*Lutheran Deaf Mission Society
c/o Rev. William A. Ludwig,*

Treasurer

*360 Morse Rd.
Columbus, Ohio 43214*

Brazil

The Colorado District of The Lutheran Church — Missouri Synod is gathering in its 1971 *Hearts for Jesus* project “Ears for

Brazil" to provide necessary teaching materials and equipment for Concordia Lutheran School for the Deaf in Porto Alegre, Brazil.

Mrs. Naomi Warth, director of Concordia School recently wrote to the "Ears for Brazil" project directors: "The deaf school is growing. There are now 25 children. We have started a preprimary class. I put two classes in the basement of our home because we have no other place for them. There are seven children from 2

to 3 years old and five from 4 to 5 years. They are so sweet."

Mrs. Warth's daughter Beatriz will finish her teacher training this year and plans to help her mother in the school.

Funds have been allocated for the deaf school from another source. At their last meeting the Regional Advisers resolved to grant \$1,000 from the Lutheran Deaf Mission Society funds to purchase a bus for Concordia Lutheran School for the Deaf in Porto Alegre.



FIELD

GLEANINGS

Great Lakes Conference

Rochester, N. Y. This year, Oct. 2—4, 1970, 95 persons registered at the Great Lakes Regional Conference held at Camp Pioneer, near Buffalo, N. Y. It was really wonderful to see old friends and make new ones.

The purpose of the conference is to promote the spread of the Gospel of Jesus Christ among the deaf and to encourage one another to participate actively in the work of the local congregation.

The meeting officially opened on Friday evening after a captioned film. Earl Froelich of Cleveland led us in the evening devotion. Then Eugene Clupper,

president of the conference, welcomed everyone. The president each year is a member of the host congregation — this year Alpha Congregation of Rochester (Rev. R. Rynearson).

Saturday morning devotions were given by Clarence Schulz of Detroit. Then Pastor Rynearson explained the difference between bad and good gossiping, using several visual aids. After the morning coffee break the deaf of Pittsburgh presented thoughts and skits on "Godly Gossiping."

The conference business meeting was held after lunch. After a number of reports the following were elected for the 1971 confer-

ence: president — Richard Crossen (Columbus); vice-president — Clarence Schulz (Detroit); secretary — Donald Mowl (Pittsburgh); treasurer — Willie Mae Jackson (Cleveland); auditor — Samuel Kimmel (Flint); auditor — Richard Miller (Toledo).

It was agreed to give the Sunday offering (\$100.78) to the Lutheran Deaf Mission Society.

Rev. William Ludwig, our regional adviser, reported various regional concerns and explained the International Lutheran Deaf Association. Rev. H. W. Rohe also gave us a report on ILDA's progress.

Saturday evening the deaf of Toledo gave a fine presentation on congregational gossiping led by their pastor, Rev. Larry Harris.

This presentation was followed by a long debate on ILDA. The main points discussed were the constitution, membership, finances, and congregational backing. The Pittsburgh deaf were concerned that ILDA should be a stepping stone to a deaf district. However, the conference took no action regarding ILDA and its planned 1971 convention in July.

Our next conference will be held in Columbus, Ohio, Aug. 13 to 15.

A special feature of our conference was a surprise celebration honoring Rev. H. Rohe for his 25th anniversary in ministry to the deaf. The conference presented him with a beautiful plaque. The conference also decided to congratulate and send

Correction!

In the November DEAF LUTHERAN (p.180) we copied a news item printed in the *Frat* stating that a convalescent unit for senior citizens was being constructed near Pilgrim Towers in Los Angeles, Calif.

Pastor Arnold Jonas wrote that the *Frat* story was not correct. Pilgrim Towers has control of three pieces of property that may be used for the future construction of such a convalescent unit possibly combined with another type of facility to benefit the deaf. But this is still some time away.

a gift to Rev. Norbert Borchardt for his 40 years of ministry to the deaf, all in the Great Lakes Region.

DONALD MOWL

New Church Dedicated

Memphis, Tenn. THE DEAF LUTHERAN extends its congratulations to Eternal Mercy Lutheran Church for the Deaf, Memphis, on the completion and dedication of its new chapel and facilities. Tentative plans for the dedication call for three services on Jan. 31 at 11 a. m., 3 p. m., and 7 p. m. Rev. Delbert Thies will be the guest speaker.

We hope to have pictures of the new church and a description of the facilities in a forthcoming issue.

St. Matthew Hosts Teachers' Workshop

Elmhurst, N. Y. A teachers' workshop was held Saturday, Sept. 12, for the benefit of the volunteer teachers who are working with the deaf children in the New York area. It was a very interested and enthusiastic group of teachers working in released-time religious instruction and the Sunday school. We were fortunate to have several experienced teachers with us who attempted to teach us the most effective ways to present our lessons to the deaf.

Pastor William Aiello, former pastor to the deaf in Trenton,

N. J., told us how to prepare our lesson plan for the day. He particularly called to our attention that we must adhere closely to one concept at a time, trying to get across that particular thought, using various mediums such as drama, pictures, slides, and so forth.

Next Miss Judy Wischmeyer, a teacher at Mill Neck Manor Lutheran School for the Deaf, gave us pointers on using simple language.

Pastor Daniel Hodgson worked with us on preparing the lesson for various grade levels from those just beginning to read to those young people almost ready



Pastors Daniel Hodgson (left) and William Aiello talk with participants in a volunteer teacher workshop during a coffee break at St. Matthew's, New York City

for confirmation and able to read right from the Bible.

The workshop was closed with a presentation by Mrs. Johanna Brindle, former teacher at Saint Matthew. She showed us various types of visual aids that could be used in teaching the lesson.

Other participating teachers were Miss Florence Blake and Mr. and Mrs. Arlen Finke, who contributed much to the discussion. A delicious luncheon was served by the ladies aid of Saint Matthew and was most appreciated by our group.

It was an interesting and informative session, and we are looking forward to more help in

this area. The key words, "keep it simple," will be most helpful to us. In working with deaf children we have gradually come to some understanding of this, but it was helpful to hear it from experienced teachers.

Presently the Metropolitan New York Field conducts religious education classes in four schools for deaf children as well as special classes at St. Matthew's and two other churches. More than 125 hearing-impaired children are served by more than 30 regular, assistant, and substitute teachers in 27 weekly classes.

MARTHA ERWIN

One of the Teachers

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