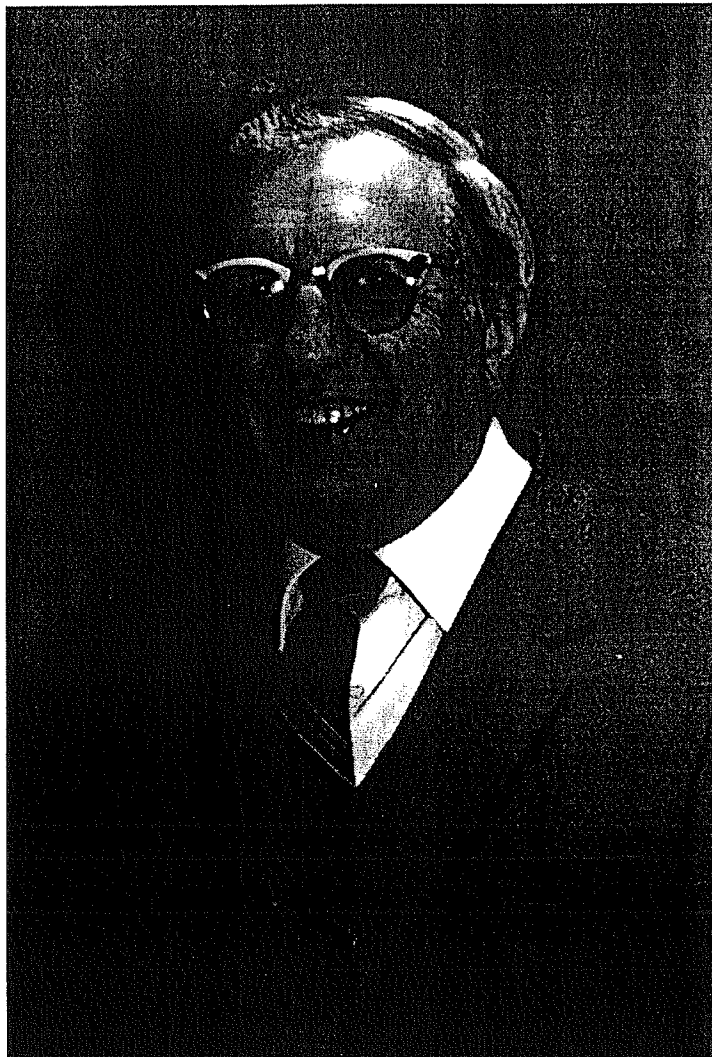


The Reverend George W. Boldt  
1918 - 1983



"The Lord's Faithful Servant"

Wisconsin Lutheran Seminary  
Senior Church History Paper for  
Prof. John M. Brenner

Daniel M. Schroeder  
May 9, 1995

The Lord has given His church those who were born to lead, those to preach, and those to teach. Pastor George W. Boldt fell into all three categories. God chose this man from the south-side of Milwaukee, Wisconsin to be one of his laborers in the field, harvesting believers for the Lord's kingdom. Pastor Boldt would never have taken credit for any of his successes in the ministry, but would give the credit to the grace of God. By God's grace George was chosen to be a servant of the Lord and by God's grace he died a servant of the Lord. In this essay we will see how the Creator of the Universe used George Boldt to be his servant in carrying out the Lord's message of the Cross.

### **Early Life Beginnings (1918-1932)**

George Boldt was born on November 28, 1918 on the south-side of Milwaukee, Wisconsin to parents who were strong members at St. Lucas Lutheran Church in Milwaukee. He was baptized at St. Lucas Lutheran Church in Milwaukee on December 15, 1918. On his baptismal certificate (the taufschein) we see that his full name was a good German name - Georg Wilhelm Hermann Boldt. George's father, George Boldt, had been an adult confirmand brought into the Lutheran church by his wife, George's mother, Maria nee Sengbusch. Maria, who often went by the name Marie, belonged to St. Lucas all her life. Besides George, the Boldts had one other child, George's older sister, Viola.

The Boldt family resided in a house they had built at 3535 South Austin in Milwaukee. The home still stands today. As a young child, George was often very sick. He had pneumonia several times and had to learn to walk again because of his illness. George's grandmother always said that he would never grow up to be an adult, but his loving

parents were able to nurse him back to health. Life in the Boldt home was very regimental. They would do perhaps the wash on Monday, grocery shopping on Tuesday, and so on. If something would disrupt the routine, it would throw Marie off more than it would George's father. Marie was more on the strict side and liked everything orderly and regular. She could be described as stately, not a real warm person, but very nice and very interested in her children. George's father had not really been any religion before he had met Marie. He was a well-built, stocky, and very strong man, a machine shop worker by trade. Unlike Marie, he was more laid back, didn't let many things bother him, and went with the flow of things.

During depression times the elder George did not have work and had a very tough going. The family had to borrow money from different people. Thankfully a little corner store let them run up a bill until they could pay the debt they owed. Every cent was paid back. If they were to get aid from the county during the depression they would have had to sign over their home to the county. But the Boldts could not see giving up their home and rode out the depression.

As a child, George attended St. Lucas Lutheran School and was a very good student. He enjoyed playing basketball, baseball and swimming. On occasion George would walk to Lake Michigan, which was a good distance from his home. Sometime during his childhood, he broke his nose playing basketball. Because it was the depression years, his family couldn't afford to get his nose fixed properly. Years later in college he broke it again and was going to take care of it properly. When George asked the



doctor if he could set it straight now that it was broken again, the doctor replied, "I'm a doctor, not a magician." The Boldt parents were very caring, particular parents who guided young George in every way that a Christian child should be guided. George was confirmed at St. Lucas Lutheran Church on March 20, 1932 and he graduated from the grade school on June 22 of that same year.



Some time during his eighth grade year, Pastor Philip Koehler of St. Lucas talked to George about becoming a pastor. Pastor Koehler knew George was a good student and said that he would do well in the ministry. Koehler suggested to the Boldts that George attend Northwestern Preparatory School in Watertown, Wisconsin. This school would begin preparing George for the ministry. When Pastor Koehler came to the Boldt home to talk to them about sending George to Northwestern, this came as a little bit of a shock to them. Marie and George hated to see their son go away from home. Other factors also made the parents a little apprehensive about sending George away to school. Because it was the time during the depression, George's father had been out of work for some time and the family had no car. They had no idea where they would get the money to pay for Northwestern. Pastor Koehler assured the family that it could be taken care of and paid back some day, and he even offered to personally take George to Northwestern. His parents agreed to let him go to Watertown. Marie did, however, make one last effort to get George to stay at home. She offered to buy him another dog if he would stay in Milwaukee. Even though she did not particularly care for dogs, she would put up with another dog in the house if George would

not go . This last attempt could not keep young George from wanting to go to Northwestern and preparing for the pastoral ministry.

### The Prep, College and Seminary Years (1932-1943)

Once George got to Northwestern, he was bound and determined to go through with being a minister.<sup>1</sup> He is described by his classmates as being a very conscientious student. In the classroom, George wasn't at the top of the class, but he was always in the top half. "He wasn't a brain and he wasn't a greasy grind" (someone who sat behind his desk all the time). He was a very popular boy, friendly and fun to be with. People knew he had a good sense of humor. This sense of humor would later help him in his ministry. For recreation when it was nice outside, he and his classmates would go on hikes along the Rock River. Even though he loved sports, George's recreation didn't include playing on the football team at Northwestern. He was too light, thin and on the frail side to play high school football, but



he did use his talents as the class softball pitcher and was very good at it. George teamed up with Harold Sauer to be the battery for their class' softball team. Another activity George enjoyed doing was to play cards.<sup>2</sup> At this time at Northwestern the college had military rule over the preps. For example, a prep student had to receive permission from a college junior to go off campus to do laundry. If the collegiate said no, then the prep could not go.<sup>3</sup> In prep, George had a room monitor who was a

pietist; he would not allow George to play cards in his own dorm room. Since he was banned from card playing in his own room, he would go down to his friends' rooms and join in a friendly game of pinochle.<sup>4</sup>

On many weekends during his prep years, George would hitchhike or catch a ride with some kind person to Milwaukee and then catch a street car home.<sup>5</sup> He would not be able to leave until after classes were over early Saturday afternoon. Many times he and his classmates would get picked-up hitchhiking by the same person on different occasions.<sup>6</sup> George had to earn his own keep as a student. One job he held was as a tomato picker. He would ride his bike five miles out of town and pick tomatoes in a field to earn money for his schooling.<sup>7</sup> In his later prep years he worked in the shipping department at Brandt Cashier in Watertown. This was a business which sold office machines. He and Harold Sauer worked a couple times a week packing business machines into cardboard boxes. George was a hard worker and not afraid to get his hands dirty.<sup>8</sup> On June 18, 1936, George graduated from Northwestern Preparatory School and was one step closer in becoming a full-time servant of the Lord.

As was common, many of the prep class of 1936 continued their education at Northwestern College, which was on the same campus. In college, George did not remain the thin, frail boy he once had been. During his freshman year he began to grow more. Although he put on some height and weight, he still didn't play on the college football team. Because he had such a love for sports, he was able to participate in another capacity: he was the water boy. He used to sit on the bench and would later remark to people, "Look at the end of the bench, that's me down there."<sup>9</sup>

George didn't go out too much on the social scene because he really didn't have much money.<sup>10</sup> At Northwestern he worked odd jobs around the campus, such as sweeping. Another job he held in college was working for the canteen at school. Most<sup>of</sup> the money he earned went toward his schooling. About 15 years after he graduated from the Seminary George contacted Northwestern, found out what he still owed for his schooling, and gradually paid off the remainder of his school bill.<sup>11</sup>

George and his classmates were not really a group of troublemakers and got along well with almost all their professors. It was a close class which stuck together.<sup>12</sup> In his studies, George continued to be a conscientious student and kept his nose to the grindstone because there was not a lot of money around to go out on the town. In the Biblical languages, Greek and Hebrew, he was an A student. But in German class he had a little more difficulty and hovered in the B range.<sup>13</sup>

In his final year of schooling at Northwestern College, George needed an operation for a mastoid. The operation was very serious one in which they removed the bone out from behind his ear. The doctors did not give him a very good chance of survival and the operation caused him to lose a whole semester of school.

Because he missed such a large part of the school year, one would have expected George to have to repeat his senior year. This was not the case. Friends brought his assignments to him to help him keep up with the workload. He said that he never could have done it without them and he never knew how he did it. George was determined to not repeat his senior year in college.<sup>14</sup>





With the final days of the 1939-1940 school coming to close, the senior profiles appeared in the Northwestern College newspaper. The article gave a humorous look at the early life of each of the 21 graduates of 1940. Here is the caption written for George as it appeared in the June 1940 edition of the *Black and Red* (it contains some obvious inside jokes and humor):

Legend has it that George Boldt was born in Kosciusko Park, Milwaukee, but this is not so. Funny Man Boldt came in place of a turkey on Thanksgiving day Nov. 28, 1918. Some have said that is when the slogan started, "Don't accept substitutes." But this isn't so either. George came from the Polish section of Milwaukee and his father is a mechanic. His early aspirations were, we quote, "shattered by the repeal of the 18th Amendment." His biggest moment, he says, is when he said, "No." He is bound for Seminary.<sup>15</sup>

Graduation services were held on June 11, 1940.<sup>16</sup> One classmate, Pastor Harold Sauer, went through all eight years of Northwestern with George and described their experience at Northwestern this way: "We went there as frightened 14 year-old kids and came out as men prepared to do the Lord's work."<sup>17</sup>

In the paragraph written in the *Black and Red* the final sentence reads: "He is bound for Seminary." George entered the final stretch of his formal education in the fall of 1940 at Wisconsin Lutheran Seminary in Thiensville, Wisconsin. For three years the professors of the Seminary prepared George and his classmates for life in the ministry. Six professors, who were thought of as good men by the class, took part in that preparation.<sup>18</sup> The professors were Max Lehninger, Paul Peters, Adalbert Schaller, Edmund Reim and John P. Meyer. Included in the list would be the well-known Wisconsin Synod theologian Prof. August Pieper, though the class only had him for the first half of their first year on campus. He died



in the winter of 1940-41.<sup>19</sup>

Right in the middle of George's seminary training the United States entered World War II. Because the students at the Seminary had so much schooling under their belts, the U.S. Navy came up to the Seminary and offered the students the rating of lieutenant junior grade. Although a couple took them up on the offer, the Navy really didn't find too many takers. The war also had an impact on the townspeople of Thiensville. On some occasions when Seminary students were on their way to church at Calvary Lutheran Church in Thiensville, some people would call out nasty names to the students because the sons of the town were over fighting in the war and the seminarians were exempt from that.<sup>20</sup>



While at the Seminary, George worked at Sears in Milwaukee. He would often say that Sears put him through school. Over the summer months George would earn enough money to pay for his schooling. The workers at Sears gave him the name "the deacon" because he was going to be a pastor; everyone around the company knew him by that nickname. Sears not only helped George earn money for his schooling, but it also helped him find a wife. The company had employed a young gal by the name of Anita Quade to do some work in the office. George took a fancy to this young girl and decided to ask her to go with him to a co-workers wedding. Before he had asked her out, George had found out that another worker was going to ask Anita to the wedding. Not wanting to let a good thing pass by him, George acted quickly and asked Anita before the other fellow. Little did he know

that this shy, young Missouri Synod girl was to be his future wife. Later when George and Anita were together, George would tell people that he got his wife out of the Sears catalog.<sup>21</sup>

Toward the end of May 1943, the school year at Wisconsin Lutheran Seminary came to a close. This was George's senior year and he and his classmates were up to receive a full-time call into the pastoral ministry. At that time, however, there were only two tutor calls available.<sup>22</sup> This meant that George and his sixteen other classmates would have to find something else to do for a while after graduation. The class of 1943's graduation day came on May 28, 1943. On this same day, George and Anita Quade became engaged to be married after having gone out for a year and a half. It was not all that uncommon for couples to get engaged on the day of the Seminary's graduation, because the Seminary did not permit students to be engaged while they were enrolled in the school. Many simply waited until their graduation to make their engagement official.<sup>23</sup>

#### **Ministry at First German - Manitowoc, Wisconsin (1943)**

George did not idly sit back and wait for a call into the pastoral ministry; the Lord had other plans in mind. On the last day of August 1943, First German Lutheran Church in Manitowoc, Wisconsin called him to serve as their 3rd and 4th grade teacher. The teacher who had been there the previous year had resigned on August 31st, and school was to start on September 1st. The church was in a bind and needed a substitute teacher immediately with whom to begin the school year. When George went to tell Sears that he would be leaving to go and teach, they wanted to know how much this other job was offering. Having told them it was \$90 a month, Sears offered him over \$200 a month to stay on with the company.

After he had refused, the company told him that he was nuts for taking that job and that he would be back to Sears within a month. George's response to them was, "I really didn't expect you to understand." He began his teaching ministry with a class of over forty children. He had never received formal training to teach little children, so he worked long hours day and night preparing for classes. Thankfully the other teachers and the pastor were very kind to him and helped him out whenever they could.

Soon the month of October rolled around which meant wedding bells for George and Anita. One major event took place before they were united in marriage. The day before their wedding, October 22, 1943, St. John's Lutheran Church in Lannon, Wisconsin called him to be their new pastor.<sup>24</sup> The congregation had about 350 souls, had no school, but had German services along with the English.<sup>25</sup> Having German services every Sunday, caused George to be concerned that he could not handle it. The pastor who had confirmed George, Pastor Philip Koehler assured him that he thought he would be able to do it. His service as a pastor was about to begin.

The next day George and Anita proclaimed their marriage vows before family and friends in St. Martini Lutheran Church, Anita's home church. It was a modest wedding with 3 couples included in the wedding party. The new Boldt husband and wife did not take any long trip or honeymoon right away because George had to be back to teach school on Monday morning for another 2-3 more weeks.<sup>26</sup>

#### **Ministry at St. John's - Lannon, Wisconsin (1943-1948)**

On November 14, 1943 George was installed and ordained into the public ministry at

St. John's Lutheran Church in Lannon, Wisconsin. Pastor Koehler, the one who had confirmed George and encouraged him to go into the ministry, was the pastor who ordained and installed him into the service of the Lord.<sup>27</sup>

The pastor who had been at Lannon was an older man who had retired. George was not one to criticize his predecessor, who was still there, and he gained his respect.<sup>28</sup> The parsonage where the Boldt newlyweds took up residence was very cold with no plumbing. The church had just started a building fund because it was so crowded and very old, and the heating system in the church was a coal stove.

Even though the parsonage may have been on the chilly side, the congregation's members were very warm, but not without certain problems which did not sit too well with George. The congregation was made up of certain groups of families that ran the congregation. One of the events they had each year were church picnics. The picnics were a money-maker on which they depended greatly to keep the church running. They collected more on the picnic than they did on their church dues. (Each family was due to pay so much, depending on the size of the family.) George had heard some stories about the picnics which bothered and concerned him. At the picnics one could see roulette wheels manned by students from Northwestern College and other ongoing questionable activities.

Some time after George came to Lannon, he met with the leaders to talk to them about the picnics. He was going to use this to teach them something about stewardship and church giving.

#### **Stewardship**

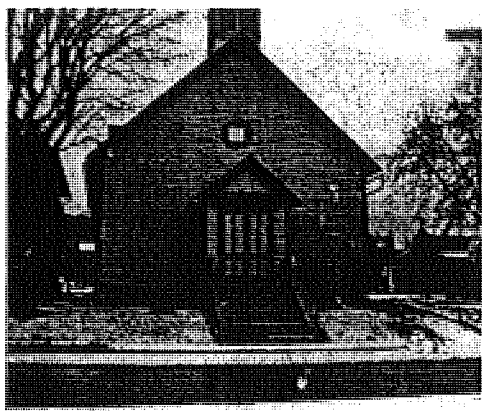
I think stewardship improved in the congregations he was in. He was not afraid to mention it. I don't think there was any subject he would avoid if the text led him to say it. - Prof. Armin Schuetze

At the meeting he went to the blackboard and asked them from where did they get their food for the picnic. Different men piped in that one donated the potatoes, the other the meat and so on. Each time they said something George wrote it on the blackboard. Finally he said to them, "Why don't you donate that to church? You would be better off (in the amount given to church) if you did that." The men said, "We never thought of that!" They thanked him for showing them, especially since their wives would be crabby for a month before and after the picnic because of all the work involved.

Another aspect of stewardship that George had to deal with in Lannon was the scandal sheet. The scandal sheet was printed each year with a listing of who gave what to the church that year. He was able to convince the congregation to get rid of the sheet and adopt the envelope system. The members also received training on how to treat their called workers. He told the stone quarry workers at Lannon that he would eat bread and water with them any day, but he would not eat it for them.<sup>29</sup> George's father had been a union man, not a pastor. George could therefore get away with saying something like that to his members whom he knew were making an adequate wage. If the workers weren't making good money, then George would have eaten poorly with them. He was not, however, going to let them pay

their pastor slave wages while they themselves had a decent salary from their work in the quarry.<sup>30</sup>

While at Lannon, George began a lifelong friendship with Pastor Armin Schuetze. Those two along with Pastor L. Hallauer got together about every other week in a study club. At these



meetings the men would study the sermon text for the upcoming Sunday, work on an outline, and get some ideas for applications. Having been around George during his time at Lannon, Pastor Schuetze commented that he thought the congregation moved ahead while George was there, and it was surprising how it blossomed.<sup>31</sup>

The Boldt family did not remain a twosome for very long in Lannon. On August 26, 1944 they were blessed with their first daughter, Gretchen Marie.<sup>32</sup> A few years later, the Boldt family enlarged its membership. On March 1, 1947, George and Anita became the proud parents of Annette Lorraine. Pastor John F. Brenner, a classmate of George's, remembered that time and time again George mentioned the goodness of the Lord in taking care of his believers and the Boldt family. "When they were down to their last crust of bread that would be divided among the family, someone would come in with a casserole. George mentioned that it was true as the psalmist said, he never saw a righteous man starve." The Lord did provide for the family during the years they may have not had much money.<sup>33</sup>

The experience George gained in Lannon taught him a good lesson in patience. As a young seminary graduate he thought that things should move a little more quickly than they did. He would have to be more patient for things to come through. He had been very upset about the picnics, suppers, and church dues. From church meetings he would come home dripping wet of perspiration from his frustration. Some men in the congregation were good, knowledgeable speakers and could convince others and sway them. George learned that things he wanted to change would not happen immediately or go as fast as he would like.<sup>34</sup>

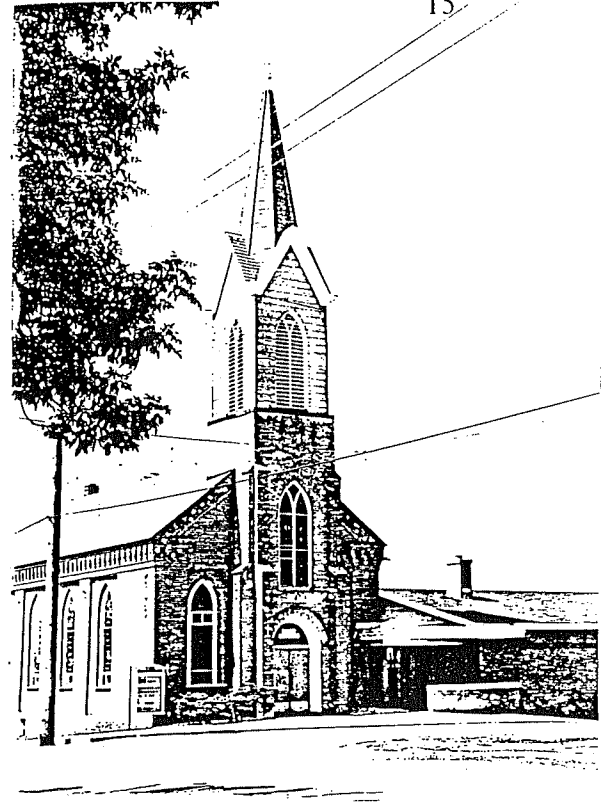
### Ministry at St. Peter's - Theresa, Wisconsin (1948-1951)

Toward the end of 1947, George received a call from St. Peter's Lutheran Church in Theresa, Wisconsin, a congregation of about 294 baptized members.<sup>35</sup> The situation at St. Peter's was rather unique. The congregation had been a member of the synod known as the American Lutheran Church (A.L.C.). The members of St. Peter's had not been pleased with their previous pastor because he had been too liberal. The congregation then turned to the Wisconsin Synod and asked that St. Peter's be given a WELS pastor to see if what the WELS taught was what the congregation was looking for. For the time being the congregation was going to remain independent, not a member of any synod. About 13 men had been called to Theresa, but no one accepted the call. The congregation had become impatient and was going to turn to the Missouri Synod if the WELS could not supply them with a pastor. When George received the call Pastor Voss, the District President, came to Lannon and asked George personally to please go to Theresa.<sup>36</sup> "He was encouraged to go there because they felt he was the kind of man that could handle that situation. He did, too."<sup>37</sup>

George's service to the Lord continued as he accepted the call to St. Peter's; he was installed on January 18, 1948.<sup>38</sup> Professor Adalbert Schaller, his homiletics (sermon writing) professor from the Seminary, preached his installation sermon. The text for the sermon was on Luke 19 when Jesus met the tax collector Zacchaeus; the theme for Professor Schaller's sermon was "Today has salvation come to Theresa."<sup>39</sup>

The congregation was extremely cooperative with George. They wanted someone to spell out completely what the Bible said; they wanted to do accordingly and were very anxious to abide by that. What the congregation was looking for were answers to the issues

of lodges and the scouts. Within St. Peter's there were some people who were lodge members or families whose children were in the Boy Scouts. Many of the members were not happy with that and were eager to hear what God's Word had to say on these issues. Fortunately for George, he had the whole church council behind him. They would go with him when he would make the visits because they would want to learn. Time and again they would say to him, "Teach us again what the Bible says about lodges and scouting." They had an eager willingness to learn.



Just like the congregation at Lançon, Theresa also had a scandal sheet and due system. Once again George instructed his people and they eventually got rid of that system and began to use church envelopes. In the centennial anniversary booklet of St. Peter's a description is given of the events which took place during George's years of service.

Pastor George W. Boldt was installed on January 18, 1948. Starting February 5, 1948, the minutes of the congregation were recorded in the English language. By this time English services were being held every Sunday and the German services were limited to the first, third and fifth Sundays of the month and to the holidays. The constitution, which had been adopted at one of the first meetings of the congregation, was translated into English, and it, like the church building, is still serving the congregation today. Office equipment was bought and the envelope system and church ushering by youth were introduced. The matter of again starting a parochial school was defeated by a narrow margin of votes.<sup>40</sup>

George's love for missions became a reality for him when the WELS Mission Board asked him to explore the possibility of starting a church in West Bend, Wisconsin. St. Peter's



gave him permission to do this service for the synod. Using good mission methodology, George canvassed the area for prospects and put a notice in the newspaper. Eventually he held a 1:00 P.M. Sunday service in various places such as the fire hall, VFW hall, or a dance studio. Eventually this group of Christians became Good Shepherd Lutheran Church of West Bend, Wisconsin, a congregation of over 1,500 baptized members today.

After living in Theresa for six months, the Boldt family added an addition. At a hospital in Fond du lac, Wisconsin, on July 13, 1948, they welcomed Rachel Ann into the family.

The big lesson George learned at St. Peter's was similar to the one he learned at St. John's in Lannon: patience. The patience he had to have was in his dealings with the lodge members and the scouting issue. A kind-hearted congregation <sup>w/ b. c. h</sup> ~~who~~ was behind him in the issues made his treatment of the situation a little easier. St. Peter's congregation did not join the WELS while George was their pastor, but years later they applied for membership. They wanted to be independent for a while and he didn't push them into joining.<sup>41</sup> "Pastor Boldt's farewell service was held on June 4, 1951, for he had received and accepted a call to Roscoe, South Dakota." George came back to Theresa in October of 1970 to preach for the 100th anniversary of the St. Peter's congregation.<sup>42</sup>

#### Ministry at St. Paul's - Roscoe, South Dakota (1951-1955)

In the late spring of 1951, George, Anita and the three girls moved out to Roscoe, South Dakota. The congregation had a member who owned a cattle truck. After dropping off his delivery, the driver came to Theresa and moved the family out to the Dakotas. Thankfully

the man had thoroughly cleaned out the truck before loading up the Boldt family belongings.<sup>43</sup>

St. Paul's Lutheran Church had a membership of just over 640 baptized members when George arrived.<sup>44</sup> At the first congregational meeting, he told the congregation that he thought they should have communion every month instead of just four times a year as they had in the past. The congregation agreed and began to hold communion services every month. After the first communion service, one of the men came up to him and gave him a bag of money and said that it was for communion. Whenever the congregation had communion, the members would give an extra offering to cover the wine and wafers the pastor had to buy. Any money left over was for the pastor as part of his salary. Having convinced the people to have communion more often, this would not have put George in a good light and would have made him look greedy. He refused to take the money; he didn't want people feeling they had to pay in order to receive the Lord's Supper. The congregation decided that since he would not get the extra income from the communion offerings, they would increase his salary instead.

The members of St. Paul's were very kind and generous to their pastor. It was in the Dakotas that the Boldts first bought a freezer because of all the meat given to them by the members. One lady who raised chickens would bring over to the parsonage a number of live chickens on Saturday evening after chores. The first time she brought them over George told her that he had never before killed chickens. Her response was, "You're not too old to learn!" She showed George the proper way of chopping the chicken's head off. Since the generous lady would bring the chickens over on Saturday night, George would keep the fowl in the garage until Sunday afternoon. He hated killing the chickens, but the Lord provided a way

for the Boldt home to have meat on the table.<sup>45</sup>

In the 75th anniversary booklet of St. Paul's a short summary is given of what took place during the years George served as their pastor.

In November of 1951 plans were initiated to replace the old parsonage. The wheat crop proceeds were placed into a parsonage fund....In July, 1952, the German and English constitutions were revised....In June, 1953 plans were completed to proceed with the building of the new parsonage....The old parsonage was sold the following week for \$3,200.00....At this time we also note the first interest toward establishing a Christian Day School in that a committee was to make a survey and study the possibility for such a school....The new parsonage was dedicated to the glory of God the first Sunday after the New Year in 1954, that it may serve for the home and protection of the messengers which God directs to this congregation. The cost of the parsonage totalled approximately \$38,000. At this time a blanket subscription was entered for the Northwestern Lutheran and Gemeindeblatt.<sup>46</sup>

In Roscoe, George again taught the people proper stewardship and got them to get rid of the scandal sheet. They listened as he taught them more about stewardship and about unionism.<sup>47</sup> This was the time when the Wisconsin Synod was accusing the Missouri Synod of unionism. George helped his young people to understand unionism and to be willing to take a stand, for example, with prayers in the public schools. He also had enough of an influence on some of his young people to persuade them to go to the synodical school in Mobridge, South Dakota, Northwestern Lutheran Academy. Before that time there had not been very many children attending the academy. George had a gift for encouraging others to serve the Lord in the public ministry. "Wherever he would be, it wouldn't take long before he would have someone going to one of the worker training schools."<sup>48</sup> After George had convinced some girls to attend Northwestern Academy, the principal from the public high school paid the girls a visit. The principal tried to persuade the girls not to go to Mobridge, but to attend the public school. The public school's subsidy was dependent on the enrollment,

**Christian Education**

Christian education was important to him. Every Sunday in the bulletin he would have the phrase: "Bring your children to Sunday school, Christian day school or both. - Pastor Dennis Kleist

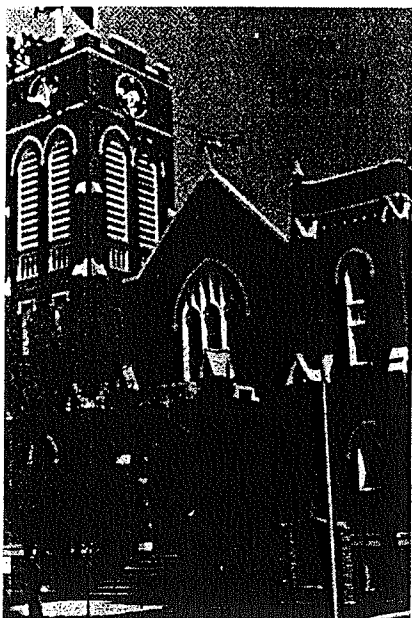
so he wanted to get those girls to stay home in order to increase the school's subsidy. Needless to say, George was "a little" upset with the principal.<sup>49</sup>

The pastors, teachers, and lay delegates of the Dakota-Montana District saw George's strong desires for Christian education and elected him to the district's board of education. He served on the board from 1952-1953. In 1954, George's responsibility changed, for he was now elected to be second vice-president of the Dakota-Montana district. He only served for a short time in this capacity because he took the call to Morton Grove early in 1955.<sup>50</sup>

The pastors in the Dakotas got together quite often. About once a month George and Anita would head for Mobridge to attend a pastor's singing group (a singstunde). Although the Boldts only had to drive 60 miles to get to the gathering, many other pastors and their wives would come from 150-200 miles away for the fellowship.

George and Anita added the final addition to their family when Paul John was born on September 17, 1951. As was noted above from the anniversary booklet, the church built a new parsonage while George was pastor. During the building of the parsonage, the Boldt family made the church basement their residence. When George received his call to Jerusalem, the congregation told him that he couldn't leave because they had just built a new parsonage for him and his family. He reminded the congregation that the new parsonage was not built for the Boldts, but for any pastor whom the congregation would have serve them.

The biggest lesson George learned at Roscoe was once again along the lines of patience. In the call letter he received from St. Paul's-Roscoe, the letter stated that the



congregation could handle a school. George was determined to get a Christian day school started. In the summer, the church held a summer Bible school for four weeks all day long. People would board their children in town because they couldn't bring them in all the time from the farms. There was a large participation of kids.<sup>51</sup> In the statistical book of the Wisconsin Synod for 1951, the year George arrived in Roscoe, it says that 59 children attended the summer school, while 108 attended Sunday school.<sup>52</sup> Public schools in the small towns of the Dakotas were greatly supported by the townspeople. When George saw how dedicated and devoted the people were to the public schools, he knew he was beat. He would not be able to get the support he needed and maybe he should have realized it sooner than he did.<sup>53</sup>

### **Ministry at Jerusalem - Morton Grove, Illinois (1955-1983)**

In late winter/early spring of 1955 George received a call from Jerusalem Lutheran Church in Morton Grove, Illinois. The congregation had 700 baptized members, 175 children in Sunday school and 90 in the grade school.<sup>54</sup> The way George found out about the call he had from Jerusalem was not in the usual manner calls are received. A fellow pastor, James Fricke, came back to the Dakotas from visiting a friend in Illinois. When he saw George he asked him what was new and how things were going. George told him a little bit about the

congregational life, but that nothing spectacular was happening. Fricke asked, "Well how about your call?" George had no idea what he was talking about. Fricke responded, "You were called by a congregation in Illinois, and everyone in Milwaukee is talking about it." A short time later George found out that Jerusalem Lutheran Church in Morton Grove, Illinois had called him. The packet and call letter the congregation had sent to him were never received. The congregation had not sent the letter by registered mail, so it never got to him. When George finally did receive the letter it had postmarks from about five different states on it.

George had been the sixteenth person Jerusalem had called to become its pastor; they had called for about one and a half years. Jerusalem's former pastor, Pastor Otto Heidtke, had been at the congregation for over 49 years and had just retired. Pastor Heidtke wrote the accompanying letter with the call and said in the letter, "I'll be glad to assist you and give you advice in any matter." He also wrote in his letter that he lived right across the street from the church. Everyone who had previously received the call might have been a little afraid or apprehensive about taking a call into such a situation. But George was not going to let that bother him and he accepted the call to Morton Grove. He was installed on April 17, 1955.

The congregation at Jerusalem was very willing to have a new man on board and was very cooperative. The president of the congregation had written George and said, "I would not move my family into that dump that you are going to have to move into." The congregation was in the process of either buying, building or moving; they had not decided what they were going to do. The Boldts lived in the old parsonage for about a year or two

until they built a new one. The new parsonage was built in such a way that Jerusalem would be able to add on a new church quite easily when the congregation was ready to build.

When George arrived at Jerusalem, there were some of the same problems in Morton Grove as there had been at his previous congregations. Scouting was still a big issue, so he had to deal with that situation again. In the congregation, they also had the scandal sheet, suppers, and bazaars. When the ladies had a supper, they charged for absolutely everything because they thought they would never come out ahead.

George suggested to them that they try a free-will offering. He told them that if they don't make enough money by the free-will offering to cover the cost, he would make-up whatever they were short. He wasn't exactly sure how it was going to turn out. At the dinner George gave a fine talk to the attendees and reminded them that when they went out for dinner they paid for their meal and a tip. He told them that the ladies had worked very hard at putting on this fine meal. When the total from the free-will offering came back, the ladies came out far ahead of what they had needed.<sup>55</sup>

In regards to bazaars, he put the "kibosh" on it. The way he did it may be considered overreacting by some, because he had said, "Just cut it off. We're not doing any of it." He wasn't against fund-raising, but he was against it if it undermined stewardship. As long as it

THE LIFE, THURSDAY, APRIL 28, 1955



WELCOME TO MORTON GROVE is extended by Rev. O. Heidtke, retiring pastor of Jerusalem Lutheran church, to new pastor, Rev. George Boldt, and family. Children are: left to right, Rachel, Paul, Annette and Gretchen. Rev. Boldt took over April 17. Rev. Heidtke has been a pastor for 49 years. He will remain in Morton Grove and assist with church duties. Life Photo by J. Ritter

### Preaching

George was very practical in his preaching and forceful in his presentation. He was the kind of person who projected attention. It was not trying to be popular for the sake of popularity or trying to be cute. It was a good solid textual sermon with application. - Prof. Armin Schuetze

was a free-will offering and something would be given away, he didn't mind it. In the past, the people had replaced church offerings with the money raised at the bazaars, and that didn't sit too well with him.

The way George handled the suppers and bazaars said something to people about his personality and his ministry. He had been very direct with the people. By

being very direct, not everyone always liked it, but that is what also attracted many people from different parts of Chicago to Jerusalem. The people knew where he stood.<sup>56</sup> Professor Armin Schuetze said, "He was the type of person to take a stand. If he thought something was right, he would say so and do it. There was no hedging on his part ever, on any positions. He wouldn't soft pedal anything just because 'I'm afraid people are not going to like me or what I have to say.'"<sup>57</sup> His straightforward character would let people know where he stood on a matter; this was especially helpful during the time the Wisconsin Synod suspended fellowship with the Missouri Synod. People knew where George Boldt stood.<sup>58</sup>

Jerusalem went through many physical changes while George was its pastor. Jerusalem's grade school had once been in a joint effort with two Missouri Synod congregations. When it was realized that the two Missouri congregations could support a school by themselves, the agreement dissolved without any difficulty or hard feelings.<sup>59</sup> A new church was built in 1963-1964 in place of the old structure, most of which had been there since 1903.<sup>60</sup> While the new church was in the process of being built, the congregation worshipped in the basement auditorium of the school. George once again was able to



encourage kids from the congregation to attend one of the synod worker-training schools. Quite a few members went to Michigan Lutheran Seminary in Saginaw, Michigan.

The reason many went to Saginaw (325 miles away), and not to Northwestern Prep School in Watertown, Wisconsin (120 miles away), was because Saginaw had dorm space

for girls, and Watertown did not at that time.<sup>61</sup> George and

nineteen students from Jerusalem studying for the ministry, were on the cover of an issue of the *Northwestern Lutheran* in the 1960's. At that time that was the most students studying for the ministry who had ever come from the same congregation.<sup>62</sup> People saw how George encouraged his young people to serve in the public ministry.

While out in Roscoe, George had gotten a taste of serving the district by his membership on its board of education, and by serving a short time as the district's second vice-president. In Morton Grove, George became deeply involved in the district and synod work. From 1960 to 1966, he served on the Southeastern Wisconsin District's Mission Board. In 1961, George began to serve as the Wisconsin Synod's Travel Secretary.<sup>63</sup> This sounds like a rather illustrious and honorable position. But what the job entailed was that he would secure a pass for the Synod president and vice-presidents to travel for free on the train. Each year he would have to make arrangements to get the free passes. He always laughed about the position and said, "Well, I wrote my one letter." That was all that the job required.<sup>64</sup> He served as the Synod's Travel Secretary for ten years, from 1961 to 1972. Synodical members saw George's zeal for missions and elected him chairman of the Synod's Division of Home

#### Members

He had the ability to be on a level with anyone he talked to. He always had time for everyone, not only his members, but also for pastors. You always felt you were important and you didn't feel stupid around him. - Pastor Curt Lyon

Missions. He served in this capacity from 1967 to 1972.

For twenty years George served in different capacities at the same time. While he was serving the mission boards, George was also elected to the vice-presidency of the Southeastern Wisconsin District. From 1968 to 1969, he was second vice-president; from 1970 to 1971 he was the first vice-president. In 1972 the district elected him its district president. At the 1972 synod convention George was elected second vice-president of the synod. Years later, in 1979, he was elected first vice president.<sup>65</sup> Thankfully the Jerusalem congregation was very cooperative at working around meetings because his district duties took him away from Morton Grove on many evenings.

While George was serving as Southeastern Wisconsin district president, another change affected the people of Jerusalem. Because he was district president, the synod gave the congregation a vicar to help out with the church work. This was a big change for George. He never before had an assistant pastor, let alone a ministerial student to train, so he wasn't sure if he would like this new situation. At that time the Seminary did not have as many guidelines for the supervising pastors as they do now, so George began to formulate his own guidelines over the first few years..

#### **Synod Vice-President**

The reason why George was elected to the presidium was because he was firm in doctrine during the controversies and he was a straight shooter. He was very conscientious while he was on the presidium. - Pastor John F. Brenner

Mark Krueger was the first of the eleven vicars to show up at the Boldts' front door. The first time he met George, Mark came in with old cowboy boots on and an old shirt and pants. That almost threw George for a loop. He looked at the young seminary student and said, "First of all, I think those cowboy boots have got to go."<sup>66</sup>

The pastoral training the men received was a very hands on experience. Because he was the district president and gone so much, they were in charge while he was out of town. He would tell them, "This is what you have to do, you are on your own to carry it out." He expected a lot of his vicars, that they function professionally, and he wasn't going to hold their hand.<sup>67</sup> Former vicar, Joel Schroeder, said, "I think he was pretty careful to keep the "big" things scheduled when he could be there. He would call in to see how it was going on a daily basis."<sup>68</sup>

George encouraged the vicars to coach and referee grade school games. He had the vicar teach seventh grade catechism while he would take the eighth grade.<sup>69</sup> In the beginning of the year he took the vicars around to meet the shut-ins and to show them the hospitals in the Chicago area. At first they would preach once a month and then twice a month later in the year. George would read the vicar's sermon over, as any good bishop would do, and then maybe make a suggestion or two. Another former vicar, Pastor Dennis Kleist said, "The only real teacher-pupil relationship was that he would look over your sermons personally."<sup>70</sup> Most personal instruction was not done during a sit down one-on-one session. "Much instruction was as we walked, talked, etc., or when we went to hunt down his latest deal."<sup>71</sup> George was a bargain hunter and well-known for it, as we will see later.

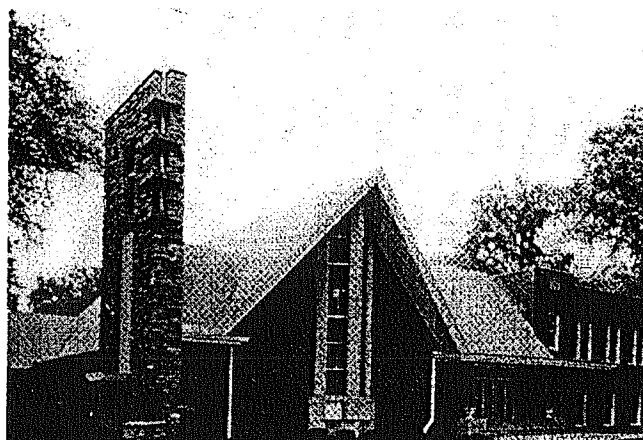
The relationship between George and his vicars was a pastor-vicar-friend relationship. George would go out for a hamburger, fries and beer with the vicar to see how things were progressing. It was a personal relationship and they knew he was interested in them as a person, too.<sup>72</sup> The vicars were always welcomed at the parsonage and were invited over about once every week or two.<sup>73</sup> One of the "typical" vicar jobs a vicar at Jerusalem would

be required to do was watch the Boldts' feisty dog, Buttons, when George and Anita were gone.<sup>74</sup> Buttons was always biting visitors and vicars, but George dismissed it with, "He's a good judge of character!"<sup>75</sup> Pastor Boldt trusted the vicars so much that he was willing to let them take care of his home, his church, and his dog while he was gone.<sup>76</sup>

When George would get a new vicar, there would be certain requests that he would ask his vicars. The requests were more like rules that he would like to have the vicars follow while on the church property. He told them, "On your day off, I don't care what you dress like. But when you are around church, I want to be able to call you and have you go to the hospital this afternoon, and I want you to be dressed decently that you could go to the hospital at a moment's notice."<sup>77</sup> There was another reason why George had asked his vicars to dress up in slacks, a white shirt, and tie when they were around church. "His reasoning for doing this was that not so people respect you, but so that you show you have respect for your people. You are honoring them when you come into their presence; they are worth getting dressed up for. You want to serve your people rather than having them think of you as the pastor with the white shirt and tie on."<sup>78</sup>

There were certain lessons and advice that the vicars took with them after vicaring under George Boldt. George would tell them, "Form your study habits now. Don't just sit at your desk and daydream; do something. I can sit at my desk for hours and not get a thing accomplished."<sup>79</sup>

Former vicar Joel Schroeder gave a list of



advice and memories that he took with him after his vicar year in Morton Grove: 1) Don't ever apologize for a sermon! 2) Pastor Boldt never complained about the work of the Lord. 3) It was o.k. not to strictly memorize a sermon. 4) He had love for his people - even the ones who frustrated him.<sup>80</sup> One comforting note of advice he gave his vicars was in regards to the pastor-member relationship.

In his opinion you didn't have to be such a good preacher, or such an impressive pastor. As long as you loved your people, they would pretty much accept what else you have to bring. But they have to know that you love them. If you can establish that, that you really care about them as individuals, you don't have to worry about your preaching or teaching in the sense of being impressive. They will accept you as you are. Pastors can commit themselves to loving their people, but they can't always be as an impressive preacher or dynamic teacher as they would like. That relationship is what everything else is built on in your congregation.<sup>81</sup>

George was also a good example of showing the advantage of a pastor participating in the fellowship life of the congregation. He would play his harmonica at the potluck dinners and tell jokes. He went out of his way, so people would enjoy themselves there. Pastor Boldt said that Christians should be the happiest people in the world. He lived that; he was able to have fun.

Many of George's strengths are still enjoyed in the Jerusalem congregation today. The people take care of their called workers well and the members are very caring people. The character of the congregation is still a blessing to the present pastor and all the called workers.<sup>82</sup>

What would be the greatest lesson George learned at Jerusalem? It would have to be patience again. He learned patience being a pastor at

#### **Missions**

He was very mission minded and highlighted overseas missions. Because the church building at Jerusalem was paid for in nine years, the congregation would give a percentage of their operating budget to missions in addition to the mission envelopes. - Pastor Dennis Kleist

Jerusalem and as a district president. George had the patience of a saint with Pastor Heidtke<sup>83</sup>; the two got along great.<sup>84</sup> George would like to tell how Pastor Heidtke, old and hard of hearing would sit near the front and say loudly to someone next to him, "What's he saying now?"<sup>85</sup> Not many men would jump at the opportunity to serve a congregation with the former pastor of 49 years right across the street. But the way he treated Pastor Heidtke won a lot of respect from the people because he respected their former pastor rather than saying, "Sit down and shut up." He also learned from Pastor Heidtke's situation. George hated to see him leave the ministry and almost felt the feelings of Pastor Heidtke being torn of not wanting to go.

The Lord had his plans laid out for George Boldt to leave the pastoral ministry on earth and join him by his Savior's side in heaven. On the first weekend in June of 1983, George suffered a heart attack while in Flint, Michigan at his daughter Gretchen's home. He was over in Michigan to attend the essayist's confirmation in Saginaw. The events leading up to his death may have pushed George's body one step too far. On the Thursday before he had the heart attack, he had run up to Milwaukee to set up for the district convention the following week. The setting up involved carrying a number of boxes full of papers for the convention. The next day, June 3rd, he cut the lawn, officiated at a funeral for one of the members of Jerusalem, and then left for Michigan.

That evening in Michigan he was taken to the hospital for some pains. While in the hospital emergency room he had a heart attack. The hospital staff gave him some medication that he was allergic to but did not know it. He had never before taken any medication except aspirin and alka seltzer. He almost died right there. George later said that while that was all

happening he could hear everyone panicking around him and he wanted to tell them that he was alright, but he couldn't say a thing.

Even though on Sunday he was not in the best condition, he insisted that Anita attend the confirmation in Saginaw, an hour away. The doctors and nurses also told her to go because they didn't want him to get upset about anything. While Anita attended the confirmation, an usher at church waited by the phone in case the hospital called. No call came to the church and by the middle of the week George seemed to be doing much better. On



Wednesday afternoon he was sitting up in bed eating and talking. The doctor's were going to try some new medication on him, but since he seemed to be recovering they did not attempt it. Suddenly, on Thursday George's condition became worse. On Friday, June 10, 1995, God called his faithful servant to his eternal rest at the age of 64 years.<sup>86</sup> "He was loved by all and he was a good leader. A lot of people felt empty by his passing."<sup>87</sup>

There were two memorial services held in memory of George Boldt. The first took place on Sunday, June 12th, at Jerusalem Lutheran Church in Morton Grove. Synod President Carl Mischke delivered the sermon address based on Ephesians 3:8. A second memorial service was held the next day at George's former home church, St. Lucas Lutheran

in Milwaukee. Long-time friend, Professor Armin Schuetze was the liturgist, and the speaker was Pastor Winfred Nommensen, first vice-president of the Southeastern Wisconsin District. Pastor Nommensen's sermon was based on Revelation 14:13. At both memorial services, George's favorite hymn was sung, "For All the Saints Who From Their Labors Rest." George was buried at Woodlawn Cemetery in Milwaukee.<sup>88</sup> The Lord had given his servant George the talent and abilities to be the shepherd of his people on earth; he was always very thankful that the Lord had led him to the ministry.<sup>89</sup>

### **"A Personal Look"**

The previous information has been, for the most part, a history of the life of Pastor George Boldt. Below is a more personal look into who George Boldt was, how he did things, and some unique things about this man.

### **Pastor George Boldt as a Preacher:**

George enjoyed preaching very much and felt it was a privilege to serve the people.<sup>90</sup> Some would describe him as a forceful and powerful preacher. At a Reformation service he preached in California, a 747 flew right over the church during his sermon. No one missed a word. Afterwards the pastor told him, "If anyone could preach over a 747, you could."<sup>91</sup> As a district president he had many district responsibilities, and so not a lot of time to write sermons. In his sermons he would tell Bible stories, probably because it didn't take long to memorize them. By means of the Bible stories he would make his point.<sup>92</sup> His strong point was delivery and his content was solid and good, but nothing spectacular.<sup>93</sup> He was not a



craftsman with words, but very direct and got his point across; he didn't beat around the bush. One might call him a down-home preacher.<sup>94</sup>

### **Pastor George Boldt's Bible Classes:**

Bible classes were held on Sunday mornings and Wednesday evenings; the same lesson would be taught at both. His classes were the style of the time - lecture; the people liked being taught to. <sup>talked?</sup> The participation from the class came in when everyone joined in reading the verses together. The congregation in Jerusalem still does this today. This form of participation by the people also helped the congregation to be able to read responsively together quite well during the services.<sup>95</sup> After the verse was read, George would explain the verse, apply it to their lives, and then sought comments from the class. "He would always make them interesting...He'd usually use a canned synod Northwestern Publishing House course, but spruced it up with his own insight and experiences."<sup>96</sup>

### **Pastor George Boldt on Stewardship:**

George was not at all afraid to talk about gifts of money. He recognized that the congregation at Jerusalem was in an upper class income level and challenged them in their ability to give.<sup>97</sup> He was committed to teaching proper stewardship, good at it and obviously Gospel-centered and effective.<sup>98</sup>

### **Pastor George Boldt and Church Council Meetings:**

George was known as the benign dictator. He had the respect of the council and

whatever he said would go because they trusted him. The meetings were very professionally done using Robert's Rules of Order.<sup>99</sup> Usually when he spoke on an issue that swayed the vote, but not always.<sup>100</sup> The meetings were well attended by 25-30 men and the congregation ran like a well oiled-machine.<sup>101</sup>

### **Pastor George Boldt and Christian Education:**

He was strongly for Christian Education. In churches that did not have a school, he set the interest.<sup>102</sup> At Jerusalem, he was totally behind the school and treated his co-workers with the utmost respect. He even attended a lot of grade school basketball games even though he had no kids playing.<sup>103</sup> On the synodical level he was greatly in favor of the worker training system and its Christian education. We see that it was very important to him in that he was willing to send his kids over 300 miles away for high school.<sup>104</sup> Having the preacher's kids attend a worker training school will also help to get other kids from the congregation to go.<sup>105</sup> One young man from George's congregation was interested in becoming a pastor and wanted to transfer to Northwestern Prep from his public school. Because the young man had no training in Latin, he would lose two years of schooling and would virtually have to start high school over again. George offered to teach the youth Latin so that he would lose only one year, not two. For virtually an entire school year George taught Latin to Curt Lyon, who is now a pastor in Crete, Illinois. "As busy as he was he had time to do this."<sup>106</sup>

In his congregation, George spoke very highly of the synod schools. Jerusalem loved its vicars and George would put them in a good light. He promoted the schools and used the

vicars as proof to show the congregation what their synod schools produced. The vicars served as an example for the people to see the end result of synodical training.<sup>107</sup>

#### **Pastor George Boldt and Shut-ins:**

They were a priority. He visited the shut-ins once a month and he would try to make hospital visits every other day. He truly cared for his people and wanted to express his concern for them. George probably did more visiting than what might be expected of a district president.<sup>108</sup>

#### **Pastor George Boldt as District President and Synod Vice-President:**

As a district president he had the responsibility to be on the assignment committee of the synod. For the assignment day meetings George would memorize the file of each candidate. On the way to Milwaukee or New Ulm, he would have Anita quiz him in the car about the candidates. He wanted to be able to have all the information immediately because sometimes names would come out so fast in the meetings that he wouldn't have time to look through his sheets.

In addition to the candidates, George would have files on every pastor which he would use when he made up a call list. People might not realize the time and effort he put into making up those lists, trying to get a good list for the congregation to use at its meeting.<sup>109</sup> Once in a while he would call Professor Schuetze up at the Seminary and get his input on different men he was proposing.<sup>110</sup> At the congregational call meetings he would handle two difficult questions from the people with great humor: 1) The people would ask, "Will this

guy accept? We want one you know will come." George would respond, "I can tell you names of pastors whose present congregations will pay their moving expenses--but you wouldn't want that, would you?" 2) The people would also ask, "Can he preach? We'd like a good preacher. Can we hear him, first? George would then tell a story of two candidates. One candidate wrote and learned his own sermon. The other candidate stole the first candidate's sermon and learned it. The fake preacher was up first and wowed the congregation with his preaching. The legitimate sermon writer preached his own sermon, but not as well as the first fellow. The congregation picked the legitimate one. Why? The congregation said, "We figured anyone who could hear a sermon once and repeat it word-for-word was our man."<sup>111</sup>

If a congregation would need a teacher and that congregation paid below the synod code (which was very low at the time), George would tell them, "If you call from the field and someone accepts the call, fine. But I will not go to D.M.L.C. and assign one to you." He tried to convince all the district presidents of this.<sup>112</sup> "He had a real concern for the pastors and teachers and would try to help them in any way."<sup>113</sup> If you needed advice he would always have time for you. It didn't make a difference when you called.<sup>114</sup> George was very conscious of saving the synod and its workers money. He would always tell all the guys in the district to call him after 11:00 P.M. to save money.<sup>115</sup>

One thing George especially liked about being district president was the meetings with the other congregations and helping them out. The way he came out with what he had to say didn't cause irritation; the people sensed he was straightforward and honest, a man without guile.<sup>116</sup> He had an analytical mind and could give a troubled congregation a plan and course

of action all centered around God's Word.<sup>117</sup> The Lord had blessed his servant with a gift of talking to people and making them understand. He would talk at their level. One special gift the Lord gave him was his sense of humor. George could make things much lighter with his humor when the people came to the meeting with their fists up, ready to fight. He truly enjoyed the challenge.<sup>118</sup>

#### Jokes

I don't think anyone who met him or saw him didn't remember that Pastor Boldt can tell jokes. He knew what jokes to tell and when. He would not tell a joke in a situation where it would not fit. If a member wanted to tell a joke and George thought it might be off-color, he would ask, "Is it one I can tell my Ladies Aid?" - Prof. Armin Schuetze

In 1973 delegates of the Wisconsin Synod showed their trust in George's leadership and elected him to be second vice-president of the synod. Six years later, in 1979 he was elected first-vice president when Pastor Carl Mischke became the synod's president.<sup>119</sup> Part of the duties of the synod vice-president was to show support for synodical plans. As a synod vice-president he took part in the synodical program where synodical officials would visit rather well-off WELS members. The men were to speak to the individuals about giving and the present synod programs, and ask them how much they would be willing to give. The one and only one George went on was not a good experience. The man they had met and talked to looked at George and said, "Here's my check, but don't you ever come back until the day I die." When he heard the man's words, George said that he could have gone right through the floor and said that he would never again go on one of those visits. He couldn't sleep that night and he never forgot that experience. He said, "In my whole ministry I've never felt as cheap as I did there."<sup>120</sup> Being a synod official didn't always bring the most enjoyable experiences, but he did love doing the Lord's work and was very committed to the synod and

his work. Church work always came first and he loved every minute of it. When he died, he really died at what one might call the height of his career.<sup>121</sup>

### **Pastor George Boldt and His Jokes:**

The one thing many would remember George Boldt for was his sense of humor. He could use that humor to alleviate a situation by telling a story. His vicars, members and friends may have wondered from where did he get all his jokes. Several times one vicar caught him reading old Reader's Digests; this magazine may have been one of his sources.<sup>122</sup> George and Professor Schuetze made a list of all the jokes George knew; the list ran into the couple hundreds in size. George could always put his variation into the jokes or stories to apply to a certain situation.<sup>123</sup> If someone would kid or tease him, he would say with a smile, "Boy, there's a lot of hate in this world!"<sup>124</sup> George would love to try to get an old pietist lady in the congregation to laugh. He would kid and kid her, but she would scold him for such levity.<sup>125</sup> Even though he may have had hundreds of jokes, he was very serious when it came to anything with the Word of God.

That had to stand and be respected.<sup>126</sup>

#### **Jokes**

George's jokes were terrible! He, Don Gummert, and John Kohl would come back from summer or Christmas vacation and sit around telling their new jokes. - Pastor John F. Brenner

### **Pastor George Boldt as Husband and Father:**

The marriage of George and Anita was a match made in heaven. Anita had been a shy, insecure young girl before the two were married. After being married to George for a

while, who wasn't afraid to talk to anyone, Anita could go up to any stranger and strike-up a conversation. Some of his personality had worn off on her.<sup>127</sup> Their home was always neat and tidy when visitors stopped. When George would tell his jokes to the people, his loving wife would stand off in the corner and say, "Oh, George." George found the perfect wife for ministry, and he appreciated that. He taught his people in the congregations to guide their children in choosing a spouse because he knew how important it was.<sup>128</sup> Former Vicar Joel Schroeder said, "Mrs. Boldt was the model pastor's wife against which so many others paled in comparison."<sup>129</sup> To the people in the congregation, the Boldts were an example of a good marriage. People liked how he would sit next to Anita and put his arm around her. He would treat her with honor and show the people that she was still his sweetie. Many times he would compliment her to the people both when she was there and not there.<sup>130</sup> Because George was so busy with the congregation, district and synod affairs, many times Anita said that she thought she had to make an appointment to see him because other people could make one and get to see him. George often wanted Anita to go along with him to his meetings because then they could get a chance to be together.



George's character was rather unique. He liked to find bargains whenever he could, and he appreciated that Anita was a bargain hunter, too.<sup>131</sup> George would carefully search the newspaper and chase off on the latest "deal" he had found<sup>132</sup>, although sometimes his bargains or deals weren't as good as he had thought. Some of the things he would enjoy doing in his spare time were fixing TVs and camping out, George was always on-the-go and could never

relax.<sup>133</sup> He would take his typewriter on vacations to his daughters' homes in Michigan, and he would always have to have a briefcase wherever he went.<sup>134</sup> According to George, time could not be wasted; he was always doing something in his spare time. His wife Anita said that the only time he really relaxed was when they went to Europe in 1970 and 1980. He was forced to relax there because he did not have his work along with him and he was not in contact with anyone from the United States. One could probably say that George worked himself to death. But the thing was, he enjoyed every minute of doing the Lord's work.<sup>135</sup>

The loving Boldt couple together raised four children. What was it like to be one of George's children? George was very strict and conservative, but also a loving father. When it came to people from the church, he was the most understanding, patient man and empathized with the family during a rough time. With his own kids he would not put up with any disobedience or wrongdoing. The children knew that you never questioned Dad. If he told them something, they knew he had thought it through and they accepted it. His oldest daughter Gretchen said that even though he was firm and strict she never doubted that he loved her. George made the kids feel that they were privileged to grow up in a parsonage,

and that it wasn't a burden. He did not want his children to give offense to anyone because he wanted the kids to be concerned about the members and not to trip them up in their faith.<sup>136</sup> "Sometimes George may have been a little too strict, yet he was a loving father and would have stood on his head for his kids." In sermons, George often preached to himself because he

#### **Preaching**

In the sacristy, he looked very nervous before he preached a sermon. He would pace around the desk and make laps while gradually increasing his speed. When it was time for him to go out, he would spin off, go up the stairs to preach and look like he was in complete control. He took preaching very seriously. - Pastor Curt Lyon



was never home to hear the children's memory work or hear them pray their prayers at night.<sup>137</sup>

George and Anita taught their children stewardship by giving them an allowance and a church box. The children would have to put a portion of their allowance into the church box each week. When it came time for the church or Sunday school offering, the Boldt kids would take money from their church box and they themselves would give it to church. George and Anita could have just given the youngsters the money for church on Sunday mornings, but they wanted to teach the children about giving to the Lord.

As a father, George was a great encourager to his children. He felt that work was an important thing for his children to do and he would have the children give at least half of what they earned to pay for their schooling. When the kids income tax refunds came in he would take it and put it into an individual account for each of them, instead of letting them spend it wildly. George and Anita saved the money for the children until they got married. When the children got married, Mom and Dad Boldt would give the money back to them and the newlywed couple was to use it for purchasing a car or a piano.

Because the kids were so far away from home for high school (the girls went to Saginaw and Paul to Watertown), there may have been a temptation on the children's part to do things with which they knew their father might not be too happy. This, however, was not the case. George's children were convinced he had a pipeline or grapevine all over the world and knew everything they did. When he would talk to his daughters or son on the phone, he would say just enough to make them think he knew more than he did. The Boldt offspring were afraid of doing anything wrong because they were sure that their dad would find out.

For example, for quite a while George thought dancing was a sin. He believed that you could not dance with a person without having evil thoughts. This belief of George was very well-known by his children.<sup>138</sup> At parties, whenever a boy would ask one of the Boldt girls to dance, one of their responses would be, "No, but do you want to play ping-pong?" They were convinced that if they danced, their father was sure to find out about it.<sup>139</sup>

While their children were away at school, George and Anita would make efforts to get to school events with which their children were involved. Sometimes George and Anita would drive up to Saginaw (over 300 miles away) on a Friday night, and then turn right around after the event and come back that same night to Morton Grove. George had public school instruction class on Saturday mornings and would never call off class. He may have gotten in at 4:00 A.M., but he would be over at school in time for class the next morning. He did not want to change the time around and inconvenience the other parents.<sup>140</sup>

On weekends or over vacations, the Boldt home was always open to visitors. The kids could bring home girls or boys and they were always welcomed. If anyone from out of town came to church, invariably they were invited for dinner. The kids could bring home friends from work and they would be invited to stay for supper and the family devotions. Although George didn't mind his children making close friends from work, he did not care to have them date anyone who was not a Wisconsin Synod Lutheran. He always preached that you can fall in love with a WELS Lutheran as much as you can anyone else. His thinking was that if they would date someone who was not a WELS Lutheran, the children would be opening up to trouble. He told them, "Why not give yourself a chance at dating a WELS person?" Just as Abraham was concerned that his son Isaac find a proper spouse, so also George Boldt was

just as concerned about the future of his children whom he loved.<sup>141</sup>

### Conclusion

The purpose of this essay was not to praise a man for what he had accomplished, rather it was to raise a banner to our Savior God and give Him the praise, honor and glory that He deserves for giving this man, George Boldt, to us. God blessed George Boldt throughout his life. The Lord showed his grace to George and made him his servant at his baptism. It was our Heavenly Father who sent George Boldt to be a loving husband, father and grandfather; it was our Heavenly Father who sent George Boldt to be a shepherd of God's people; and it was our Heavenly Father who sent his servant George Boldt to proclaim the Gospel of Forgiveness to people who so desperately needed to hear it.

The Wisconsin Synod was blessed by God with a capable leader who led by example and gave help whenever needed. "[George] had tried to do everything according to God's Word; he lived by the Bible. When he died, he died the same way. In the hospital, he said that he knew the Lord would take care of him one way or another."<sup>142</sup> God would either restore his health or take him to be by his side in heaven. To many it would seem that George's time of service had come to an end. In reality God chose to have his servant take up his service at a different place, in the choirs of heaven.

### Endnotes

1. Personal interview with Mrs. Anita Boldt on April 17, 1995.
2. Personal interview with Pastor Harold Sauer on April 15, 1995.
3. Personal interview with Pastor John F. Brenner on April 8, 1995.
4. Sauer interview.
5. Boldt interview.
6. Sauer interview.
7. Boldt interview.
8. Sauer interview.
9. Boldt interview.
10. Brenner interview.
11. Boldt interview.
12. Sauer interview.
13. Brenner interview.
14. Boldt interview.
15. Laper, Ardin "Campus and Classroom." The Black and Red. June 1940. Watertown, Wisconsin: Northwestern College. pp. 97-98.
16. Boldt interview.
17. Sauer interview.
18. Brenner interview.
19. Sauer interview.
20. Brenner interview.
21. Boldt interview.
22. Brenner interview.

23. Boldt interview.
24. Boldt interview.
25. 1944 Parochial Report of The Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1945.
26. Boldt interview.
27. Boldt interview.
28. Personal interview with Professor Armin Schuetze on April 24, 1995.
29. Boldt interview.
30. Brenner interview.
31. Schuetze interview.
32. Boldt interview.
33. Brenner interview.
34. Boldt interview.
35. 1947 Statistical Report of The Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1948.
36. Boldt interview.
37. Schuetze interview.
38. Centennial Jubilee, 1870-1970, St. Peter's Ev. Lutheran Church, Theresa, Wisconsin. October 18, 1970. (Church Anniversary Book) p. 10.
39. Brenner interview.
40. Centennial Jubilee, pp.10-11.
41. Boldt interview.
42. Centennial Jubilee. p.15.
43. Boldt interview.
44. 1951 Statistical Report of The Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1952.

45. Boldt interview.
46. 75 Years of Grace 1893-1968. St. Paul's Evangelical Lutheran Church - Roscoe, South Dakota anniversary booklet. p.12-13.
47. Boldt interview.
48. Schuetze interview.
49. Boldt interview.
50. Information found in the 1953-1955 Northwestern Lutheran Annual.
51. Boldt interview.
52. 1951 Statistical Report.
53. Boldt interview.
54. 1955-56 Statistical Report of the Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1956.
55. Boldt interview.
56. Personal interview with Pastor Dennis Kleist on April 19, 1995.
57. Schuetze interview.
58. Kleist interview.
59. Boldt interview.
60. Information from the 75th Anniversary booklet of Jerusalem Ev. Lutheran Church, Morton Grove, Illinois, 1977. pp. 3-4.
61. Boldt interview.
62. Telephone interview with Pastor Curt Lyon on May 2, 1995.
63. Information found in the 1961-1967 Northwestern Lutheran Annual.
64. Boldt interview.
65. Information found in the 1962-1965 Northwestern Lutheran Annual, and in the 1966-1983 Yearbook of the Wisconsin Synod.
66. Boldt interview.

67. Kleist interview.
68. Written letter from the Reverend Joel Schroeder, received on April 28, 1995.
69. Schroeder letter.
70. Kleist interview.
71. Schroeder letter.
72. Kleist interview.
73. Schroeder letter.
74. Kleist interview.
75. Schroeder letter.
76. Kleist interview.
77. Boldt interview.
78. Kleist interview.
79. Boldt interview.
80. Schroeder letter.
81. Kleist interview.
82. Kleist interview.
83. Kleist interview.
84. Boldt interview.
85. Schroeder letter.
86. Boldt interview.
87. Telephone interview with Pastor Ken Gawrisch on May 3, 1995.
88. Information is from the bulletins of the two services.
89. Boldt interview.
90. Boldt interview.

91. Lyon interview.
92. Kleist interview.
93. Schroeder letter.
94. Kleist interview.
95. Kleist interview.
96. Schroeder letter.
97. Kleist interview.
98. Schroeder letter.
99. Kleist interview.
100. Schroeder letter.
101. Kleist interview.
102. Schuetze interview.
103. Schroeder letter.
104. Phone interview with Mrs. Gretchen Oelhafen on April 30, 1995.
105. Brenner interview.
106. Lyon interview.
107. Kleist interview.
108. Kleist interview.
109. Boldt interview.
110. Schuetze interview.
111. Schroeder letter.
112. Boldt interview.
113. Telephone interview with Pastor Lynn Schroeder on April 30, 1995.
114. Lyon interview.



115. Boldt interview.
116. Schuetze interview.
117. Oelhafen interview.
118. Boldt interview.
119. Boldt interview.
120. Brenner interview.
121. Oelhafen interview.
122. Schroeder letter
123. Schuetze interview.
124. Gawrisch interview.
125. Schroeder letter.
126. Schuetze interview.
127. Oelhafen interview.
128. Gawrisch interview.
129. Schroeder letter.
130. Kleist interview.
131. Boldt interview.
132. Schroeder letter.
133. Boldt interview.
134. Phone interview with Mrs. Rachel Schroeder on April 30, 1995.
135. Boldt interview.
136. Oelhafen interview.
137. Boldt interview.
138. Oelhafen interview.

139. R. Schroeder interview.

140. Boldt interview.

141. Oelhafen interview.

142. Oelhafen interview.

## Pictures

*Below is a description of each picture found throughout the paper:*

- p. 2 - George and Marie Boldt, George's parents. This is one of the only pictures found of them.
- p. 3 - George W. Boldt at about 2-3 years old. This is the earliest known picture of George.
- p. 4 - George W. Boldt's Confirmation picture. (1932)
- p. 6 - George and a friend at Northwestern Prep Schools. George was a sophomore in high school when this picture was taken.
- p. 7 - George as a Northwestern College student standing next to statue the Sprinter, a Northwestern landmark.
- p. 8 - George and Anita at Wisconsin Lutheran Seminary. Probably taken on George's graduation day from the Seminary.
- p. 12 - St. John's Lutheran Church - Lannon, Wisconsin. George's first church. Picture was taken in November 1943.
- p. 15 - St. Peter's Lutheran Church - Theresa, Wisconsin. George's second church. Picture is from the 100th Anniversary booklet of the church in 1970.
- p. 20 - St. Paul's Lutheran Church - Roscoe, South Dakota. George's third church. Picture is from the 75th Anniversary booklet of the church in 1968.
- p. 22 - Newspaper clipping showing the Boldt family meeting Pastor Heidtke - April 28, 1955
- p. 27 - Jerusalem Lutheran Church - Morton Grove, Illinois. George's fourth church. Picture is from the 75th Anniversary booklet of the church in 1977. George was pastor of Jerusalem for 28 years until his death in 1983.
- p. 30 - Pastor George W. Boldt. Picture taken in February 1966.
- p. 38 - George and Anita Boldt.

## Bibliography

Boldt, Mrs. Anita. Personal interview. 17 April 1995.

Brenner, The Reverend John F. Personal interview. 8 April 1995.

Bulletins from the two memorial services for The Reverend George W. Boldt. June 12th and 13th, 1983.

Centennial Jubilee, 1870-1970, St. Peter's Ev. Lutheran Church, Theresa, Wisconsin. October 18, 1970. (Church Anniversary Book).

Gawrisch, The Reverend Kenneth H. Telephone interview. 3 May 1995.

Kleist, The Reverend Dennis Kleist. Personal interview. 19 April 1995.

Laper, Ardin. "Campus and Classroom." The Black and Red. June 1940. Watertown, Wisconsin: Northwestern College.

Lyon, The Reverend H. Curtis. Telephone interview. 2 May 1995.

1944 Parochial Report of The Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1945.

1947 Statistical Report of The Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1948.

1951 Statistical Report of The Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1952.

1955-1956 Statistical Report of The Ev. Lutheran Joint Synod of Wisconsin and Other States. Milwaukee: Northwestern Publishing House, 1956.

Northwestern Lutheran Annual. (1953-1955, 1961-1967). Milwaukee: Northwestern Publishing House.

Oelhafen, Mrs. Gretchen. Telephone interview. 30 April 1995.

Sauer, The Reverend A. Harold. Personal interview. 15 April 1995.

Schroeder, Mrs. Rachel A. Telephone interview. 30 April 1995.

Schroeder, The Reverend Joel. Written letter. 28 April 1995.

Schroeder, The Reverend Lynn A. Telephone interview. 30 April 1995.

Schuetze, The Reverend Armin. Personal interview. 24 April 1995.

75th Anniversary Booklet of Jerusalem Ev. Lutheran Church - Morton Grove, Illinois. 1977.

75 Years of Grace, 1893-1968. St. Paul's Ev. Lutheran Church - Roscoe, South Dakota  
Anniversary Booklet, 1968.

Yearbook of the Wisconsin Synod. (1968-1983). Milwaukee: Northwestern Publishing  
House.

The Class of 1940

N



Delmar Brick, Pres.  
Manitowoc, Wis.



Fritz Peterson, Vice-Pres.  
Fertile, Minn.



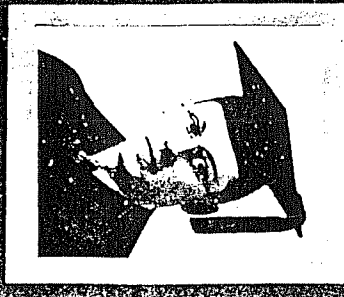
Traugott Bradtke, Sec'y-Treas.  
Iron Ridge, Wis.

1940

N



George Boldt  
Milwaukee, Wis.



John Brenner  
Milwaukee, Wis.



Jack deRuiter  
Detroit, Mich.

1940



RAY L. WIECHMANN



RALPH E. SCHALLER



ALBRECHT B. HABEN



FREDRICK A. NAMANN



JOHN F. BRENNER



PROF. MAX LEMMINGER



PROF. PAUL PETERS



PROF. AUG. PIEPEN



PROF. JOHN R. MEYER



PROF. ADALBERT SCHALLER



PROF. EDWARD REIM



ROBERT J. KOCH



HAROLD A. SAUER



DELMAR BRICK



DIETRICH KUEHL



GEORGE W. BOLDT  
† June 19, 1933



ROBERT P. KRAUSE

*Ev. Lutheran Theological Seminary*  
 Thiensville Wisconsin  
 1943  
 FACULTY  
 AND  
 CLASS.



DELTON J. TILLS



CLARENCE KOEPSSELL



JACK deRUITER



REINHART J. POPE



WILLARD E. KEHRBERG



TRAUOGOTT P. BNAOTKLE



JOHN H. KOHL



DONALD W. GRUMMERT

Addendum #3



**George W. Boldt**  
**Wisconsin Lutheran Seminary - Senior Year**  
**1943**



Addendum #4

Sermon written by George W. Boldt  
while in his second year at  
Wisconsin Lutheran Seminary

This sermon is written in German and  
was preached on Palm Sunday at  
St. Lucas Ev. Lutheran Church - Milwaukee  
March 29, 1942

Predigt.

Phil. 2.5-11

St. Lucas Kirche

March 29, 1942

March 26, 1967

geliebte Zuhörer in Christo Jesu.

Heute ist Palm Sonntag. Mit diesem Sonntag treten wir in die Woche ein, welche eine Woche von Betrübnis und Freude über uns ist. Es ist diese Woche in welcher unser Heiland so viel unter Pilato, Herodius, und die Hohenpriester litt. Mit dieser Leiden wurde er gezwungen sein eigenes Kreuz zum Teil des Weges vom Jerusalem zu Gethsemane zu tragen. Dort starb er auf dem Kreuz. Drei Tagen nach seinem Tode stand er von dem Grabe auf in aller seinen Herrlichkeit. Wir sind Erreuer, dass Christus so viel wegen unserer Sünden litt und starb, aber auch freuen wir uns, dass er so tat, denn er tat das fuer uns. Er litt fuer uns. Obwohl wahrer Gott, wurde er wahrer Mensch in dieses zu tun. Es ist auf diesen Gott-Mensch, Jesum Christum on welchem unsere Konfirmationsklasse heute morgen als eine Grundlage ihres Glaubens bezeugte. Auf ihn ist unser Glaube noch gegründet. Er war Gott, Mensch geworden. Als Gott-mensch durch seine Leiden, Tod und herrliche Auferstehung, inden wir, dass sein ganzes Leben aus zwei Staende entstand, Niedrigung und Erhoehung. Der Apostel bespricht dieses mit den Philippnern als er ihnen ermahnt, dass sie wie Jesus Christus sein Gesinnet sein sollten. Sie sollten demuetig und Gehorsam sein. Pauli Besprechung dieses Gott-Menschen Jesu Christus, allen wir heute morgen ansehen.

Die zwei Staende unseres Herrn Jesu Christi wie die Heilige Schrift sie uns darlegt.

- 1. Seine Erniedrigung. und
- 2. Seine Erhoehung.

Zum ersten lasst uns seine Erniedrigung bedenken. Wir inden, dass obwohl er ein Mensch geworden, war Christus noch wahrer Gott. Wir lesen v.6. In seiner Erniedrigung behielt Christus seine Goettliche Natur. Er hoerte nicht auf, Gott zu sein. Nein. Nur hoerte er auf, seine Goettliche Kraefte zu haben höchsten Grad zu brauchen. Er gab alle seine Eigenschaften seiner menschlichen Natur. Wir haben Beweis fuer dieses in der Schrift. Im Bezug auf seine Ewigkeit schrieb der Apostel Johannes, "Im Anfang war das Wort, und das Wort war bei Gott und Gott war das Wort." Christus sagt selber, wahrlich, wahrlich, ich sage euch, ehe denn Abraham ward, in ich." Er ist auch allgegenwaertig. Er sagt uns, "Denn

ich bin

ich mitten unter ihnen." Weiter sagte er seinen Jüngern, "Ihr und ich, ich bin bei euch alle Tage, bis an der Welt Ende." Seine Allwissenheit ist von seinen Jüngern bezeugt, da sie sagen, "Nun wissen wir, dass du alle Dinge weißest und bedarfst nicht, dass dich jemand frage." Da Christus Petrus fragte ob er ihn liebte, sagte Petrus, "Herr, du weißest alle Dinge, du weißest, dass ich dich lieb habe." Die Allmacht ist auch zu diesem Gott-Mensch beigelegt. Da Jesus seinen Jüngern nach seiner Auferstehung erschien, erklaerte er ihnen, "Wir ist gegeben alle Gewalt im Himmel und auf Erden." Endlich war Christus unvernueflich. Dieses Zeugnis ist in der Epistel an die Ebräer gegeben, "Jesus Christus, gestern und heute, und morgen derselbe auch in Ewigkeit."

Es ist noetig, dass alle diese Eigenschaften, welche Christus seiner menschlichen Gestalt gab, zusammengehalten sind. Wir koennen nicht eine von ihm nehmen, oder er wurde aufhoeren Gott zu sein. Wir moegen fragen, "Was fuer eine Geltung hatten diese Goettlichen Eigenschaften fuer Christus in seiner menschlichen Natur? Er gebraucht sie ja nie! Meistens hatte Christus keine andere Kraft noetig als ein anderer Mensch. Wirklich finden wir in der Heiligen Schrift, dass Christus seine Goettlichen Kraefte ein bisschen gebraucht. Er tat einige Wunderthaten. Zum Beispiel: Er aenderte das Wasser zu Wein zu der Hochzeit in Cana. Zu einer anderen Zeit erwechte er seinen Freund Lazarus von den Toten, nachdem er schon vier Tage tot gewesen war. Auf andere Zeiten hielt er sich ganz von dem Gebrauch seiner Goettlichen Eigenschaften. Eines Tages, da Jesus hungerte, sah er einen Feigenbaum. Da er ankam, sah er, dass der Feigenbaum unfruehbar war. Hier hatte er seine Allwissenheit nicht gebraucht. Als er von seinen Feinden angegriffen war und an das Kreuz genagelt wurde, dachten viele, dass er nun seine Goettlichen Kraefte wirklich brauchen wuerde. Aber brauchte er sie? Nein. Er nahm alles anf, welche ihm auferlegt war und hob nicht einen Finger auf.

Jedoch waren diese Eigenschaften noetig. Wenn Christus seine Goettlichen Kraefte in seiner menschlichen Natur nicht behalten hat, wie koennte er in die Hoelle fahren um ueber den Teufel und sein Engeln zu siegen? Wie koennte irgend ein Mensch das tun? Wie koennte er von dem Tode auferstehen sein? Es wuerde unmoeglich fuer irgend einen anderen sein. Nun in seiner menschlichen Natur, konnte Christus vielleicht fuer die Sunden eines Menschen mit seinem Leiden und seinem Tode abgebuesset haben. Aber wirklich war seine Goettliche Natur noetig, um zu sterben fuer die Sunden der ganzen Welt.

Christus nielt es nicht fuer einen Raub, Gotte gleich zu sein. Was meint dieses Wort "Raub"? Es ist nicht Raub wie wir heute verstehen, als etwas zu stehlen. Nein. Das werde un-  
gottig sein. Christus brauchte nicht zu rauben. Schon hatte Christus die Natur Gottes. In unserem Texte meint Raub, eine Sache fuer Selbst-Ruhm. In alten Zeiten, wurden die Griechische und Romanische Heeren, von einem Kampf zurueckkehrend, die Beute des Kampfs vor den Augen der Buergern prangen. So bekamen sie Ehre vor Ihren Mitgenossen. Christus, jedoch, in seiner menschlichen Natur, dachte nicht, dass er seine Gleichheit mit Gotte prangen soll und so herrlich gemacht sein. Denn er dies getan haette, dann wuerde er nicht seine wunderbare Arbeit des Loskaufungs, wofuer er speziell diese menschlichen Natur angenommen hatte.

Obwohl Christus seine goettliche Natur in seiner menschlichen Natur behielt, zweifelt nicht, Christus wurde ganz Mensch. Wir lesen v. 7-8.  
Christus nahm die Gestalt eines Kenchtes an, so dass er seine Mission auf Erde erfuehlen koennte. Er war dem Vater untertan. Fuer jemand anderes Gott zu dienen ist eine Ehre und ein Vorrecht. Fuer Christus war es seine Erniedrigung zumteill. Warum? Er war im Himmel gewesen und un nahm er diese menschliche Natur an. Er, zusammen mit dem Vater, hatte das gesetzt gegeben. Nun, als ein Mensch, musste er es gehorchen und es voellig erfuehlen.

Christus kam zu dienen, und nicht dass er sich bedienen liess. Immer daente er anderen. Er hatte ihnen viele Wundertaten angetan, sie geheilt, sie gesaetigt, und sie in viele Wege gedient. Auch predigte er ihnen den Schatzqdes Evangeliums, dass man allein durch den Glauben ohne des Gesetzeswerke gerecht und selig wird. Wie benahm sich die Mehrzahl des Volkes gegen diesen Dienst des Herrn? Sie taten gar nichts fuer ihn. Eben hassten sie ihn deswegen. Ja, sie hassten ihn so viel, dass sie ihn endlich ans Kreuz nagelten und ihn toeteten. Es gibt wenige, die ihm dienten. Es waren aber sehr wenige. Seine Juenger waren etliche dieser und die welche an ihm Glauben und ihn liebten. Ausser diese gibt es keine.

Christus ward gleich wie ein anderer Mensch. Merket ja wohl. Er ward gleich wie ein anderer Mensch. Noch war er goettlich: Obwohl Fleisch geworden, war er goettlich. Wenn ein sehr reicher Mann die Kleidung eines Armen tragen wuerde und in dieser Kleidung hin und her gehen wuerde, das wuerde ihn nicht einen Armen machen und sein Reichtum von ihm nehmen. Ach, nein. Er wuerde noch so reich sein als er war. So auch

mit Christo. In aller aeusserlichen Erscheinungen war er nur ein Mensch, aber noch war er Gott.

Christus ward an Gebarden als ein Mensch erfunden. Er war gaenzlich menschlich durch sein Ganzes Leben. Er hatte eine natuerliche Geburt. Er ass, trank, schlief, wurde muede, durstete, hungertete, trauerte, und arbeitete, wie irgend ein anderer Mensch. Aber in seinem ganzem Leben, so menschlich wie er war, war Christus ganz ohne Suende. Er selber bezugte dieses. Er fragte die Juden, "Welcher unter euch kann mich ein-er Suende ziehent? So ich auch aber die Wahrheit sage, warum glaubet ihr mir nicht?" Paulus auch bezugte diese Suendlosigkeit Christi, da er schrieb, "Denn er hat den, der von keiner Suende wusste, fuer uns zur Suende gemacht."

In seiner Erniedrigung zeigte Christus sich seinem Vater gegenueber gehorsam. Dies war eine vollkommene Gehorsamkeit. Christus wurde nicht gezwungen zu gehorchen. Er hat dieses williglich getan. Auch nicht war diese Gehorsamkeit eine zufaelliche Gehorsamkeit. Es war eine voellige Gehorsamkeit. In dem kleinsten Punkt war Christus dem Vater gehorsam. Diese Gehorsamkeit war so voellig, dass er eben zum Tode reichete. Auch war dies nicht eine natuerlicher Gewohnlicher Tod. Nein. Dieser war ein ferochterlicher Tod. Dies war der Tod des Kreuzes. In dieser Weise toetete man einen Sklaven. Der Tod des Kreuzes wurde verflucht. Denn St. Paulus schreib den Galatern, "Christus aber hat uns erloeset von dem Fluch des Gesetzes, da er ward ein Fluch fuer uns "Denn es stehet geschrieben: Verflucht sei jedermann, der am Holz haenget). Christus erniedrigte sich. Haben wir irgend einen Nutzen in seiner Erniedrigung? Was tat er fuer uns mit seiner Erniedrigung? Er setzte sich an unserer Stelle. Wir konnten das Gesetz nicht erfuehlen, so erfuehlte er es volistaendig uns von der ewigen Verdammnis. Das Gesetz verdammet uns. Christus nahm diese Verdammung auf sich. Er buesete alle unserer Suenden ob, da er fuer uns am Kreuze litt und starb. In seiner Erniedrigung gab Christus uns allen Christen auch ein Beispiel. Wie er an andere dachte, anstatt sich selber, so auch sollte unserey Liebe zu anderen fluessen, anstatt auf uns und uns allein. Er gab uns auch ein Beispiel der vollkommnenen Gehorsamkeit. Wir auch sollten unseren Gott gehorchen und nicht immer gegen seine Gebote tun. Lass uns diese Beispiele folgen, die unser Heiland Gegeben hat.

Christus war sehr tief erniedrigt geworden. So tief er erniedrigt wurde, eben so hoch wurde er erhoeht.

Zweitens, lass uns seine Erhoehung besprechen. Wir lesen

seine wunderbare Arbeit der Erlösung mit dieser Erhöhung. Jesus hat von derselben Sache gesprochen. Mt. 23.12. "Denn wer sich selbst erhebt, der wird erniedrigt; und wer sich selbst erniedrigt, der wird erhöht." Christus hatte sich erniedrigt und nun erhöhte ihn Gott. Diese Erhöhung ging sogleich nach seinem Tode an. ~~Seine Erhöhung geschah im Himmel, wo er~~ Christus fuhr in die Hoelle hinab und dort predigte er den Geistern und trumphierte ueber den Teufel. Christus stand von den Toten auf. Mit dieser Tat erkannte Gott Christi wunderbare Arbeit der Erlösung. Dann fuhr Christus an den Himmel, wo er einen Platz fuer uns bereitete. Liebe Freunde, was koennte uns besser troesten denn zu wissen, dass unser Herr von den Toten auferstandenen ist und sitzt zur rechten Hand Gottes. Dort bittet er fuer euch und ich und fraegt Gott, unsere Sunden zu vergeben. Gewiss. Unsenen wir verzweifeln, wenn Christus unser Vermittler nicht waere, Laest uns uns freuen, dass Gott ihn zu seiner rechten Hand gesetzt hat und ihn den Koenig der Koenige gemacht hat. Denn Christus, als unser Koenig, regiert, herrscht, und beschuetzt uns seine Knechte hier auf Erden.

Auch gab Gott Christus einen Namen. Dieser Name war Jesus. Dieser Name war sehr gross und ueber jeden anderen Namen. Wir lesen in Eph. 1.21. "Ueber alle Fuerstenthumer, Gewalt, Macht, Herrschaft und alles, was genannt mag werden, nicht allein in dieser Welt, sondern auch in der zukuenftigen." Es gibt kein Name, der diesen Name Jesus gleichmassig ist. Denn in diesem Name liegt die Grosse selige, herrliche Offenbarung des Hellslands. Dieser Name machte Christus bekannt. Die Leute erkannten ihn durch diesen Namen als ihren Heiland. Naturlich hat es viele Grosse Namen von Saengerinnen, Koeniginnen und so weiter in dieser Welt gegeben. Welcher von ihnen kann sich aber mit Jesu Namen vergleichen. Andere Name moegen sterben, aber Jesus Namen soll immer leben. Viele setzen ihre Hoffnung und ihren Glauben der Vergeltung der Sunden auf den Namen Jesus und was dieser Name bedeutet. Dieser Name ist in vielen Kirchenliedern, ~~in den~~ und Liturgien verkundet.

Als dieser erhabene Jesus, wird Christus die ~~erhabene~~ <sup>letzte</sup> Stufe seiner Erhoehung erreichen. Er wird an dem letzten Tage kommen. Er wird der Richter der Richter sein. Er wird beide die Lebendigen und die Toten richten. Dann sollte Jedermann ihn kennen und ihn anerkennen. Jedermann soll sich vor ihm ~~beugen~~ <sup>beugen</sup> ohne Ansicht seines Standes in diese Welt.

Die Engel und die Heiligen werden sich froehlich vor ihm beugen. Jedermann soll sich vor ihm beugen. Die Frommen werden ihn gern willkommen heissen und sie werden ihre Ehrfurcht ihm zeigen und ihre Kniee vor ihm beugen. Die Ungerechten werden sich auch beugen. Obwohl unwillig werden sie ihn endlich ~~zu~~ erkennen als den Herrn und Herrscher allen. Sie werden auch von ihm gerichtet sein und sie werden gezwungen sein, dass sie ihn als ihren Richter mit Furcht und Zittern erkennen. Die Ehrfurcht, die ihm zuteil wird, wird in die Tiefe der Hoelle sein. Am meisten der Teufel und seine Engel mit ihm, ihn als ihren Sieger anerkennen. Da er ueber ~~ihm~~ <sup>ihnen</sup> gesiegt hat, werden sie ewiglich im Hoellenfeuer ihrer Sunden wegen fortfahren.

Nicht nur soll jedes Kniee sich vor ihm beugen, sondern soll jede Zunge auch ihn als den Herrn bekennen. Sie hatten Jesum eine lange Zeit vorher gekannt. Er war eine lange Zeit auf Erden und wurde verspottet und boshaetig behandelt. Sie wussten wer er war, aber zum ersten Mal erkannten sie diese herrliche Tatsache, dass er der Heiland der Menschheit sei, nachdem er erhöht war.

Wir hoeren von unserem Texte, dass Christus verehrt und gelobet zur Ehre des Vaters ist? Die Erhoehung Christi offenbart, verkundet die Herrlichkeit des Vaters. Jesus Christus ist eins mit dem Vater, denn wir hoeren von Christo selber in Johannes 10.30. "Ich und der Vater sind Eins". Da dies richtig ist, alles was ein Mann zur Ehre Christi tut, tut er auch zur Ehre des Vaters.

Lernen wir auch so viel von der Erhoehung Christi wie wir von seiner Erniedrigung lernen? Ganz gewiss. Wie Christus erhöht war, so werden wir auch am letzten Tage erhöht werden. Diese Erhoehung unseres Herrn Jesu Christi gibt uns eine kraeftigere, seligerere Grundlage unseres Glaubens. Wenn Christus sich nur erniedrigt haette, und nicht von den Toten auferweckt worden waere, wie koennten wir glauben, dass unsere Sunden vergeben waeren und dass er unser Heiland self ~~ge-~~ <sup>wissenlich</sup> moegen wir gehoert haben, dass Christus fuer unsere Sunden gestorben ist. Was nuetzt uns das wenn Christus mehr gelitten haette als er tragen konnte und so gestorben waere. Dann waere unser Glaube eitel. So moegen wir denken wenn Christus nicht im Himmel und auf Erden erhöht worden waere. Die Tatsache bleibt jedoch, dass Christus erhöht worden ist. Nun haben wir keinen Zweifel. Wir koennen sie alle verkennen. Wir haben unseren Glauben an Jesum Christum, den

Sohn des Lebendigen Gottes.

Er ist unsere Kraft und Feste Burg. Wir haben nichts zu  
fürchten vor dem Teufel, der Welt, und unserm Fleische. Er  
wird fuer uns in allen unseren Trübsalen, Mangel, und Not  
sorgen, wie er bis hieher getan hat. Er hielt uns in seiner  
Kirche zusammen und niemand kann uns aus seiner Hand reißen.  
Lasset uns Gott bitten, dass er uns in dem Glauben unsers  
Herrn Jesu Christl bewahren wird, dessen Erniedrigung und Er-  
hoehung so viel fuer uns arme Suender meint, so dass wir end-  
lich mit dem Dichter singen koennen:

Glieb auch, Jesu, dass ich gern  
Dir das Kreuz nachtrage,  
Dass ich Demut von dir lern  
Und Geduld in Plage,  
Dass ich dir Geb Lieb um Lieb.  
Indes lass dies Tellen  
(bessern Dank ich dorten geb),  
Jesu, dir gefallen.

Addendum #5

The following sermon is the very first sermon George  
Boldt preached as a pastor.

This was preached at  
St. John's Lutheran Church in Lannon, Wisconsin  
on November 21, 1943,  
one week after he was ordained and installed  
into the pastoral ministry..

Nov. 21, 1943

I Cor. 2.1-5

Dear Friends in Christ Jesus, Our Lord:

Today for the first time I am preaching to you as your pastor. Through God's holy guidance you have called me as such. I publicly have acknowledged acceptance of that call. A new relation has arisen between you and me as people and pastor. You as a congregation have expressed the desire that I preach God's word to you and God's word alone. I am also to administer the means of grace as our Lord Jesus Christ instituted them. This with God's divine aid, I intend to do. With this in mind I have chosen this text as the basis of my first sermon to you as your pastor. From this text let us see that "Paul is the example of a Christian minister." In the first place let us consider:

1. The Subject of Paul's Preaching.
2. The Manner of His Preaching.
3. The Purpose of His Preaching.

Paul was writing to the Corinthians, the people of Corinth. Corinth was the capital of Roman Greece and was the center of pagan civilization and an example of the life of the time. Corinth was proud of her culture and was the center of the teachers of all kinds of philosophy.

Who made up the congregation at Corinth? We hear that "not many wise, not many mighty, not many high-born joined the disciples of the church." Many of the people, just as today, considered themselves to be too well educated, too wise, to believe anything about this Christ, whom Paul was preaching. Paul tells us this in this same chapter (1 Cor. 2.14) - "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." However Paul also tells us, (1 Cor. 1.25) "The foolishness of God is wiser than men". There was, however, marked social contrast in the church, although the common people formed the nucleus, the core. Occupation, wealth, wisdom or color made no difference to Paul. He preached the same thing to all of them. He only had one topic. It was as if that was all he knew. In v.2 we read, "For I determined not to know anything among you, save Jesus Christ and him crucified." Certainly Paul showed these people what damnable sinners they were, Certainly he reproved, rebuked and admonished them. This one topic, however, always stood in the foreground, "the message of the love of God toward us in sending his only begotten Son to be crucified for our sins.

Paul showed these people how utterly sinful man was since the fall of man. God, however, had compassion upon mankind and sent us a Saviour. We read in John 3.16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. God sent His Son down into this world to be born of a woman and thus he had a true human nature. He was a true man. He ate, drank, slept, worked and did everything that a true human being did, yet He was completely without sin. Although Christ was human, He was also divine. He had not laid aside His divine nature when He came into this world. He merely ceased to exercise it to its fullest degree.

Christ had a threefold office to fulfill - prophet, priest and king. Christ was recognized as a prophet. In John 4.19 the Samaritan woman said, "Sir, I perceive that thou art a prophet. When Christ rode into Jerusalem on the back of an ass, the people said (Mt. 21.11) - "This is Jesus, the prophet of Nazareth of Galilee". Not only was Christ called a prophet, but he performed the works of the prophets. He preached to the people, "Repent, for the kingdom of heaven is at hand (Mt. 4:17). He did miracles, such as casting out devils with His word and healing those who were sick. He foretold future events, such as the destruction of Jerusalem (Lk. 19.43) and He also foretold the end of the world. Today in His state of exaltation, Christ still performs His prophetic duties through the church and its ministers.

Christ is also our High Priest. In Hb. 3.1 he is called an High Priest- "Consider the apostle and High Priest of our profession, Jesus Christ. As the O.T. priests offered up sacrifices for the sins of the people, so also Christ offered up a sacrifice for our sins. He offered up himself. Paul says in 1 Cor. 5.7 "Christ, our passover, is sacrificed for us Again the writer to the Hebrews referred to him (Hb.10.12) "This man, after He had offered one sacrifice for sin forever, sat down on the right hand of God. Christ gave this sacrifice voluntarily. He offered himself as the propitiation for all our sins. Now at the right hand of God, He continues his priestly work by making intercession for us. In John 2.1 we read, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."

Christ's third office is that of our king. He is not an earthly king. He told Pilate, "My kingdom is not of this world. As our King, a threefold Kingdom of Power, Grace, and Glory are ascribed to him. As king over the kingdom of <sup>Power</sup> ~~Glory~~ he exercises supreme control over all creatures, governing and preserving the universe. As King of the kingdom of grace, Christ gathers and preserves his church with all manner of spiritual gifts. He also guards the church against all the attempts of its enemies to destroy it. He will also see to it that the church triumphant will enjoy unrestrained communion with him in heaven as we read in Rom. 8.30, "Whom he justified, them He also glorified."

Paul preached Christ to the people. We will note, however that he laid special stress on one point. We read. "For I determined to know nothing among you save Jesus Christ and Him crucified. He had shown them Christ's might and power now he turned the eyes of the people to this poor limp figure hanging on the cross. He was betrayed by one of His own disciples. He was mocked, beaten, spit upon, a crown of thorns placed upon His head and then forced to carry His own cross part of the way to Golgotha, where he was nailed to a cross. He was alone, forsaken by the people whom he loved and befriended, for fear lest ~~xxx~~ they should suffer the same fate. Then in spite of all this mistreatment he prayed, Father forgive them, for they know not what they do. He finally cried. "It is finished" and gave up the ghost. Thus Christ had suffered and died. Had He done something amiss? No: He did not suffer and die for his own misdeeds. He had fulfilled the law of God to the letter for us. Christ suffered and died for the sins of the whole world. This picture of Christ hanging on the cross, dead was held up to the Corinthians as their Saviour. Here was the culmination of His whole life and work. His whole life and work reached its zenith on the cross. That is why he came into this world, to die for our sins. Paul did not pick out the highlights of Christ's work, as the world would call them highlights and say to the people, "Look what a good man he was. Look what good he did throughout His life. What a perfect example for us to follow and obtain our salvation. Follow his example? Yes! Obtain our salvation through this alone? No. Faith on this crucified Christ is the only way to salvation. Christ himself preached this Gospel to the people. He alone of all people or men has the only saving message. When we are tempted to try to obtain our salvation through our own selves we can ask with Peter "Lord, to whom shall we go? Thou hast the words of eternal life. Knowing this how can anyone reject him? This is Christ, the Son of God, hanging from the cross." Thus Paul preached Christ crucified, just as John the Baptist had done, when he pointed out Jesus and said, Behold the Lamb of God,, which taketh away the sin of the world.

How about us? Do we merely look at Christ as a good example, whom we should follow? Or do we recognize our sinfulness and see that we can not come up to the complete righteousness which God demands and which is found in Christ alone? In so far as outward good works are concerned there perhaps was none who was more pious than the pharisee. But what do we hear Christ telling the Pharisees in spite of their external good works. (Jn. 8.24) He says, "I said, therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. So then we can see that there is salvation in no other, for there is none other name under heaven, given among men, whereby we must be saved. We can be followers of the greatest presidents, painters, musicians or anything we choose, but they can't save us. Faith on Christ alone is the only way in which we can obtain our salvation. Faith on this...



him when he said, "For I determined not to know anything among you save Jesus Christ and Him crucified.

This was the content of Paul's preaching. In what manner did he present this matter to the people? How did he appear before them? We read in V. 1&4, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, and I was with you in weakness and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power.

Paul preached the Gospel pure and simple. The Gospel is beautiful enough, being preached just as it is, therefore Paul did not attempt to add anything of himself. He did not try to make the people think that he was such a great speaker. He must have been a speaker of no mean ability, however, for we hear that the people of Lystra in their ignorance, called him mercury, the messenger of the heathen Gods. Paul did not speak to the people in philosophical terms, words and phrases of deep meaning. The modern opinion of this by the worldly man would be that Paul made a mistake. He could have drawn more people as hearers if he would have spoken with words of great wisdom, in order to make them think that he was a great philosopher. That was't Paul's purpose, however, to merely draw big crowds. His purpose was to preach Christ crucified to the people in order to bring them to faith. Christ also drew large audiences among whom were many merely interested in his miracles. Of them he said "This people draweth nigh.

The only way Paul tried to preach the Gospel to the people and bring them through faith in Christ was through the Gospel itself.

Perhaps Paul could have had a greater following if he had made a great name for himself and had hidden Christ in a maze of facts that had no bearing on their religion whatsoever. The only question we could ask then would be "Could these many following Paul for his speakings sake have the rest and peace for their souls as the minority who followed him for the content of his preaching and not for the manner of his preaching.

No Paul did not need anything external to make the Gospel acceptable to the people. He relied on the power of the Gospel above. Would that many of our so-called popular preachers of today would ~~follow~~ follow Paul's example of preaching only the crucified Christ, and not always try to give the Gospel a boost. Today we hear the cry of many prominent church people that we have to have this or that in order to keep the people in our churches. The question then comes to our lips. "Are these people staying in church for what the Gospel has to offer them namely peace for our troubled souls, or for whatever outside of the Gospel the church has to offer in line of entertainment. Perhaps many of you will recall an article in the newspaper of a sectarian preacher who would have between 2000 - 5000 people in his services every Sunday! To what did he attribute this? To the power of the Gospel? No. He had stopped preaching the Gospel. That was old stuff. He chose articles out of the newspaper as his text. It is not up to us to judge, but we wonder how many of his followers will be denied by Christ on that last day. Are external things appealing? We have to say, yes, even though most of the time the novelty wears off and there is a continual search for other things. Do they work saving faith in the hearts of men? The answer is an emphatic no. This saving faith is worked in our hearts only by the Spirit through the Gospel and means of grace which God alone has instituted.

Paul had success in Corinth and he tells us that he came not to them with eloquence and wisdom of speech, but only preaching the testimony of God.

Paul gives all credit for his success in Corinth to the Gospel. In V.3 he writes, "And I was with you in weakness, and in fear and in much trembling. Paul had been persecuted quite a bit and he had also been very sick. Therefore he could not have been a very impressive sight as he stood before them preaching this Gospel to them in simple language. Paul also says that he was among them in fear and trembling. What had he to fear? Why should he tremble? Paul was not afraid of his opponents. He was a very humble man, however, and he was fearful lest he could not fulfill this great mission

which God had given him, namely to preach Christ crucified to the people. Perhaps things would be better in this world today if more preachers would give more glory to the Gospel and less to themselves.

Paul describes himself as weak and fearful and trembling. He did not use words of eloquence and of wisdom. Yet Paul could speak as one knowing what he was talking about. He was speaking the testimony of God in the demonstration of the Spirit and of power. Paul preached the Gospel as the Spirit delivered it. The spirit gave Paul the courage to rebuke sin and also enabled him to speak with authority. The spirit is present wherever the word is preached. It is evident that the spirit was present here, for we have heard that many Corinthians accepted Christ. It was the Spirit that worked this faith in the hearts of Paul's hearers.

We perhaps have been wondering why Paul preached only the Gospel of Christ to the people in such simple language without using any external means whatsoever to give the Gospel that so-called boost. His purpose in this is made plain to us in the 5th verse. "That your faith should not stand in the wisdom of men, but in the power of God."

Paul did not want the people of Corinth or anyone else to place their faith in the wisdom of men. We know how changeable the wisdom of man is. It is changeable with the times. It is relative to the times. What might be considered to be wisdom during one generation might be called foolishness in the next. If one places his faith in the wisdom of man and not in the wisdom sent from above, we can liken him to the man Christ referred to, as a foolish man, which built his house upon the sand. Paul could have used human enticements, human arguments. But then who could say whether it was his fine speaking or enticing arguments that had made them Christians. Therefore when Paul preached the Gospel to them pure and simple, and many there were that believed, to whom should the credit go? Paul? No. It is then evident that the power of God was at work in the hearts of the people through the Holy Spirit.

Paul preached the Gospel to them for their very purpose, that none could say that they became Christians because Paul was such a fine speaker and such an impressive speaker. At one time contentions did arise in this congregation with some saying, "I am of Paul; and I of Apollos; and I of Cephas, and I of Christ." Paul asked them "Is Christ divided? was Paul crucified for you? or where ye baptized in the name of Paul?"

It was the Gospel alone with the power of God as the foundation that brought these people to faith in Christ and finally to eternal salvation. This is not the wisdom of men. It is the wisdom of God. We hear that Holy men of God spake as they were moved by the Holy Ghost. This wisdom is the highest of wisdom. This wisdom should be sought after first of all, for we are told, "Seek ye first the kingdom of God and all these things shall be added unto you. St. Paul wrote to Timothy "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. The man who places his trust in the unchanging wisdom of God can be likened to the man of whom Christ says, (Mt. 7.24) "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock."

May God give me the strength and aid me in always being able to say with Paul "For I determined not to know anything among you, save Jesus Christ and Him crucified, so that Christ will also be able to say of us. "Therefore whosoever heareth these sayings of mine and doeth the, I will liken him unto a wise man which built his house upon a rock." Let us also listen to the words which Paul and Silas told the jailer at Philippa, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." May God grant that your faith and my faith may always stand on the unchangeable wisdom of God and not on the changing wisdom of man. May God grant this to us for Jesus sake. Amen.

Addendum #6

The following sermon is a sermon George Boldt  
preached for Confirmation Sunday in 1966.

This was preached at  
Jerusalem Ev. Lutheran Church - Morton Grove, Illinois

## Proverbs 3.5 - 6.

In Christ Jesus, dear Christian friends:

Our Lord Jesus Christ said, "Be thou faithful unto death and I will give unto thee the crown of life." Jesus also stated, "If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free." This morning, as you are present here to be confirmed in the wonderful truths of God's Word which you have been privileged to learn and to make a public confession of your faith, you are going to be asked the question, after confessing your faith in the Holy Trinity, "Do you also as a member of this evangelical Lutheran Church intend to continue steadfast in the confession of this Church and suffer all, even death, rather than fall away from it?" You will answer, I do so intend, with the help of God. Think of what you are promising. You are promising faithfulness to God and His Word. You are promising to remain faithful to the confessions of this church, because you are convinced that they are the truth of God. You are not vowing faithfulness to a church. If, and God forbid that this should ever happen, our church or synod should accept or tolerate false doctrine, you would finally have to go elsewhere to seek the truth. You are promising faithfulness to the truth of God. Then consider the temptations placed in your path by this world as the devil will constantly try to turn you away from Christ and obedience to His Word. Then remember the warning of our Lord, "Hold thou fast which thou hast that no man take thy crown." Your desire must be to remain faithful unto death. Let us on the basis of our text this morning consider this,

Theme: The Confirmands concern, "How can I remain faithful unto death?"

1. Trust in the Lord with all thine heart.
2. Acknowledge Him in all thy ways.

What does the writer of the Proverbs mean when He says, "Trust in the Lord with all thine heart?" He tells us, "Commit yourself entirely to the grace and faithfulness of God." We know what the grace of God has done for us and for the whole world. We know how Christ Jesus came into the world and saved the whole world with His holy, precious blood and with His innocent sufferings and death. Through faith in Him alone we become partakers of the wonderful gifts of salvation, which He has won for us, forgiveness of sins, and eternal life.

Only through faith in Him can we be partakers of these gifts. We, however, were not able by our own reason or strength to believe in Jesus Christ, our Lord, nor come to Him. Therefore God sent His Holy Spirit, who, working through the means of grace, the Word and the Sacraments brought us to faith in Jesus Christ as our Savior and preserves us in that faith. God brought you to Himself and adopted you as His children through Holy Baptism. He made you members of a peculiar people, which should show forth His praises, for He has called you out of darkness into His marvelous light. He caused His Holy Word to be written for our sakes. He instituted the Sacraments for us, for our benefit. He says, "Gladly hear my Word. Partake of my Supper often. For this is the food I have given you for your immortal souls. Don't commit spiritual suicide by starving your souls, depriving them of this life-giving food. This morning you are going to promise to be diligent in the use of the means of grace. For you recognize their importance in your lives.

Through these means of Grace, faith is kept in your hearts. This trust of which the writer speaks is also this trust in the Lord as your redeemer. This is the only way to salvation. There is absolutely no other way. We live in a world of self-righteousness, whereby many people would like us to believe that by showing a good character and doing good deeds, we can please God and be saved. You know, however, that belief in such a way of salvation can only lead to hell. For Jesus said, "I am the Way, the truth and the Life; no man cometh unto the Father, but by me." The apostle Paul says, "Believe on the Lord Jesus Christ and thou shalt be

Christ. Thus they drop away from their Savior. Oh, yes, they may still call themselves Christians. They may still have the appearance of godliness, but they deny the power thereof. For it is impossible for a person to claim faith in Christ and then despise His Word and the Sacraments and refuse to obey the Word. For Christ says, "He that is of God heareth God's Words," and He added to those Jews which did not believe on Him, "Ye therefore hear them not, for ye are not of God."

So when we ask the question, "How can I remain faithful unto death?" we receive the answer, "Make diligent use of the Word and the Sacraments and trust in the Lord in all things. It is true that God has given us understanding, but even when using this understanding we still must depend upon God and His direction and rule. God is the source of all good things. Let us cling to Him. Let us trust in Him with all our heart.

When we ask the question a second time, "How can I remain faithful and prepared unto death?" our text answers us, "Acknowledge Him in all thy ways."

We are God's children and now it is our responsibility to grow in faith and to learn more and more to acknowledge Him in all our ways. We certainly desire to lead a life pleasing to God. For the Apostle Paul tells us, "Whether therefore ye eat or drink, or whatsoever ye do, do it all to the glory of God." It is only with God's help that we can live a life pleasing to Him.

In another question you will answer this morning with the Words I do so intend, by the grace of God, you will be asked, Do you intend faithfully to conform all your life to the rule of the divine Word, and also to walk as it becometh the Gospel of Christ. This means that you will make God's Word the final rule in every phase of your life and that you will so live in this world that your Savior is ever glorified and that His truth is never denied. You can only do this with the help and by the grace of God.

The Holy Writer tells us, "In all thy ways acknowledge Him." In all thy ways, bar none, both physical and spiritual, we must recognize that God must be counted in. In all our plans and actions we must ask, "Will they have the blessings of God?" We must place complete trust upon Him and walk according to His paths of wisdom. He also makes us a beautiful promise, "He shall direct our paths."

In anything we do, let us ask this one question of ourselves, "Is it pleasing to God?" Let us not ask, what will the outcome be, or what would someone else do?" For as Christians who know that God desires us to live according to His Word, and anything contrary to God's Word does not receive His blessings, we know that the end does not justify the means, or in other words, it does make a difference to God how we accomplish our goal. Whatever we do, must be done in faith to be pleasing to God, and with fear and love for God. Another thing that should not bother us is, "What does someone else do? For many people who follow their own inclinations are going to find themselves in torment in hell. There is only one question that should guide every single action of ours day in and day out. That is, "Is this pleasing to God? What does the Word of God say about this?"

When sad to say, we go astray, and we are corrected by God's Word, let us thank God for His correction and humbly bow to His will. For by refusing to heed His Word, we would be rebelling against God himself, for Jesus told His disciples, "He that heareth you, heareth me, but he that despiseth you, despiseth me and He that despiseth me, despiseth Him that sent me."

Sad to say we all have our sinful flesh and dully sin much. There is only one safe guide to follow and that is God's Word. Let us acknowledge the Lord in all our ways, whether it is in spiritual or secular things. He will direct our paths. Let us not follow the bad examples we see in the world, even if we find these in people we love and respect. For there are many people who do not regard obedience to God's Word as we have learned we should. Let us take all things to the Lord in prayer. He will answer our prayers. Let us submit all of our actions to the Word of God. If God's Word condemns something, let us not do it, for there is absolutely no gain in following our sinful flesh. Let us follow the Word of God. That Word must be our guide and rule throughout our lives. If we despise and ignore that Word, we despise and ignore the almighty God Himself.

The world is full of people who profess to be Christians, as long as the Word of God does not step on their toes, and as long as they can still follow their own sinful ideas. They are they of whom Isaiah said, "This people draweth nigh unto me with their mouths and honoreth me with their lips, but their heart is far from me." Let us never be proud and haughty, for it is written, "God resisteth the proud, but showeth grace unto the humble."

Abide in God's Word. Study it, so that we know what it teaches and pray sincerely to the Lord, "Thy Word is a lamp unto my feet. Order my steps in thy Word." The Word of God is a lamp. It was not given to cater to and twist itself to the desires of our sinful flesh, but it is a lamp to show us the way to salvation and to show us how we as faithful children of God can live a life that will glorify the name of our Heavenly Father. For Jesus says, "Let your light so shine before men, that they might see your good works, and glorify your Father which is in heaven." Thus with the grace of God we will remain faithful. Let us never do or say anything where we could not have our Savior present.

Experience proves, dear parents, that children with rare exceptions are inclined to imitate their parents in respect to their attitude to the Word of God. If you love the Word of God, the possibilities are very good that your children will love it. If you place God first in your lives, they will have very good incentive to do the same. The way in which you contribute for the Lord's work will determine how generous the children are. The moral standards you hold will set a mark for them to follow. If you confess Christ at all times, they too will be more inclined to have the courage to do the same. What an awesome and fearsome responsibility rests upon the parents!

So dear children, let us repent of our sins, and make diligent use of the Means of Grace, so that you will remain strong in faith. Gladly hear and learn the Word of God, so that you will always receive the assurance of the forgiveness of sins. Partake of the Lord's Supper frequently, so that as our Savior gives us His own body and blood, in with and under the bread and wine and assures us that our sins are forgiven, our faith may be strengthened and we shall be better prepared to fight the good fight of faith and be prepared for the coming of our Lord in all of His glory. God grant that this is the answer to your question, "How can I remain faithful unto death." Amen.

Addendum #7

The following sermon is a sermon George Boldt  
preached for a midweek Lenten service in 1983,  
the year he died.

It was preach at  
Jerusalem Ev. Lutheran Church - Morton Grove, Illinois

Sermon for Wednesday March 16, 1983  
Text: Mark 15:27-28

\*  
unheard of

Perhaps one of the most outrageous things that can happen is for someone to be punished for a crime which he didn't commit. I suppose that particular kind of injustice seems especially terrible to us because very often it cannot be undone. What do you do to compensate someone who has lost 5, 10 or 20 years of his life in an unjust imprisonment? What do you do when the wrong man is executed? And yet, outrageous as it is, unjust punishment is not ~~all that uncommon~~\*. From time to time the news will carry reports of prison inmates being given new hearings because of new evidence in their cases. When we look at the case of our Savior, the thing that hits us right away is a sense of injustice. If ever there was an innocent man, it was Jesus. And still we have to admit that what happened to our Savior wasn't ~~all that unusual~~\*. What was unusual was that the whole thing was predicted long in advance. Is. 53:12. The Scriptures were fulfilled when Jesus was treated like a criminal and crucified with thieves.

#### Jesus Was Numbered With the Transgressors.

- I. By men.
- II. By his Father in heaven.

That phrase "numbered with the transgressors" says several things about our Savior. For one thing, it implies that he was innocent. You might very well read that phrase: although he was innocent, still he was numbered or counted as a criminal; he was not a transgressor, but he was counted as one. Of course Jesus was innocent. As a matter of fact, it was just because he was innocent--absolutely innocent--that people had it out for him. Right from the start people recognized that there was something positively different about that man called Jesus of Nazareth. After stilling the storm, his disciples gasped in amazement: "What manner of man is this..." After the sermon on the mount, the people were all astonished because Jesus "taught as one having authority..." Day in and day out, the people who came in contact with Jesus recognized that there was something different about him. It just showed. And in many cases it bothered people. Of course that's not surprising. Sinners are always disturbed when they come into the presence of holiness. Adam and Eve used to walk with God in the garden in the cool of the day. But all of that changed after the fall into sin. Then they hid from God; they were afraid to be in the presence of his holiness. Jesus got much the same reaction from his contemporaries. Perhaps they wouldn't admit it, perhaps they didn't understand it, but the people of Jesus' day sensed that they were in the presence of the sinless Son of God. And that was the rub. Jesus' holiness condemned those who rejected him. They couldn't just write him off, although they tried. The Jewish leaders tried to explain away the miracles, his teaching and everything else Jesus did by saying that he used the power of the devil. But it just didn't wash. Jesus' contemporaries couldn't write him off, and so they began to look for a way to get rid of him. They numbered him with the transgressors.

To say that Jesus was numbered with the transgressors means more than just that he was crucified along with 2 thieves. Isaiah explains the phrase with these words, Is. 53:2&3. Isaiah predicted that the Savior's contemporaries would recognize the difference his holiness made, just as you can't help but notice a root sticking out of dry ground. And, said Isaiah, the Savior will be hated for that difference. That prophecy was certainly fulfilled; Jesus was rejected by most of Israel. And by their rejection of him they numbered him with the transgressors. Our Lord was numbered with the transgressors not just on Calvary, but also in the minds of the people.

Once that happened it didn't take much to get Pilate to number him with the transgressors as well. Pilate treated Jesus like a criminal right from the start.



He scourged Jesus even though he thought he was innocent. Pilate pitted Jesus against the worst criminal he could find--Barabbas. And finally he crucified him along with 2 thieves. From start to finish Isaiah's words were fulfilled. Jesus was numbered with the transgressors.

And things aren't much different today. Christ is still an outcast. Jesus isn't taking any physical abuse today, but he's still being numbered with the transgressors in the minds of many people. It may be true that religion is more popular today than it was a few years ago, but that doesn't mean that Jesus is any more socially acceptable. Listen to the way people talk about religious matters and you'll find many who start out by saying, "Well it seems to me that God isn't going to do this or that because..." rather than saying, "Jesus said..." Sad to say, the International Year of the Bible which is being observed this year isn't going to do much to lead people to appreciate the gospel message that Christ died to save sinners. Mentioning the name of Jesus will still throw a wet blanket on conversation and get a lot of people to stare at the ceiling. Jesus is still numbered with the transgressors today.

And sometimes his followers have to share his reproach. We probably aren't treated as shabbily as our Savior was, but the abuse is there all the same. Perhaps a friend at work makes the sarcastic remark, "Well I suppose you have to go to church again tonight?" It shouldn't surprise us that we have to share our Savior's reproach. Jesus told us that would happen. He said, "Ye shall be hated of all men..." He reminded us, "The servant is not above his master." If men hated me, why should they feel any different about you? At the same time, we don't have to be discouraged when we are numbered with the transgressors because of our Lord, because he has promised us, "He that confesseth me before men..." The world hasn't changed much since Jesus was alive. It counted him as a criminal then, and it still does the same thing today.

But what happened to our Lord at the hands of men was not nearly as important as the fact that Jesus was numbered with the transgressors by his Father in heaven. Isaiah says, Is. 53:6b. As he hung on the cross the Savior bore the sins of all men. He was numbered with sinners even in the eyes of his Father in heaven. On that first Good Friday afternoon, the sinless Son of God became the greatest, the one and only sinner on the face of the earth. This was the height of Jesus' agony. We can tell that from his words. To be despised and rejected by men, that he bore patiently and in silence. But now he was forsaken by God. He could not even address God as his Father as he did in the garden of Gethsemane. Now he could only cry, "My God, My God..." Jesus was numbered with the transgressors even by his Father in heaven.

Yet even that greatest injustice of all Jesus suffered willingly. It was his Father's will that he should be numbered with the transgressors to take away the sin of all men. But that decision was not foisted upon Jesus, no questions asked. Our Savior is full God with the Father. He had a say in the plan of salvation and he cast his vote with his Father. Jesus agreed that he had to be numbered with the transgressors.

Of his own free will Jesus was numbered with sinners so that we might be numbered with the saints. Just as our Lord was not always counted with criminals, so also we will not be numbered with sinners forever. St Paul reminds us that Jesus was not counted a criminal forever: Phil. 2:9-11. Before Jesus gave up the ghost, his Father once again accepted him so that Jesus could again call God his Father, Father into thy hands..." And on Easter morning God publicly declared that his Son was no longer one of the transgressors when he raised him from the dead.

Just as God did not count his Son as a sinner for eternity, so also he will not number us with the transgressors forever. Our Savior's innocent sufferings and

death have paid the price for our sins. He became what he was not, so that we might be what we are not. Because he was numbered with the transgressors, we will be numbered with the saints. Let us always thank our God that Jesus was numbered with the transgressors. "He hath made him to be sin for us..."

### WELS first vice-president dies suddenly

Pastor George W. Boldt, president of the Southeastern Wisconsin District and first vice-president of the Synod, died suddenly on Friday, June 10, following a heart attack.

He died in a Flint, Michigan hospital. He had gone to Flint to attend the confirmation of a grandchild.

Boldt, 64, was born in Milwaukee where his parents were members of St. Lucas Lutheran Church. In 1932 he entered Northwestern Preparatory School, Watertown, Wisconsin and eight years later graduated from Northwestern College. In 1943 he graduated from Wisconsin Lutheran Seminary.

His first call was to St. John's Lutheran Church of Lannon, Wisconsin. He also served churches at Theresa, Wisconsin, and Roscoe, South Dakota. On April 17, 1955 he was installed as pastor of Jerusalem Lutheran Church, Morton Grove, Illinois. The church he was serving at the time of his death.

In 1972 he was elected president of the Southeastern Wisconsin District, responsible for doctrine and practice in its 140

congregations. He was re-elected to the office five times.

In 1973 he was elected second vice-president of the Wisconsin Synod. He was re-elected to the vice-presidency five times. On the death of Synod's president, Oscar J. Naumann, he became first vice-president when the first vice-president, Carl H. Mischke, became president.

"In the death of Pastor Boldt the Synod has lost a respected leader," said President Mischke, "and the Conference of Presidents an esteemed colleague."

"Although Pastor Boldt served on a variety of boards and committees of the Synod and was elected to several of its key posts," President Mischke said, "he remained a pastor through and through. His pastoral approach, his obvious love for people, his burning desire to share Christ, were the hallmarks of his ministry which gave a special quality to his counsel and decisions as an administrator. He will be missed."

In 1943 Boldt was married to Anita Quade of Milwaukee. There are four children, Gretchen (Rev. Walter) Oelhafen, Annette (Rev.

Ralph) Scharf, Rachel (Rev. Lynn) Schroeder, and Paul (Laura) Boldt. There are 18 grandchildren.

Funeral services were held at Jerusalem Lutheran Church on June 12. President Mischke preached the sermon. A memorial service was conducted on June 13 at St. Lucas Lutheran Church. President Winfred B. Nommensen of Milwaukee, Pastor Boldt's successor as district president, preached the sermon. Interment was at Woodlawn Cemetery, Milwaukee.



Boldt

Frey

### Free assumes first vice-presidency

At the death of First Vice-president George W. Boldt on June 10, Second Vice-president Gerald E. Frey became the first vice-president, according to the WELS Constitution.

Frey, 52, is pastor of Good Shepherd, Omaha, Nebraska, and since 1969 has also been president of the Nebraska District, responsible for doctrine and practice in 87 congregations scattered over ten states.

A native of Manitowoc, Wisconsin, Frey is a 1955 graduate of Wisconsin Lutheran Seminary. He began his ministry at Bonesteel, South Dakota, and also served at Hadar, Nebraska before moving to Omaha in 1965.

Frey was elected second vice-president in 1979 and re-elected in 1981.

### President Frey of A/C resigns

Citing a desire to reduce his work load, President Immanuel G. Frey of the Arizona-California District resigned his presidency. The resignation came in the middle of his ninth two-year term and was effective June 10.

During the 17 years Frey presided over the six-state district, the district experienced a dramatic growth, from 64 to 117 congregations, with four exploratory missions to be opened this summer with seminary graduates.

Frey will continue as pastor of Zion Lutheran Church, Phoenix. A 1939 graduate of Wisconsin Lutheran Seminary he has also served congregations in Council

Bluffs, Iowa; Platte, South Dakota; and Warren and Douglas, both in Arizona.

Frey will continue as a contributing editor of The Northwestern Lutheran, a position he has held since 1964.

According to the constitution of the district, the first vice-president of the district, Pastor Marcus C. Nitz of Garden Grove, California, becomes the district president.

Nitz, 52, is pastor of King of Kings Lutheran Church. Before coming to Garden Grove he had served a parish in Tucson, Arizona. For ten years he has been a member of the Synod's Board of Trustees, a position from which he has resigned, effective in August.

## Addendum #9

### OFFICES HELD

The following is a list of the district and synod offices George Boldt held as a pastor in the Wisconsin Ev. Lutheran Synod. All information is from the Northwestern Lutheran Annuals (1953-1955, 1961-1965), and the Yearbooks of the Wisconsin Synod (1966-1983).

- 1952 - Dakota-Montana District Board of Education
- 1953 - Dakota-Montana District Board of Education
- 1954 - Dakota-Montana District 2nd Vice-President
- 1955 - Dakota-Montana District 2nd Vice-President
- 1960 - Southeastern Wisc. District Board of Missions
- 1961 - Southeastern Wisc. District Board of Missions; WELS Travel Secretary
- 1962 - Southeastern Wisc. District Board of Missions; WELS Travel Secretary
- 1963 - Southeastern Wisc. District Board of Missions; WELS Travel Secretary
- 1964 - Southeastern Wisc. District Board of Missions; WELS Travel Secretary
- 1965 - Southeastern Wisc. District Board of Missions; WELS Travel Secretary
- 1966 - Southeastern Wisc. District Board of Missions; WELS Travel Secretary
- 1967 - WELS Home Mission Board Chairman; WELS Travel Secretary
- 1968 - WELS Home Mission Board - Chairman; WELS Travel Secretary;  
Southeastern Wisc. District 2nd Vice-President
- 1969 - WELS Home Mission Board - Chairman; WELS Travel Secretary;  
Southeastern Wisc. District 2nd Vice-President; WELS Coordinating Council - Secretary
- 1970 - WELS Home Mission Board - Chairman; WELS Travel Secretary;  
Southeastern Wisc. District 1st Vice-President; WELS Coordinating Council - Secretary
- 1971 - WELS Home Mission Board - Chairman; WELS Travel Secretary;  
Southeastern Wisc. District 1st Vice-President; WELS Coordinating Council - Secretary
- 1972 - WELS Home Mission Board - Chairman; WELS Travel Secretary;  
Southeastern Wisc. District President; WELS Coordinating Council - Secretary
- 1973 - WELS 2nd Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Secretary
- 1974 - WELS 2nd Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Secretary
- 1975 - WELS 2nd Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Secretary
- 1976 - WELS 2nd Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Secretary
- 1977 - WELS 2nd Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Secretary
- 1978 - WELS 2nd Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Secretary
- 1979 - WELS 1st Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Secretary
- 1980 - WELS 1st Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Member
- 1981 - WELS 1st Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Member
- 1982 - WELS 1st Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Member
- 1983 - WELS 1st Vice - President; Southeastern Wisc. District President;  
WELS Coordinating Council - Member