

“Unser Lehrer, Unser Berater, Unser Seelsorger.”

A Study of Professor Daniel M. Deutschlander and his
lasting influence on a generation of WELS pastors.



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*Unser Lehrer. Unser Berater. Unser Seelsorger.*¹ The students during his last year at Martin Luther College presented Professor Deutschlander with a plaque with these words on it. How fitting. Professor Deutschlander was a man who gave his life for the past twenty-one years to the pre-seminary training of hundreds of young men who sought the privilege of serving God's people as a shepherd. How much impact could one man have on a generation of pastors? How much impact could a college professor have, when his students were still four to eight years away from venturing into the public ministry? Following are some thoughts by many of his former colleagues and students, weighing in with their own personal opinions on how Professor influenced them. Also included is a summary of an interview with Prof. Deutschlander, where he explains his reasoning and motivation for serving his students, and the absolute joy that it brought him.

Professor Deutschlander and his former students surely realize that it was not *only* his influence that helped make them what they are today. Obviously, the contact with other college professors, seminary professors, pastors, friends, classmates, and family all played an important role. But just how significant was this one man in "the system" that produces pastors for the Wisconsin Synod? What kind of influence can one man have on a future generation of pastors? Read for yourself what his students have said about him. Take a look at the video at let Professor speak for himself. Read his writings and his sermons. Look at his former students now as they serve in the ministry. See in their service the influence of a man they referred to dearly as Teacher, Counselor, and Shepherd.

Who is Daniel Deutschlander? He was born March 18, 1942 in Minneapolis, MN. He was confirmed at Pilgrim Lutheran Church (English District, LC-MS) in St. Paul, MN in 1954. He attended high school at Concordia Academy in St. Paul. His first two years of college were

¹ "Our Teacher. Our Counselor. Our Pastor."

spent at Concordia, St. Paul. Upon joining the WELS, he transferred to Northwestern College and finished his final two years of pre-seminary training, graduating in 1964. He received his Master of Divinity from Wisconsin Lutheran Seminary in 1968.

Professor Deutschlander's first call was to Zion in Akaska, SD and St. James in Tolstoy, S.D. He also assisted at the preaching station in Pierre, S.D. from 1968-1970. He then served at St. Peter's in St. Albert, Alberta, Canada from 1970-1975. Following his time north of the border, he accepted a call to St. James in Evanston, IL where he served from 1975-1980. While serving at St. James, he also served as campus pastor at Northwestern University. His first experience with students on a fulltime basis came at Kettle Moraine Lutheran High School in Jackson, WI where he served as assistant principal and teacher of German and religion from 1980-1984.² He accepted a call to Northwestern in 1984 and served there until 1995 as a professor in philosophy, history, religion and German. At the time of amalgamation, he moved to New Ulm and served as a professor at Martin Luther College in history, German and religion until 2004.³

In the responses that were received via interview and email for this paper, it seemed at first that Professor's influence on his students could be broken down neatly into three categories: influence in the classroom, influence from the pulpit, and influence in the office. As time went on, it became apparent that these distinctions were not always clear-cut. For example, many of the things that he taught in the classroom he demonstrated in the pulpit. Many of the things he assigned in the classroom had the purpose of getting you into the office. Many of the conversations in the office were similar to what you heard in the classroom and from the pulpit.

² Pastor Mike Jensen recalls how Vice-Principal Deutschlander gathered the students' attention immediately as the new disciplinarian. His motto was, "The door to my office is always open; but I wouldn't covet an invitation."

³ You can see how Professor Deutschlander's history and vast ministry experience served as an asset in his role of training future pastors. For a more complete study on Professor Deutschlander and his decision to leave the LC-MS for the WELS, cf. Ryan Landwehr's video interview and synopsis, WLS Essay File 2658.

Why is that? I believe it was because he saw himself first and foremost as a pastor. Whether in the classroom, in the pulpit, in the hallways, on the telephone, or from behind his desk, Professor Deutschlander was a pastor. As a pastor, he had a deep concern for his boys—and his boys knew it. Behind his teaching, preaching, and counseling were law and gospel, explained in such crystal clear ways that made you thirst for more.

After spending all of that time explaining why the distinctions are not all that neat and clean, it still seemed best to conduct the interview (and hence, this paper) in a somewhat orderly division along those lines. The rest of the paper will look at Professor's and his students' impression in each of these areas, with the final part of the paper covering those topics which fit best into the *et cetera* category

I. In the Classroom (Video 00:00-20:20)

One of the most profound influences that Professor Deutschlander had was in his “Dummy Doctrine” course, which was anything but dummied down. This course was the only systematic theology course taught at the college level and it was only required of students coming in from outside of a Lutheran high school. How is it that a course designed only to “get the rest up to speed”, a course that only a small minority of the student body was required to take, be so influential? Professor Deutschlander remarked in the interview, “The assumption was these guys came in as *Schwaermer* . . . an ongoing goal was to beat that out of them.” *Schwaermers* want to experience and find God where he is not to be experienced or found. It was not just the guys from public school who needed the *schwaermer* beaten out of them. Professor remarked “Over time we realized that there wasn't much difference in level of *schwaermerei* between guys who came from the system and these other guys.” Whether guys came from within or from outside the prep system, Professor's goal “was to teach them to love and be satisfied

with the revealed will of God.” Did he succeed in accomplishing his goal? One student wrote, “I did get a lot of mush beaten out of my head. Because of my background in public school, I was required (though I would have begged) to take Prof. Deutschlander’s ‘Dummy Doctrine.’”⁴

How important was this class? Its importance cannot be measured in concrete, historical terms. The results of the what could have happened if a small group of guys in every class were allowed to continue on in *schwärmerei* thinking could have been disastrous for our church body and for the good of the kingdom. That is not to say that the mush would not have been beaten out further along the line, but how much better off were these men (and all of us) for getting it beaten out of our minds earlier rather than later? Incalculable.

Where most NWC and MLC students experienced Professor for the first time in class was in German. For most, this class was an eye-opener that things were going to be different in college than in high school. Yet as much as one learned about the German language in his class, one quickly realized there was more to it than German. One student wrote,

It was never really German for the sake of German. It was German for the sake of seeing first hand the example of great Lutheran writers and preachers and hymn writers. It was to understand our history and heritage. It was to help understand the significance and background of the Lutheran Confessions. It was to see the eye-opening reality of how easily Lutheran orthodoxy can be lost, and how vital it is that each generation of pastors struggle to make Lutheran orthodoxy their own.⁵

Professor Deutschlander commented on this assessment, “I’m glad they got that point.” In the interview he goes on to explain how English is a Reformed language. He made a comment that shows his feelings on the importance of the German language. “Just as God had a point in using Greek and Hebrew as the biblical languages, it wasn’t a coincidence that German was used to restore it.” His *Ein Kleines Theologisches Wörterbuch* shows the deep, rich meanings of German words—many of which kind of limp their way into our English language. Professor certainly

⁴ Email Survey received November 2004. Name withheld by request.

⁵ Hans Caauwe in an email survey received November 2004. Others expressed similar thoughts.

was concerned about the forms and rules of the language. He expected a student to put in his time and work. But at the basis of all of it was that underlying thought—it was not just German for the sake of German.⁶

Finally, many students experienced Professor Deutschlander in one of his three history electives. These courses became known as some of the toughest but most worthwhile classes offered at MLC. His infamous project, involved a fifteen page critical essay based on roughly fifteen hundred pages of reading, culminating in an intense interview. Again, how could simple history courses affect the training of future pastors in this way? More than one student commented that he learned more doctrine in Professor's history classes than in many religion classes. A former colleague remarked, "He also was a living example of the 'scholar-pastor'. In his history courses he taught his students to view history as it properly should be viewed by the Christian, i.e. the glorious march of the gospel through time".⁷ What was interesting was Professor Deutschlander's response to such remarks in the interview, "I always thought that I didn't do that enough." While he may feel that way, it is obvious that those who had him for history learned much more than history.⁸

One could not conclude a review of Professor's teaching without commenting on his style. Any student who had him would have to remember his sarcasm and his occasional beating

⁶ A personal recollection: As a college freshman from a prep school, I had the option of taking one year of Latin in college or two years of German. As a foolish college-bound senior, I opted for the lesser load. Finally, by the time my senior year rolled around, I realized it was time to revisit my German and have a chance to have Professor Deutschlander in class. I started out with the freshman, seven semesters removed from my last German class. I survived, to the point where he allowed me to take his class on American Lutheran Writings, an upper level German elective. If I recall, there were about twelve students in the class, with me being far away number twelve. Yet in spite of my rusty German, that class ranks as one of my all time favorites. He taught me about *intuitu fidei*. He taught me, through the sermons of Stoeckhardt, what it means to be a law and gospel preacher. He taught me about God's hidden and revealed will. I learned so much more than German in that class.

⁷ Email survey received November 2004. Name withheld by request.

⁸ As a testament to this, this past month Professor Deutschlander was giving an informal lecture at WLC on Luther's view of church and state. While it was not advertised on the WLS campus so as to not overrun WLC's History Club's evening, while it occurred during the busiest week of the first semester, while many of these students had heard these thoughts before, no less than fifteen of his former students made a point of taking the evening to learn from their Professor once again.

the mush out of a freshman's head against the blackboard. There were always some who disliked his biting words and humbling teaching tactics. I asked him about his sarcasm.⁹ His response:

Toughen them up on the inside without killing the marshmallow on the inside...that was the goal. I really cared what happened to them, but wasn't going to take any crap. . . .If somebody who cared about them roughed them up, then maybe when they got into the ministry and somebody roughed them up who really meant it, maybe they'd be better able to take it. I cared about them. Soft heart, rough exterior is what you need in a pastor.

Soft heart, rough exterior—that is what he saw in a good pastor and that is what he was and what he demonstrated. So sometimes that involved sarcasm. Sometimes it involved public humiliation in class for the ill-prepared student. At the bottom of it all was his pastoral heart and his concern for his boys. Even those who disliked his style saw why he did it. One such student commented, “One could say much positive and negative about Professor Deutschlander’s teaching style, but as one who didn’t particularly care for it, I still have to admit that he is a brilliant man who led me to grow in my faith and cherish my Lord and Savior even more. For that reason, I will always have a deep respect for the Professor.”¹⁰

What made Professor such a memorable teacher? He taught his students to think critically. He was always concerned for us as people, as sheep. He was intelligent, well prepared, an excellent role model. He was quick-witted, humorous, and yes, even sarcastic. What will his enduring legacy be as *Lehrer*? I think this student’s viewpoint sums up many:

His explanations of Lutheran doctrine formed the foundation for the rest of my training. Someone might say: His teaching was your foundation? I thought that no one could lay any foundation other than the one already laid. Exactly true. To listen to Prof. Deutschlander in class is to hear about Christ; to hear his teaching is to hear Christ’s teaching; to be formed by his insights is to be formed by the truths of Scripture.¹¹

⁹ I must admit that I was one who loved it. Maybe it was because I was a senior and did not usually bear the brunt of it. I was simply overjoyed that his response was what I had expected all along.

¹⁰ Email survey received November 2004. Name withheld due to nature of the comment.

¹¹ Email survey received November 2004. Name withheld by request.

What did Professor himself view as the lasting legacy of his teaching? I entrust this section of the video to those who want to hear him in his own words and manner express his thoughts to his students. Written words cannot do it justice. The high points? “See the beauty of the Scriptures and their Savior. . . Know that it [the ministry] is hard work and it ought to be. . . Don’t degenerate into a professional. . . rich devotional life . . . Can’t get it all done; find the narrow Lutheran road between being lazy and becoming the next messiah. . . My goal in getting them ready for the Seminary was to implant in them to love Jesus and his people and serve them with his Word.” If that final sentence was his goal and the chief aim of what he hoped to accomplish in the classroom, I think the majority of his former students would say that is what he did—and he did it extremely well.

II. In the Pulpit (Video 21:00-35:30)

Professor Deutschlander influenced the greatest number of students from the pulpit. Almost to a man, the former students who responded to the survey for this project recalled his chapel sermons. I was blown away by how many recalled specific sermons, themes, series, and sayings. Looking back, it makes sense. There was a certain wave of excitement that one experienced when you walked into the chapel and saw him sitting in the chancel chair.

I am not sure what chapel was like at Northwestern. I do know that at MLC it could often be very hard to concentrate. Nine hundred bodies in an auditorium, sometimes conversation and behavior got in the way of giving one’s undivided attention to that morning’s sermon. In four years of college, I never remember concentration being a problem when Professor Deutschlander was in the pulpit. One student remarked, “I never thought of Balaam’s donkey when Professor Deutschlander was preaching.”¹² Others recalled being able to hear a pin drop as hundreds hung onto every last word of what part of God’s Word he was sharing with us on that particular day.

¹² Email survey received November 2004. Name withheld by request.

One might be tempted to think in this day and age that a preacher who commanded such attention must have had plenty of tricks and gimmicks up his sleeve—but that was not Professor Deutschlander. He had a gift of communicating God’s Word in such a clear way. He could kill you with the law, driving that knife home so deeply into your heart and making you realize that what you had done against God and your neighbor was not simply a slip up or mistake, but a sin deserving of eternal punishment. After he killed you with the law, after he made you realize that you could not rescue yourself from such a hopeless situation, he would preach the gospel in terms that were so fresh and new that you walked out of chapel with an Easter morning bounce to your step. This, of course, did not happen by accident. Professor was known for his time spent with the text and it showed. That is not to say the other professors did not spend time with the text, but the Lord has given to Professor Deutschlander the gift to discern and apply law and gospel and he has used that gift to the best of his ability.

Some have called Professor our first homiletics professor. While one might argue that we had no business learning about homiletics at the college level, his former students tend to disagree. His role in training pre-seminarians in this aspect was instrumental. Through classroom teaching and what he showed from the pulpit, he made sure that we hit the ground running when we got to the Seminary in this particular area. Looking back to what he taught us, it was no different from the lessons learned at the Seminary. When the professors taught homiletics at the Seminary, however, they already had a base from which to work from. One of Professor’s favorite sayings was “Marry the Scriptures and take the Confessions as six concubines.” It was obvious from his preaching that he had done this and was doing that in his life. Another favorite saying of his was “The Holy Spirit is not redundant boys; what is unique about this text?” He also pointed out that to know what was unique about this particular text, you need to know what

is unique about the rest of Scripture.

Young pastors and former students would benefit greatly from viewing Professor's fifteen minutes on this video about what makes a good preacher. His enduring legacy in this area? "The text, the text, the text. Marry it. Find its uniqueness." He really stressed in this part of the interview the importance of a rich devotional life (as he did countless times in a variety of settings as a professor). "You've never mastered the text. I tried to teach them a love affair with the Word of God." Descriptive of his love affair with the God's Word was his amazing description that as he reads the Word, sometimes he gets so caught up in it "that I forget to breathe!" I am certain that this type of devotional life made him the preacher that he was. More than one student remarked that as they sit down to do their text studies, they can still hear Professor's voice and reminders in their head. His effect in this area is again immeasurable. As his former students preach to their sheep on a regular basis, his influence and impact is far-reaching.

III. In the Office (35:30-1:10:00)

While many enjoyed Professor in class, and all students were edified by his clear preaching, the place where Professor arguably had the greatest influence was his office. The sign outside of his office at MLC read, "*Der Beichtvater*"¹³ and his office was often referred to as "*Der Beichtstuhl*"¹⁴. Professor had an open door policy and his students knew it. Numerous students commented that they would often try to think up a reason to visit him as they were on the way towards his office. He always found time for his students too. Here are a few of the interesting things that Professor said in the interview regarding his time for his students:

"Whenever anyone came to see me, I never looked at my watch." He went on to comment that if

¹³ The Confessor

¹⁴ The Confessional

a student (or a member) would take the time to come to him with a problem, and thought he had something to give them, he owed them nothing less than his undivided time and attention. “If you have time for them when it is an unimportant thing, then they’ll come to you when it really matters.” Many former students commented that this open door, never too busy attitude sticks with them today. Pastor Mike Carr recounts a time when he asked Professor if he had a second to talk. His response was a pure pastoral one: “*Natürlich, Ich bin Pastor.*”¹⁵ How did he find time with so many students and former students seeking him out for this and that? How did he ever get anything done? His response, “I never expected to get anything done while in my office at MLC. That was the student’s time.”

His impact in just this one aspect is again immeasurable. His time spent in the office was not about GPA’s, it was not about committees for this and that, and it was not about last week’s football game. The time in his office was about Professor being a pastor to his students. He made a comment in the interview, “Profs should be in the business of modeling what it is to be a pastor to future pastors.” That definitely came across to his students. One said, “Without using any ‘model’ of counseling he showed himself to be the kind of counseling pastor I have always wanted to be.”¹⁶ Another commented, “He understood *Seelsorger* and lived it with his students.”¹⁷

One of the discussions that came up time and time again between Professor Deutschlander and his students was the vocational indecision, or as Professor often put it, the pastor versus plumber dilemma. Again, former students will enjoy this part of the video as they see Professor at his finest, maybe using words he once used with them to encourage them in their choice regarding their future. “It is not a sin to be a layman.” He said it and he means it. I must

¹⁵ Pastor Mike Carr in an email survey received November 2004. Others expressed similar thoughts.

¹⁶ Hans Caauwe in an email survey received November 2004.

¹⁷ Dan Tess in an email survey received November 2004.

admit that the doctrine of God's will and the call really became clear to me when Professor explained the doctrine of God's will as it applies to vocational decisions. He was preparing his students who live in a Reformed world, where all one hears about is God will is this or that, feel God in your lives, pray and wait for God's answer, etc. that there are just some things about God's will that are hidden for a reason. Again, words cannot do justice to this five-minute segment of the interview.¹⁸

There is one story regarding the previous point that really illustrates Professor's influence in this department. The following lengthy quote is just one of many that expressed the influence Professor Deutschlander had regarding vocational decisions.

"I never dropped by his house. A lot of guys did. I just never did. I wish I would have. But I did drop by his office once. And that visit made all the difference in the world. MLC had just started that fall. I was in my second year of pastoral studies. It was just after Christmas and I decided that I didn't want to be there anymore. I wasn't going to be a pastor. I wanted to go back to my first love—being a music teacher (I had already put one year of college in under that category). So I called up my old music professors at Illinois Wesleyan University School of Music and got all of my old scholarships back. They were thrilled that I had come to my senses and quit that pastor nonsense. All I needed were transcripts from my two years at NWC and MLC to send back to IWU. I got them from the registrar's office at MLC and was walking back to the dorm—a route that took me through the hallway where Prof. Deutschlander's office was located. I walked by and saw him sitting there at his desk. I walked past and then turned around. I had to at least say goodbye to him. So I knocked on the door. He looked up. "You got a second?" I asked. "*Natürlich! Ich bin Pastor!*" So I sat down and told him everything. At the end of it all he said, "Ah, so Mr. Carr is finally leaving us for greener pastures. Too bad. So go, go and do music. But before you go ask yourself one question: Is music really your passion? I mean your PASSION—the thing that you absolutely HAVE to do. If your answer is 'Yes', then go with my blessing. But I have a feeling that it's not. I have a feeling that nothing is truly your one consuming passion. You could do anything and do it well. That's why I think that you'll only be happy in life as a pastor. Because only as a pastor can you do all things and do them well. But it's up to you." That was it. I stayed.¹⁹

¹⁸ Professor's thoughts on this subject are put into writing in a pamphlet entitled, "The Theology of the Call and Ministry". Published in 1993 by NWC, I'm not sure if it is still available from MLC's Admissions Office or not.

¹⁹ Pastor Mike Carr in an email survey received November 2004. Others expressed similar stories.

All of those serving as pastors in our synod have grappled with this question at one time or another. Many of Professor's former students can point to him as being the one who helped them understand the concepts of vocation, will, and call.

One other thing we discussed at length in this section was his much appreciated by some and much despised by others practice of helping students register for class.²⁰ Professor Deutschlander would be seen nightly walking through the halls making sure that his boys got what they paid for—a good college education. I asked him why he took the time out of his schedule to help out those who often rejected his help, who were looking for the easy way out. “I did not want students to regret forever their unfaithfulness at the college level.” Why the detractors against this practice? I won't judge their intentions. What I will say, looking back, is that Professor was once again simply being a pastor to his boys. He was making sure the capable students got what they needed and that the “C or D” student did not get himself into too much trouble. I think this is an area where he will be sorely, sorely missed. If two hundred plus pastor-track students passed by him at this time of year, how many students did he rescue from a year of wasted tuition and learning opportunities? An unanswerable question, but his impact on these men in this area certainly helped to better prepare them for the Seminary and for the ministry.

I asked him a question about how he found time and made each student feel like they were of primary importance to him? His answer shows that they were all of primary importance to him. He was a pastor. It was not an act. While dealing with college aged men (often boys in their behavior) could be trying, his answer showed where his true love

²⁰ MLC used a scheduling format that allowed students to select their own classes as long as all their requirements were met. This led to a weeklong, hallway crammed with students as each student, by class, waited his turn to go into the room to select their classes.

lies. “It was always a delight. . . They came in because they wanted guidance from the Word of the God who loved them and died for them. They didn’t want counseling sessions, they wanted God’s solution to a problem.” A pure delight to deal with the sheep—there is a lesson there for all current and future pastors. It was a lesson that Professor Deutschlander not only taught with his mouth but also modeled by his actions. If his students learned half of what he taught (and showed) regarding being a *Seelsorger*, his influence will be a tremendous blessing to our people and our synod for many years.

IV. Some Final Thoughts (Video 1:10:15-1:41:00)

This final part of the interview is the catchall. In it former students will hear Professor in his own way describe his feelings toward them and his ministry to them. He also talks at length about the differences in training a pastor at an all-male, single-purpose school in 1984 versus training a pastor twenty years later at a coeducational, multi-purpose school. In these comments you will not see a bitter man, but one who truly and deeply cares for and is concerned about what he dedicated twenty-one years of his life too—making men ready for the Seminary, ready for life, ready for ministry. Reviewing this part of the interview makes one treasure the ministerial education system which the Lord has blessed our synod with, and is an encouragement to all of us to do our part in holding on to what is so vital in the training of future pastors.

“*Unser Lehrer, Unser Berater, Unser Seelsorger.*” Professor commented on the students’ lasting impression of him, “I’m so happy they got it. Maybe it wasn’t spitting into the wind²¹ as much as I thought.” He went on to describe many of the fine gestures of appreciation that students, past and current, showed to him as his time at MLC was coming to an end. . Again, he commented that he was surprised by it because “It was so easy. It was such a delight. I still have

²¹ Former students will recall Professor saying that this would be the title of his autobiography.

dozens of contacts. I am grateful for the years the Lord gave me. So far, so beyond anything I ever could've imagined. What an honor, what fine men, to serve such men." These words show Professor for what he is—a true pastor with a true pastoral heart.

Finally, I asked Professor if he had any last words of advice or encouragement for his former students. What follows is the rough transcript from the tape. I attempted to capture it word for word—I pray that his thoughts come out clearly. "Don't degenerate into a pastor, love Jesus and his Word, love his people, what else is there, and that will keep you busy. The ministry is not for wusses. Make good use of Jesus and his Word if you are going to survive. Be profoundly grateful for your ministry. Remember chief of sinners is what you are. The people don't need entertainment, cute and clever, they need the Gospel. If you knew all that was heading down the pike when you graduate from the Seminary, you would head for Timbuktu. But when you're done and look back, you'll be grateful for the worst of it."

Professor Deutschlander served the Lord and his students faithfully. The following are just a sampling of the comments that his former students have said about his impact on them. "The highest thanks I could give to Professor Deutschlander is to say that he taught me what it means to be a Lutheran Pastor."²² "I shudder to think what my ministry would be like had I not been blessed with Professor Deutschlander. Of course, I realize the LORD would still have prepared me and blessed my ministry. Still, his influence has been so great that I just don't want to think about what it would be like without him."²³ "My father brought me to the font, for which I am eternally thankful, but Professor Deutschlander is my spiritual Father."²⁴ Pastor Phil Hirsch, who served with Professor Deutschlander at both colleges, offered this assessment of his

²² Pastor Tom Ehnert in an email survey received November 2004.

²³ Pastor Eric Roecker in an email survey received November 2004.

²⁴ Pastor Mike Jensen in an interview at his office on October 2, 2004.

influence: “He was perfect where he was at. And I think he is making a huge impact on our church in the present and future through the lives of students who were sensitized to the narrow Lutheran middle road already in their pre-seminary years; who are now or soon will be confessional Lutheran pastors.”²⁵

How influential was this man? Time will tell. But I suppose the future will not tell the complete story. The number of souls that are being fed by those who were fed by their Savior through Professor Deutschlander is uncountable. He influenced his students and is now influencing and will continue to influence our synod through these men in the years to come. The old saying is you do not realize how good you had it until you lose it. I am thankful for the wonderful ministerial education system which produces solid, confessional, Lutheran pastors in our synod. Maybe it is not fair to say that one cog in this machine could influence it that much. How will the machine run without this one part? Maybe this is an unanswerable question. My fear is that Professor Deutschlander is irreplaceable. Yet my hope is that God will continue to rule his church as he sees fit, and that he will rise up other men who will continue to faithfully serve him and our future pastors at the college level. For the part that Professor Deutschlander played in his twenty-one years of service to future pastors, we give praise and thanks to God and thanks to Professor for his blessed service.

Professor influenced his students in his teaching, his preaching, his counseling, his love affair with the Word of God, his rich devotional life, his understanding and modeling of the office of *Seelsorger*, his sense of humor, and in countless other ways. I would like to close with a thought by Pastor John Braun, who served on the Northwestern College faculty with Professor Deutschlander, and who himself a good grasp on what it takes to train future pastors.

²⁵ Pastor Phil Hirsh in an email received November 2004.

His influence may not be measured the way history measures people, that is, by great deeds and dramatic action. Nevertheless, his contribution to the Lord's kingdom, from my perspective, has been great. He has written his influence in the hearts of his students. If his students learned of his devotion to the Lord and to his gospel, they have learned much. If they have learned to focus on the cross of Christ as Professor Deutschlander does, they have learned even more. If they have learned how to love the pastoral ministry and service to the Savior, they have deepened the lesson even more.²⁶

Unser Lehrer. Unser Berater. Unser Seelsorger. Praise be to God for blessing and enriching the lives and ministries of so many men through his faithful servant. May what he taught us about our God and Savior continue to serve our people and us for many years to come. Professor Deutschlander always said, "Each generation must fight to preserve the orthodoxy handed down to it by their fathers." He has in his service prepared us well for the fight.

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The taped interview with Professor Deutschlander was recorded on Friday, December 3, 2004. The interview took place in Professor's home office in Watertown, WI. The running time of the tape is roughly one hour and forty minutes. Part one runs from 00:00 to 20:20. Part two runs from 21:00 to 35:30. Part three runs from 35:30 to 1:10:00. Part four runs from 110:15 to 1:41:00. Due to a malfunctioning tape, part four of the interview is the audio with still shots of Professor Deutschlander edited onto the tape.

²⁶ Pastor John Braun in an email received December 2004.

Addenda 1: Brief Sketch of Questions used for the interview

INFLUENCE IN THE CLASSROOM:

- ❖ **Was there a specific professor or professors that you had as a student that influenced your teaching? In what ways?**

- ❖ One of your greatest influences on your former students was your dummy doctrine course, which was anything but dummy. More than one student listed as their biggest regret in college was not auditing this class. Another student commented, "I did get a lot of mush beaten out of my head. Because of my background in public school, I was required (though I would have begged) to take Prof. Deutschlander's dummy doctrine." **Can you comment about how you approached this class, the importance you saw in the curriculum for it, etc.?**

- ❖ A student wrote, "It was never really German for the sake of German. It was German for the sake of seeing first hand the example of great Lutheran writers and preachers and hymn writers. It was to understand our history and heritage. It was to help understand the significance and background of the Lutheran Confessions. It was to see the eye-opening reality of how easily Lutheran orthodoxy can be lost, and how vital it is that each generation of pastors struggle to make Lutheran orthodoxy their own." Another said, "The only important thing about German was how it relates to Christ." **Please comment on these assessments of your German classes.**

- ❖ A student wrote, "His explanations of Lutheran doctrine formed the foundation for the rest of my training. Someone might say: His teaching was your foundation? I thought that no one could lay any foundation other than the one already laid. Exactly true. To listen to Prof. Deutschlander in class is to hear about Christ; to hear his teaching is to hear Christ's teaching; to be formed by his insights is to be formed by the truths of Scripture." Another wrote, "I learned more doctrine in that history class than I had learned in any religion class I'd ever attended." Still another, "He brought the attitude that "doctrine matters . . . immensely." He also was a living example of the "scholar-pastor." In his history courses he taught his students to view history as it properly should be viewed by the Christian, i.e. the glorious march of the gospel through time". **How long did it take you to realize that simply teaching German or History could have such an impact?**

- ❖ Students fondly recall some banging of heads against the chalkboard and pushing use our God-given talents. One described your teaching as tough love. **What were your feelings as you handled a new load of freshman every year?**

- ❖ A favorite saying of yours was, "Sarcasm has no place in the training of future pastors." I'm sure some really feel that way. You might be pleased to know that the majority of your students appreciated it for various reasons. **For the record, what was your reasoning behind using sarcasm?**

- ❖ **Anything else you would like to add regarding your role as a teacher?**

INFLUENCE IN THE PULPIT:

- ❖ Almost to a man, the students remembered your chapel devotions. Some of their comments, “His chapel devotions were the best. The Lord has blessed him more than any other man I know with the ability to communicate God's Word from a pulpit. One felt as though God himself was speaking through him. That's how thoroughly Professor Deutschlander had studied the text. “I never thought of Balaam's donkey when he was in the pulpit.” I can't say for sure if I've ever heard anyone ever preach law and gospel so strongly and so clearly. No tricks, no fancy illustrations, but so memorably that I can still hear phrases and words from several chapel devotions ringing in my ears—words that made my heart sink and words that made my heart soar.” “He is a model preacher, morning chapel is where he wowed most of us. Never fluff, and inimitable in style.”
- ❖ You have been referred to as our first homiletics teacher. “The text, the text, the text.” “Notice how many times Stoeckhardt uses ‘I’ boys.” **Just thought you’d like to know that as many sit down with the text on a weekly basis, they still hear your constant encouragers.”**
- ❖ **If you had one thing to tell the boys about preaching, what would it be?**

INFLUENCE IN THE OFFICE, IN THE HALLWAYS, IN THE HOME:

- ❖ “He was a great role model. Always well dressed. Always on time. Always prepared.” **Surely this didn’t happen by mistake. Were you passing on something you learned and from who did you learn it?**
- ❖ *Der Beichtvater*. One student summed up the many, “My interview for history class ended up more like a 90 minute general confession/absolution/consolation followed by 30 minutes of critique of my piece of slop.” **Comment on what you saw as your role for the NWC and later, the Spam students at MLC, in this capacity?**
- ❖ More than one latter student remembered you prowling the hall at class picking time, making sure the boys got the good stuff. More than one tried to avoid you at this time, looking for an easy senior year. **Did you catch flack from colleagues for this much appreciated practice?**
- ❖ More than one commented on your pastor’s heart. More than one said, “Humanly speaking, my bags were packed. The only reason I stayed at New Ulm and am now a pastor is Professor Deutschlander.” Over and over it became clear that your concern was for each individual student. **Comment on the joys and challenges that came from dealing with college-aged men (sometimes boys) during these tough times.**
- ❖ I think you’ll appreciate this: “I never dropped by his house. A lot of guys did. I just never did. I wish I would have. But I did drop by his office once. And that visit made all the difference in the world. MLC had just started that fall. I was in my second year of pastoral studies. It was just after Christmas and I decided that I didn't want to be there anymore. I wasn't going to be a pastor. I wanted to go back to my first love--being a

music teacher (I had already put one year of college in under that category). So I called up my old music professors at Illinois Wesleyan University School of Music and got all of my old scholarships back. They were thrilled that I had come to my senses and quit that pastor nonsense. All I needed were transcripts from my two years at NWC and MLC to send back to IWU. I got them from the registrar's office at MLC and was walking back to the dorm--a route that took me through the hallway where Prof. Deutschlander's office was located. I walked by and saw him sitting there at his desk. I walked past and then turned around. I had to at least say goodbye to him. So I knocked on the door. He looked up. "You got a second?" I asked. "*Natürlich!*" He replied. "*Ich bin Pastor!*" So I sat down and told him everything. At the end of it all he said, "Ah, so Mr. ____ is finally leaving us for greener pastures. Too bad. So go, go and do music. But before you go ask yourself one question: Is music really your passion? I mean your PASSION--the thing that you absolutely HAVE to do. If your answer is "Yes" then go with my blessing. But I have a feeling that it's not. I have a feeling that nothing is truly your one consuming passion. You could do anything and do it well. That's why I think that you'll only be happy in life as a pastor. Because only as a pastor can you do all things and do them well. But it's up to you." That was it. I stayed. And whenever the itch comes to resign and do something else, it's that conversation I go back to. And his words ring true again every time." **How tough was it telling a guy leaving for "greener pastures" how you felt and telling a guy that maybe it was time to move on, because "The Lord needs plumbers too"?**

- ❖ You always had time for your boys. **How did it you do it?**
- ❖ Probably the number one impact according to past students was your impressing on us the necessity of a rich devotional life. **Where did you receive that encouragement yourself?]**
- ❖ A student wrote, "After listening to him describe the severe trials, challenges and disappointments that come with carrying the cross in the public ministry I asked, "Then why should we go into it?" He answered without missing a beat, "Because it's your turn."
- ❖ A student wrote, "I shudder to think what my ministry would be like had I not been blessed with Professor Deutschlander. Of course, I realize the LORD would still have prepared me and blessed my ministry. Still, his influence has been so great that I just don't want to think about what it would be like without him." **What do you think it was about you and your teaching that made more than one student respond in this way?**

MISCELANEOUS:

- ❖ You mentioned in an interview done by Ryan Landwehr "there was a great gulf fixed between the NWC profs and students in your day". **Do you attribute your open relationship with the students as a direct result to what you saw as lacking in your student days?**
- ❖ "Unser Lehrer, Unser Berater, Unser Seelsorger." Our teacher, counselor, our seelsorger. **Comment on the boy's lasting impression of you.**

- ❖ **Comment on the differences you faced in training pastors in New Ulm in 2004 versus training them in Watertown in 1984? What has changed for the better? For the worse? How is today's student different from the ones you trained back then?**
- ❖ **Parish pastor or college professor. Where does your true love lie?**
- ❖ **If you had one last thing to tell the boys, what would it be?**

Addenda 2: Research/Interview Information

-In person or phone interviews with closest students:	3
❖ Pastor Michael Jensen	October 2, 2004
❖ Pastor Luke Werre	October 15, 2004
❖ Pastor Jonathan Werre	November 13, 2004 (Via Phone)
-E-mails sent to past students/current pastors:	22
-E-mails received:	10
-E-mails sent to current students/vicars:	14
-E-mails received:	10
-E-mails sent to former colleagues:	12
-E-mails received from former colleagues:	6
Total responses from former colleagues/students:	29

Thank you to the following Pastors for their time and help:

Rev. Matt Arnold	Oconto Falls, WI
Rev. John Braun	Watertown, WI
Rev. Michael Carr	Citrus Heights, CA
Rev. Tom Ehnert	Midland, MI
Rev. Sam Hacker	Gibsonia, PA
Rev. Phil Hirsch	Manhattan, KS
Rev. Michael Jensen	Watertown, WI
Rev. Thomas Kock	Johnson City, TN
Rev. Jonathan Micheel	Modesto, CA
Rev. Andrew Retberg	Scottsdale, AZ
Rev. Eric Roecker	Chesapeake, VA
Rev. Dan Sims	Columbus, OH
Rev. Nathan Strutz	Galesville/Arcadia, WI
Tutor Mike Vogel	New Ulm, MN
Rev. James Werner	Pompano Beach, FL
Rev. Jonathan Werre	Red Deer, Alberta, Canada
Rev. Luke Werre	Sun Prairie, WI
Prof. Keith Wessel	New Ulm, MN
Rev. Scott Wolfram	Juneau, AK

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Dustin Blumer	WLS 2008
Adam Bode	WLS 2007
David Boettcher	WLS 2005
Hans Caauwe	WLS 2005
Geoff Cortright	WLS 2007
Ben Kuerth	WLS 2006
David Naumann	WLS 2006
Brian Schuessler	WLS 2008
Daniel Tess	WLS 2007
Dustin Yahnke	WLS 2005

Addenda 3: Brief Bibliography of Prof. Deutschlander's Writings

Civil Government: God's Other Kingdom. Milwaukee: NPH, 1998.

"Hold On...To the Narrow Lutheran Middle." An essay delivered to the Michigan District Convention in Saginaw, MI June 2004. I'm assuming it will be published in the proceedings of the District's Convention.

Ein Kleines Theologisches Wörterbuch. A list of vocabulary words commonly found in theological German literature, accompanied by discussion of concepts in German Lutheran church usage. Accessible at www.wls.wels.net/library/essays

His Word: Our Delight. Milwaukee: NPH, 1998, p.43-64. This is a collection of the chapel sermons from the last year of Northwestern College. Prof. Deutschlander's series, "Big Words in the Bible", will give the reader a glimpse into what many students refer to as their most memorable moments of Professor.

"Luther and the State." An essay delivered on the 500th Anniversary of Luther's birth, WLS, Mequon, WI November, 1983. Prof. Deutschlander describes Martin Luther's attitude toward the state and also considers some of the practical problems attending the application of his perspective on church-state relations. Accessible at www.wls.wels.net/library/essays

"Luther's Large Catechism: An Encouragement for Faith and Life." *Logia—A Journal of Lutheran Theology.* Eastertide 2000 Volume IX, Number 2.

"On the Distinction between Objective and Subjective Justification." An essay presented at the Chicago Pastoral Conference November 1977. This article provides 1) a statement of the doctrines of objective and subjective justification; 2) their causes; 3) their treatment in the Confessions; 4) and the importance of their correct understanding. Accessible at www.wls.wels.net/library/essays

"Reformed Theology and its Threat." An essay delivered at the Southern Conference of the MN District of the WELS, Des Moines, IA, February 2001. In this essay Prof. Deutschlander describes the threat of Arminianism and Calvinism and their influence on America. He also deals with the impact that this threat has had on Lutheranism in America, particularly on the parishes of the WELS. Accessible at www.wls.wels.net/library/essays

"The Theology of the Call and Ministry" A pamphlet published by Northwestern College in 1993. Here he talks about the will of God, vocational decisions, and the call. My advice for obtaining a copy would be to talk to the MLC Admissions Office or Professor himself.

- ❖ This is just a sampling of the various writings that Professor Deutschlander has produced throughout his years of service. Many of his writings are unpublished and available in the form of conference papers and essays. It is the hope of this author that one day many of his essays will be gathered and published for the edification of God's people.
- ❖ For those desiring more history on Professor Deutschlander's upbringing, including the tough times he faced as a student in the Concordia System of the Lutheran Church—Missouri Synod, Pastor Ryan Landwehr conducted an interview on this subject with Professor Deutschlander for his Senior Church History Project in 1997. Video and essay are available in the library at Wisconsin Lutheran Seminary. Essay File #2658.

Addenda 4

Herr Professor Tischreden

Gems of Knowledge and Bits of Humor

1. "The American mind: An ad hoc committee addressed to the moment."
2. "At any rate."
3. "Rumor has it."
4. Suicide—"He killed himself to death." Murder—"They killed him to death."
5. "You know how to spell that. Remember your phonics teacher, Miss Murphy? Didn't everyone have her?"
6. "This, that, and the other thing."
7. "Blub, blub, blub, talking with the fishies."
8. "Ist Problem."
9. "But that's another story."
10. "If you get my drift."
11. "She was what you call 'A Babe'."
12. "Jesus loves me this I know, and this is all I wanna know."
13. "Your fists on the floor again, Mr. ___? Duhh!"
14. "Are you coming out of the cave today?"
15. "Stick a hose in your ear and blow all that is sloshing around in there out!"
16. "You can do that when you go to the glorious fatherland to get water from the Rhine for the baptism of your first-born son."
17. "Tag Jungen!"
18. Whenever someone walked in late for class—"And that's the meaning of life."
19. To the daydreamer—"Isn't that right, Mr. ___?"
20. "You have a real knowing look there, Mr. ___?"
21. "When you think you have found Miss Semi Perfect."
22. "Sarcasm has no place in the training of future pastors."
23. "Kindasortalike"
24. As the World Turns= "As the Stomach Churns."
25. Any small town= "Punkin Junction"
26. America= "Merka"
27. "There's mad gunmen in Colorado, aren't there, Mr. _____?"
28. New Ulm= "The Swamp"
29. When a question went unanswered on material previously covered, "Spitten' in the wind. That's going to be the title of my autobiography."
30. A Test—"Now for today's entertainment."
31. End of Class—"Is it time to say Amen boys?"
32. "Ist Gut."
33. "You want to know German well so that when you go to heaven you'll have someone to talk to. Otherwise you don't want to end up in the other place where they speak Spanish."
34. "There's another saying for your misses to sew onto a whoopee cushion."
35. On monasteries being in the middle of nowhere—"People go to New Ulm where the air is clean, life is pure, and original sin is repealed."
36. "I hope you are writing these editorials for your posterity."
37. "Being in the cave—it's, a lonely place."

38. On Stupid people—"If those people end up in heaven it ought to be an awfully big place!"
39. On the Synod's Pension Plan—"It's enough to be a peanut butter and jelly sandwich on Christmas and two eggs on Easter."
40. On Arius and St. Athanasius—"There was St. Athanasius in his long flowing white robe and there was Arius in is toga, probably was a mini, in the theological boxing ring."
41. "Who will be the Budding Theologian of the Day?"
42. "Stop sloshing between the ears."
43. "Ja boys?"
44. "Chew on this for a minute."
45. "Next Tuesday we'll have another chance to torpedo the old GPA."
46. "If MLC were not the college of warm fuzzies."
47. On where her husband was—"He said something about the Boom-Boom Room and I'm not sure what that means."
48. "Oh that would get her dandruff up."
49. "That'll have to wait until your first year of the ministry when you make the BIG BUCKS."
50. "Or when you replace me and make the REAL BIG BUCKS!"
51. Responding to a question about Catholic girls—"I've had problems with Lutheran girls, too, but that didn't drive me into the Pope's backyard."
52. "You get hit in the head with a soccer ball and it's all bye- bye!"
53. On speaking to God—"You wouldn't believe the good advice I've given him."
54. "You may have champagne taste, but you only have a beer income."
55. "I thought we were gonna find out who the sinners are today!"
56. On loud organists—"Mad gunmen—they come in handy sometimes."
57. "We'll have to go to Milwaukee and go to Mader's (German Restaurant) and find out what heaven's really like!"
58. "How would you like to redeem yourself in a non-theological way?"
59. Returning the class from a wayward subject—"Meanwhile, back at the ranch."
60. When more than one student answers questions—"One heretic at a time."
61. "Don't be a stupid Lutheran."
62. "Good breeding with Germans takes away all those bad things."
63. On indulgences bought for people already in heaven—"There's no such thing as a wasted brownie-point with God."
64. "She was a ditz if there ever was one; a real space cadet."
65. "Go eat Sauerbraten in somebody else's tent."
66. "The Boy Scouts=Junior League of Pharisees."
67. "Just in case you get hooked up with some fla-fla."
68. "We'll learn how to tie knots and build campfires the Lutheran way in Lutheran Pioneers."
69. "You're like freshmen. You have the attention span of a gerbil. And maybe that's not giving the gerbil enough credit"
70. "How 'bout if I run for pope? I am a prophet in my own time."
71. "This is all part of my never ceasing struggle to make life easy for you."
72. On giving consent—"You're not free to give it while you're loopy."
73. "Wusses need not apply for the ministry."
74. "God's little joke on the wedding day: He thinks that she will never change, and she thinks he will."
75. "Oprah's cancelled? The tennis courts are full? The Pool's closed? Let's write the Apostles' Creed!"
76. "We'll leave that for your first year at the cemetery... I mean Seminary."
77. "Indulgences. The Mary Kay Business of the Day."
78. "You Latin-Track Wasters!"
79. "Have Worship-Worship!"

80. "Heretics are people, too!"
81. "Maud, don't bring me another beer, we've got to think about this."
82. "This guy was wandering around with Bertha Bimbo."
83. "Everybody wants to get out of Spain."
84. "There was a Children's Crusade, and that was about as popular as Children's Sermons."
85. "There was a renewed interest in the study of the languages of the Bible. German. I mean Greek and Hebrew."
86. "Whattya doing wasting all that paper? We're trying to build a chapel here!!!!!"
87. "If I thought gambling was ok,... Contrary to fact conditional."
88. "Mr. _____ has a superior looks on his face. There's a first time for everything."
89. "Moving right along."
90. "You may recall...Perilous thing to say."
91. "Did that knock your socks off, or did you yawn your way through that one?"
92. "What is the work of the church? Day care, fund-raising, videos??? NO!"
93. "Would you like to join Mr. _____'s Gospel Reductionist Club?"
94. "Remember how St. Bartholomew died? I'll show you."
95. "Those were the kind of people whose doorbells played 'A Mighty Fortress'--Especially the fourth verse!"
96. "What side of the cosmic coin toss are you on" - asking the Calvinist question of Limited Atonement.
97. "The text, the text, the text."
98. On why he gets up so early to pray—"We like to talk in German before you bother him with all that English."
99. "I wouldn't shoot you for that."
100. "Germans had to come up with all these words for 'kill' because they had so many people that wanted to kill them."
101. "No, no, no, no, no. Where did we put the matches?"
102. "Did I ever tell you the story of _____? That's too bad, we don't have time for that today."
103. To a student having trouble with the German—"You're going to want to stick close to us on Judgment Day."
104. After a class trip to the Sem—"Are you glowing?"
105. "Peachy-keen and one giggle after another."
106. "Luther is a pansy compared to what Jeremiah said about the Jews."
107. "Religion on the American plan—No thinking, no reading."
108. "You're in the right neighborhood, let's get the right doorbell."
109. "Joe Simplissimus"
110. "When your age gets Alzheimer's, it won't know the difference."
111. When referring to either of the World Wars – "The First Misunderstanding" (WWI) or "The Second Misunderstanding" (WWII)
112. Leaders of nations and movements are referred to as: "Grand high poobahs and chief high mucky-mucks."
113. "Come visit me at the home and maybe they can wheel me out..."
114. "Ve make zee little joke..."
115. "Schnell, schnell, schnell..."
116. "How does it make you feeeeel?" (Said sarcastically and with a priceless facial expression)
117. "Free for nothing and worth every nickel..."
118. "But we digress..."
119. "Some dorfnarr will screw this up...can I have any volunteers?"
120. "Narrow Lutheran Middle Road."