



Paul Pieper: A True Son of His Father

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(Eighty Years after Paul Pieper began his ministry at St. Peter's, Milwaukee.)

St. Peter's Evangelical Lutheran Church, Milwaukee, Wisconsin

I. The Early Years

Pastor Paul Pieper was born into a very distinguished family. His father, August Pieper was a prominent theologian and seminary professor in the Wisconsin Evangelical Lutheran Synod. His uncle Franz Pieper carried the same responsibilities for the Lutheran Church – Missouri Synod while serving at Concordia Seminary in St. Louis.

Paul Carl Edward Pieper was born on May 10th, 1891 to August and Emma Pieper while August was serving as a parish pastor at St. Marcus Ev. Lutheran church in Milwaukee. Paul was actually born in the parsonage. He was the younger of two sons.

His early education was spent at St. Marcus, until his Father took a call to serve at the Wauwatosa Seminary on 60th and Lloyd in 1902. Pastor Henry Gieschen from Jerusalem finished Paul's religious education up until his confirmation. He was confirmed at Jerusalem Church in 1906. Meanwhile, both Paul and his brother Gerhard had enrolled at Concordia on 33rd between State and Kilbourn in Milwaukee in 1902 after his father had taken the call to the Seminary. Concordia was both a high school and junior college. Paul completed his six years there and then went on to Northwestern College in Watertown to complete his college education. Then he enrolled at the Seminary, where his father taught, graduating in 1912, at the age of 21.

Paul Pieper's first assignment was to St. Paul's in Cudahy, Wisconsin. St. Paul's was a small congregation which ran a one-room, eight grade school. For his ten-year duration at St. Paul's, Pastor Pieper did the bulk of the work there. He was not only involved with his pastoral duties of preaching and visiting, but he was also the school teacher and the janitor. Being a bachelor, however, he did have a housekeeper to keep the parsonage in good order. While pastor at St. Paul's, he became acquainted with his future wife. Hattie Eggebrecht was the daughter of a

Lutheran school teacher. Partly due to Hattie's independent spirit, it would be a number of years before they were married, after Paul had completed his service at St. Paul's.

II. St. Peter's – The First Decade – Rebuilding

In 1922, the world was still recovering from the first World War. One may say that it never really did recover until after the second World War. Nevertheless, the 1920's were somewhat prosperous for the United States until the Great Depression hit. It was during the years of prosperity that Paul Pieper was called to his second congregation. After ten years of service at St. Paul's, Cudahy, Paul Pieper took a call to St. Peter's, Milwaukee, located on S. 8th and West Scott streets. He remained there until the end of his public ministry in 1966 after 43 years of service.

Paul Pieper arrived at St. Peter's and discovered that he had two large tasks ahead of him. It was necessary for St. Peter's to rebuild its foundations – physically and spiritually. The church building itself, which had been dedicated on March 14th, 1886¹, had been constructed on top of old railroad ties on soft, marshy ground. Unfortunately, the land was never completely drained, so the railroad ties beneath the building were rotting and the building itself was beginning to sink. Pastor Pieper spearheaded the task of raising funds from the congregation to remedy the problem.

The problem with the spiritual foundation of St. Peter's had to do with the congregation's association with the lodge. When Pastor Pieper arrived, he discovered that a number of his members, some of them very prominent members, belonged to various lodges. Although the Wisconsin Synod had condemned any fellowship with the secret societies, the issue had been overlooked by St. Peter's congregation. The danger of lodge membership was very important to Pastor Pieper and he quickly acted to resolve the issue. Some members ended their lodge

membership and remained with St. Peter's. A number of them, however, were not able to understand the conflict between St. Peter's membership and lodge membership and decided to retain their lodge membership and go to non-WELS Lutheran churches who saw no difficulty with lodge membership.

Pastor Pieper produced a pamphlet on the lodge issue entitled *The Anti-Christian Spirit of the Lodge*. His great concern over lodge membership is presented well by this statement,

If we are convinced that these secret orders are irreconcilably opposed to the fundamental doctrines of Holy Scriptures, that they defy every moral principle, that they are the real enemies advancing against the church, then for God's sake and for the sake of the salvation of our own and our brothers' souls let us do our plain Christian duty and warn our congregations against these satanic institutions, irrespective of any possible consequences.²

Like St. Paul's Cudahy, St. Peter's also had a school. It was much larger, however, and St. Peter's shared an educational program with St. Stephen's Lutheran, of the Lutheran Church - Missouri Synod. (St. Stephen's is located on 4th and Scott Stree in Milwaukee, just a few blocks from St. Peter's.) Education was a very big issue in the congregation at that time. There are often strong concerns expressed over parents who were unwilling to send their children to the school. The newsletters also contain long articles (often reprinted from other sources) concerning the dangers of public education. Obviously, Pastor Pieper took to heart the importance of religious education for the younger members of his congregation and was very quick to support the efforts of his fellow ministers who served as teachers in the school.

In 1926, Pastor Pieper was married to Hattie Eggebrecht. They had two children, Eleonore (Nonny) and Miriam (Mitzi). Both are married to WELS pastors. Eleonore Jeske lives in Lake Mills with her husband John, who served for many years at Wisconsin Lutheran Seminary in Mequon and is now retired, but still very active. Miriam Unke lives with her

¹ *One Hundred Years of Grace, 1860-1960*

husband Glenn in Manitowoc, Wisconsin, where he still serves shut ins. Glenn also grew up at St. Peter's during the time when Pastor Pieper served that congregation.

Eleonore has some good memories of going with her family to visit their grandfather at the Mequon Seminary not long after it was purchased:

A visit to Opa's house always had to begin with a special greeting by the children. Mitzi and I had to shake hands with our Opa, and recite a German verse expressing good wishes. He was always very pleased. Then we could run off and play. . . . My grandfather and my dad, who was a pastor, would talk about synodical matters and have theological discussions. Sometimes we would eavesdrop on this adult conversation. . . . Sometimes when we stayed overnight at Opa's house, we could hear wolves and foxes howl. There was much undeveloped land in the area in the 1930's. Thiensville was just a crossroads with an old mill, a railroad depot (interurban stop), a post office, grocery store, a general store, a couple of taverns and a gas station.³

Although Pastor Pieper was very busy with his large congregation as well as various synodical positions which he would later assume, he took his responsibility as a father and husband very seriously. They made time for family vacations and visits to friends and relatives as well as nights out for entertainment.

According to Eleonore, Hattie Pieper's greatest joy was being a pastor's wife. She was an active woman who loved hiking and going out. She was involved with the ladies' aid and loved having dinner guests. She also served nobly in the local Red Cross during the second World War, helping to prepare bandages and other relief items.

Paul Pieper had a very good relationship with his father. Not only did they visit each other often, but August also looked to his son to accompany him on a relief trip to Germany shortly after the first World War, before Paul was married and still pastor in Cudahy. Various churches in the WELS gathered offerings to help their German brothers and sisters recover from the devastation. August did not wish to go alone on this trip. "Tremendous importance demanded

² p. 6.

more than one mind and thought and he felt the need of another ‘interested bystander.’”⁴ If you come to St. Peter’s Lutheran Church today during the Christmas season, you can still see under the Christmas tree a Nativity set that was bought by Paul Pieper during his visit to Germany with his Father.

Although his ministry at St. Peter’s had not begun in the easiest way, Pastor Pieper, by the grace of God, withstood the challenges that face his congregation in his first decade there. In 1928 he declined a call to serve in Manitowoc, WI. Little did he know the challenges that would face him in the next decade.

III. St. Peter’s – The Second Decade – Financial Crisis

After Germany, no Western nation was more affected by the Great Depression than the United States. Industrial production began to decline in the summer of 1929, but after the stock market crash in October, it plummeted. Between 1929 and the end of 1932, industrial production fell almost 50 percent. By 1933, there were fifteen million unemployed.⁵

A time of great financial struggle for the country was also a time of great financial struggle for the Wisconsin Synod as a whole as well as many congregations individually. In the early days of the Wisconsin Synod there were very few full-time administrative positions for the Wisconsin Synod. Most administrators were full time pastors as well. For example, John Brenner was president of the Synod and also full-time pastor of St. John’s Church on 8th Street And Vliet in Milwaukee.

Due to the financial situation in the Synod, the man holding the position of chairman of the Board of Trustees resigned. John Brenner had a great deal of confidence in his friend Paul Pieper and appointed him the chairman of the Board of Trustees. This may in part be due to the

³ From information received by Eleonore Jeske, dated April 9, 2002.

⁴ Hinz, Hedwig. *A Bit of WELS History Relatings to: St. Peter’s Lutheran Church, Milwaukee, Wisconsin*. January, 1985. Wisconsin Lutheran Seminary Archives.

⁵ Spielvogel, Jackson J. *Western Civilization*. p. 943

fact that Pastor Pieper had handled well the debt that St. Peter's had accrued and had organized well the financing of the improvements that needed to be made to the Church and Fellowship Hall.

Pieper was charged with the task of cancelling the Synod's enormous debt, which at his accession to the Board of Trustees was \$752,000, valued today at about 15 times that amount, or well over \$10 million.⁶ Confident of President Brenner's undying support, Paul Pieper made a two step proposal to cancel the synodical debt. First of all, he proposed to stop any unnecessary disbursements. Secondly, he proposed a debt campaign that would be implemented through every member visits, asking funds from each member of the Synod.

To Pieper's initial shock, President Brenner gave his full support for the first proposal, but then criticized him for his second proposal. Brenner criticized him because finding a method to raise funds didn't actually fall under the auspices of the Board of Trustees. After the criticism, however, Brenner asked for Pieper's advice on how to implement the fund-raising program.

From Eleonore Jeske:

All building programs were put on hold, all mission expansion was halted, all expenditures were scrutinized, salaries of missionaries and professors were cut, and then cut again. (Pres. Brenner called professors and missionaries "the official crossbearers of the Synod".) Gradually – and painfully – under the strict supervision of the Board of Trustees and its chairman, the Synod's indebtedness was paid off.⁷

In a telegram from July 14, 1936, Pastor Pieper relayed to President Brenner how serious the situation was: "To date, no checks for May and June. Banks to take action on over-drafts. . . . Worried sick with continual bills. Missionaries are phoning daily. All are in need. Can missionaries be informed why the delay of salaries?"⁸

⁶ Information on the debt received from an interview with John and Eleonore Jeske, April 12, 2002.

⁷ Jeske, Eleonore. *Paul Carl Edward Pieper (1891-1968)*. April 9, 2002

⁸ Personal file of Paul Pieper, Wisconsin Lutheran Seminary Archives

In a very blunt way, Pastor Pieper and the Board of Trustees identified the cause of the delay of salaries, saying that there were no funds and they were forbidden to increase the indebtedness of Synod, which they had no desire to do. They also identified the role of District Presidents to encourage and admonish those in their district to be “mission-minded” and “cheerful givers”.⁹

In response to this telegram, President Brenner wrote what appears to be an open exhortation to “a dear Brother in the ministry” that all might remember the great things that God had done for them in Christ and give generously for the support of the Lord’s work among the ministers of the Wisconsin Synod.

By the time of the 1939 convention the debt had been reduced to \$320,799.04. The regular contributions had exceeded the expenses of the biennium and “allow for the payment of a \$5,000 loan.” It was much the same story in 1941 . . . In the World War II convention held in 1943 at Watertown the debt figure could finally be reported in five figures. . .¹⁰

Although it did take a number of years, with the leadership of Paul Pieper and the Board of Trustees, the Synod was able to cancel their debt.

IV. St. Peter’s – The Third Decade – The War Years

Although tensions had been rising for a number of years, the year 1939 brought full blown war to Europe when Germany invaded France. Along with war in Europe came the draft in the United States, anticipating the day when the US would provide military relief to those threatened by Hitler’s aggression.

In the September/October 1939 issue of the St. Peter’s Lutheran Messenger, Pastor Pieper expressed the following sentiment while encouraging his members to give more for missions:

⁹ *ibid.*

¹⁰ Fredrich, E.C. *The Wisconsin Synod Lutherans*, p. 193

How happy and thankful we should be that our country so far has been kept out of war and that we are able to carry on the Lord's work in our country unhampered. . . . If we were to fail the Lord at this time with willing gifts, he might make much greater demands on us for the prosecution of wars by permitting our country to be dragged into that ugly mess on the other side of the great pond; and the demand will not only be money, but it will be the youth, the flower of our land as in the previous great slaughter.¹¹

It was not long before members of St. Peter's started being drafted. November 15th, 1940 was the date of the first draft. Pastor Pieper showed his full support for the US government in this area.

That our government has a scriptural right to call in its citizens for the defense of the country is clear from Romans 13 and 1 Timothy 2 . . . As soon as you have been drafted for training let the pastor know when you will leave and where you will be asked to serve. This is important. Be sure to attend the Lord's Supper before you go. Who knows when you will again have an opportunity to do so. If necessary we shall arrange a special communion service for you.¹²

In the last month of 1940 there was just one. By March/April there were 2. In May/June there were 3. The numbers of St. Peter's members serving in the military gradually increased until that fateful day, December 7, 1941, when the forces of Imperial Japan attacked the US Naval base at Pearl Harbor.¹³

According to Eleonore Jeske, the war years were not especially difficult years. What she remembers are the strong feelings of patriotism and everyone's strong desire to pitch in and do their part. She doesn't remember anyone complaining, for example, about the need for rationing. St. Peter's did accept some new responsibilities, however:

As most of our members know our congregation now has 13 men in military service. We want to keep in touch with them and let them know that we are interested in their welfare. The Women's Society of our congregation has presented a fine New Testament to each of the men and the congregation has subscribed for the *Northwestern Lutheran* for them which is mailed to them from

¹¹ p. 1

¹² *St. Peter's Lutheran Messenger: September/October 1940*. p.1

¹³ Information taken from the bimonthly *St. Peter's Lutheran Messenger* published in 1940.

the parsonage every two weeks. The pastor also tries to keep up personal contact with them by letter and the men are very appreciative.¹⁴

The Synod also allocated \$25,000 to carry the gospel to those men serving overseas.

Pastor Pieper, as always, encouraged his members to support the work that the Synod as a whole was striving to carry out. Although some throughout the Missouri Synod were encouraging pastors to discontinue their German services, St. Peter's continued their services. In fact, throughout Paul Pieper's ministry German services continued. He did see the decrease in the use of German and although the church newsletter had nearly half of the articles in German in his early years, it didn't take long for it to become a fully English language publication.

It seems that only one member of St. Peter's was killed in action during World War II. In the March-April 1945 issue of the *St. Peter's Messenger*, it was reported that "on March 2nd, [Pfc. Witold Mikol] was killed in action somewhere in Germany, the first death among our members in the Service."¹⁵ Not long before, he had written Pastor Pieper requesting a replacement pocket New Testament which he never received. (Another member, 1st Lt. Dale M. Bates died in a drowning accident in Italy later the same year.)

As a very poignant response to the tragic situation, Pastor Pieper included these words of comfort to the members of his congregation:

May we all and especially our members in the Service remember the words of the Psalmist: 'My times are in Thy hands.' And in view of the fact that we all have to face death, let us live close to Jesus our Savior, cling to Him with all our heart and put our whole trust in His merits. And let us grace our faith with a holy conduct. Let us continue in His Word, become acquainted with His truth ever better and thus be made free.¹⁶

On May 19, 1946, a Welcome Home Banquet was held at St. Peter's to honor the men and women who had been involved in the war effort. Eighty-four members in all had

¹⁴ *St. Peter's Lutheran Messenger: January/February 1942.*

¹⁵ p. 3

been directly involved in the war effort. With a mixture of patriotism and thanksgiving to God, the members of St. Peter's welcomed back their brothers and sisters.¹⁷

V. St. Peter's – The Fourth Decade – New Challenges

In the January, 1951 issue of the *St. Peter's Lutheran Messenger*, Pastor Pieper looked with fondness upon the previous year, in which St. Peter's celebrated their 90th anniversary and the Wisconsin Evangelical Lutheran Synod celebrated their 100th anniversary. God had truly blessed both with prosperity and a solid foundation on God's Word. However, there remained challenges to the ministry of Paul Pieper.

The United States was brought into another conflict overseas, this time in Korea. Pastor Pieper, having already seen the impact of two World Wars, expressed his concerns, but also helped his congregation to keep their perspective:

What has He in mind with us Christians? No doubt, He is calling us to repentance, bidding us to take an inventory of ourselves, to realize and recognize that we have been drifting into worldly ways, that we have selfishly forgotten to a great extent our assignment in this world of sin and selfishness, and that we apply ourselves anew to our task and work while it is day. . . . Let us in child-like trust look up to our Father in heaven for help and guidance, committing all our ways unto Him, in the meantime be about our Father's business and acquit ourselves well in all we have to do as true children of God. And let us pray to God for peace and for the protection of our own men in the service.¹⁸

Pastor Pieper continued to be concerned about the education of the children of his congregation. His support of Christian education retained its strength in the 1950's. A typical example of an exhortation to attend St. Peter's elementary school is from the January 1951 issue of the *Messenger*: "We wonder what the real reason is for the failure of some to use our school

¹⁶ *ibid.*

¹⁷ The service folder of the Welcome Home Banquet, St. Peter's Lutheran Church Archives.

¹⁸ p. 2

for their children? . . . What is of greater than to give your children Christian training so that they know how to be saved and how to find true comfort in every need?”¹⁹

Mrs. Gertrude Bendlin remembers that Pastor Pieper was “always interested in keeping the youth at church.”²⁰ She remembers them always being on their best behavior whenever the pastor came to visit. The children’s education at St. Peter’s continued into the Junior Bible Class, to which Pastor Pieper insisted all his confirmands go.²¹

His high value of Christian education also brought him to serve on the boards of the Lutheran High School, which was a joint effort between the WELS and the LCMS as well as on the board for Wisconsin Lutheran High School, when the WELS decided to begin their own school. He also served for a time on the board of Northwestern College. From the same issue of the Messenger:

Many a young Christian who had unbelieving rationalistic teachers, suffered shipwreck in his faith. If this danger can be avoided why not apply the safety measure? Our Lutheran High School is the answer. Here the students in this critical period of their life are constantly under the control of the Word of God in the hands of Christian instructors. What a power for good deeply indoctrinated graduates of our L. H. S. can become for our congregations! Let us appreciate our L. H. S. and rally to its support.²²

The membership had faced gradual decline throughout Pastor Pieper’s ministry at St. Peter’s. This was largely due to changing times. The massive German and Polish immigrations of the late 1800’s in a sense brought pre-fabricated congregations to Milwaukee. But immigration from Lutheran strongholds in Europe decreased and there was not yet a strong outreach emphasis among the congregations of our Synod.

¹⁹ *ibid.*

²⁰ An Interview with Gertrude Bendlin, April 18, 2002.

²¹ *ibid.*

²² *St. Peter’s Lutheran Messenger*, January, 1951, p. 3

Many members joined other congregations merely for the sake of convenience. It seems that some of these did not retain a strong loyalty to the church of their youth once they moved out of the immediate area. This was a great enough concern that Pastor Pieper addressed it in the February, 1955 issue of the *St. Peter's Lutheran Messenger*:

In your pastor's humble opinion, applications for release should not be so freely granted. Anyone minded to leave our congregations for reasons of convenience should stop to consider, before severing connections with a group with which he has been associated for many years. We have a mutual obligation to one another. . . We are bound to one another by strong spiritual ties. Such ties should not be broken thoughtlessly.²³

Sadly, a very difficult issue, which added grief both in the transfer of memberships and the education program at St. Peter's, was looming around the corner. Already in 1955, Pastor Pieper, along with other members of the WELS, were bracing themselves for the split with a long time sister in the faith:

We should be especially reluctant about granting releases to Missouri Synod congregations, for two reasons: It has become a well-known fact almost everywhere that the Missouri Synod has changed its position, that in doctrine and practice it has left the path on which it has been travelling together with us for many, many years in the Synodical Conference. . . . Here is another consideration: Anyone uniting with the Missouri Synod is lost to our Wisconsin Synod.²⁴

VI. St. Peter's – The Fifth Decade – The Split with LCMS and the End of Paul Pieper's ministry

There is little doubt that the break in fellowship between the Wisconsin Evangelical Lutheran Synod and the Lutheran Church – Missouri Synod is the most tragic event in our Synod's 150 years of existence. This is the way E.C. Fredrich describes it in his book *The Wisconsin Synod Lutherans*:

²³ p. 1

²⁴ *ibid*, p. 2

The struggle was long, stretching over a quarter century. The losses in cherished fellowships were large, touching personally most pastors, teachers, and lay families in the synod. The results could have been tragic in the extreme, as dire prophecies of the time from without and within loudly and repeatedly proclaimed. That they were not was because the Lord of the church once again did all things well.²⁵

John Jeske remembers that the split with the two synods was especially difficult in Milwaukee, because it was there that the Lutheran Church – Missouri Synod was most conservative, demonstrated by the fact that they were were not unionistic. They did not compromise doctrine to improve relationships with church bodies outside of their fellowship.²⁶

It was certainly a difficult time for Pastor Pieper as well. His brother Gerhard, a pastor at St. Peter's in Fond du Lac, left the Wisconsin Synod because he felt they were not taking a strong enough stand against Missouri. Eventually he and the members of the congregation which followed him joined the fellowship of the Church of the Lutheran Confession (CLC).²⁷

Prior to the split, different congregations of WELS and LCMS in Milwaukee were able to retain close associations. Pastor Pieper had held a Greek/Hebrew study club with Pastor Jeske, Pastor Eggold of St. Stephen's (LCMS) and Pastor Vogel.²⁸ Occasionally they would even share pulpits and took part in joint celebrations. There was also the joint operation of the Lutheran High School, on which board Pastor Pieper had served.

Former member Edward Druminski remembers the difficulties of those days. He said that the people from St. Stephen's pulled out of the school during the middle of the year, although St. Peter's was willing to continue until the end.²⁹ Gertrude Bendlin was serving as a volunteer at the Synod convention when the decision was made break fellowship with the LCMS.

²⁵ p. 198

²⁶ From an interview with John and Eleonore Jeske, April 12, 2002

²⁷ Heiges, William, *The CLC & its effect in Fond du Lac*

²⁸ From an interview with John and Eleonore Jeske, April 12, 2002

²⁹ From an interview with Edward Druminski, April 16th, 2002

The 1961 synodical convention, meeting in Milwaukee August 8-17, reacted to the impasse by voting 124-49 to suspend fellowship with the Lutheran Church – Missouri Synod and called for an orderly termination of joint projects. . . . This was the termination of a cherished fellowship in existence for over ninety years.³⁰

The Jeskes feel that the break with the Missouri Synod, although tragic, was the best thing that ever happened to the Wisconsin Synod. Up until that time, WELS had been as a little sister to Missouri. With the strong stand on doctrine, WELS was ready now to face the challenges of independence and growth that the Lord would bless them with.

At the time of the break in fellowship, Paul Pieper was 70 years old. He had many years of ministry under his belt and in just a few short years he would retire. There were a number of other challenges that he faced in the 1960's. Toward the end of his ministry, the race riots began in Milwaukee and many people moved from the inner city out to the suburbs, thinking that they would be safer.

Pastor Pieper was known and loved by his members and respected by his peers. Edward Druminski remembers that he was very austere. He was the Herr Pastor of what some in the year 2002 might consider the “old school.” But Mr. Druminski also said that he did have a sense of humor which many of the members probably never saw, as Pastor Pieper was one to maintain the dignity of his office while conducting the affairs of the church. The reason that Edward was able to see another side of Pastor Pieper was that he was his dentist. They would often joke around and be more relaxed when Pastor Pieper came for his appointments.

Pastor Pieper not only served St. Paul's, Cudahy and St. Peter's well, he was a man who supported the joint work of the Synod and due to the generosity of his congregation was able to serve on the Board of the Lutheran High School (joint LCMS and WELS), the Board of Northwestern College, the Board for Wisconsin Lutheran High School, 26 years on the Board of

³⁰ *The Wisconsin Synod Lutherans*, p. 207

Northwestern Publishing House, and 19 years on the Board of Trustees. He also helped find a location for the new WELS high school during the difficulties with the LCMS.

Gertrude Bendlin remembers that Paul Pieper saw things as very black and white. But she remembers him also as a very compassionate man, giving her advice when she wanted to get married and being there for her when her husband died rather suddenly. For Gertrude, the toughest time was seeing Pastor Pieper sick and in the hospital in his later years. "It was hard to see such a learned man in the hospital unable to concentrate enough to answer questions."³¹

Paul Carl Edward Pieper died on April 10th, 1968. His wife Hattie died the following year. Very appropriate words to conclude this paper come from the January 1958 issue of the *St. Peter's Lutheran Messenger*. The section is entitled, **Our Future is in God's Hands**. This brief section shows exemplifies Paul Pieper's trust in the Lord as he saw his membership declining and the ties with LCMS loosening. This was also shortly before St. Peter's 100th birthday.

After enumerating a number of changes that had occurred both in the area around St. Peter's and in the congregation itself, Pastor Pieper, in faith draws this conclusion, which shows his confidence in God, but also encourages his members: "All this is in God's hands. If He has use for us in His Kingdom as St. Peter's Congregation, He will strengthen us also numerically. But let all who belong to our congregation now, show their loyalty to the congregation which nursed and nourished them and remain with it, support it and work for its welfare."³²

³¹ Bendlin Interview, April 18, 2002.

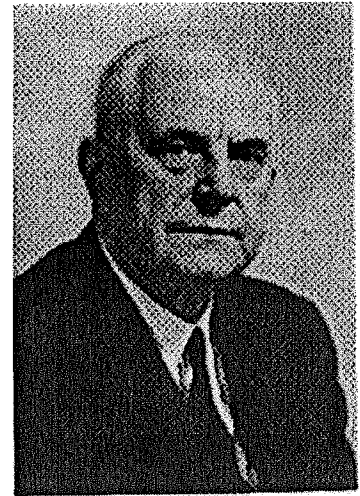
³² p.2



Paul Pieper
Seminary
Graduation
1912



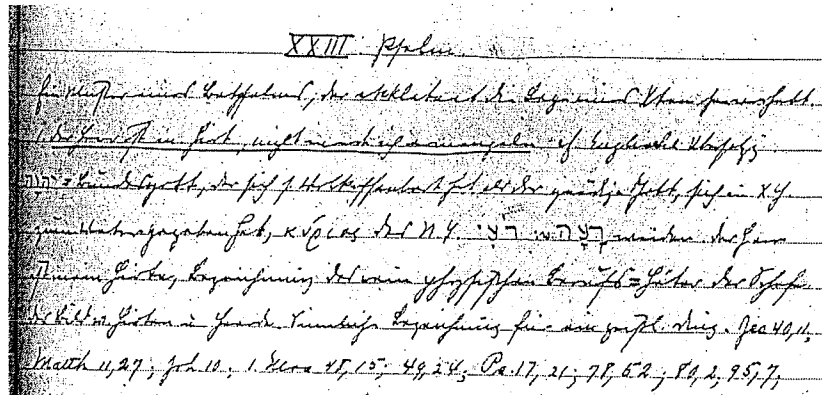
Paul Pieper
St. Peter's 75th
Anniversary
1935



Paul Pieper
St. Peter's 100th
Anniversary
1960



Paul Pieper in his Study, 1960



An entry for Psalm 23 in Paul Pieper's notebook, 1907. (Courtesy of Wisconsin Lutheran Seminary Archives.)



TWENTY-THIRD PSALM

The Lord is my shepherd: I shall not want: **H**e maketh me to lie down in green pastures: **H**e leadeth me beside the still waters. **H**e restoreth my soul: **H**e leadeth me in the paths of righteousness for His name's sake. **Y**ea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me. **T**hou preparest a table before me in the presence of mine enemies: **T**hou anointest my head with oil: my cup runneth over. **S**urely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

From the service folder for Paul Pieper's 25th anniversary at St. Peter's, Sept. 21st, 1947

† Paul Carl Pieper †

On May 10, 1891, in Milwaukee, the Lord blessed Pastor August Pieper and his wife Emma, nee Koenig, with a son. On April 9, 1968, in Milwaukee, the Lord took Paul Pieper to Himself in heaven.

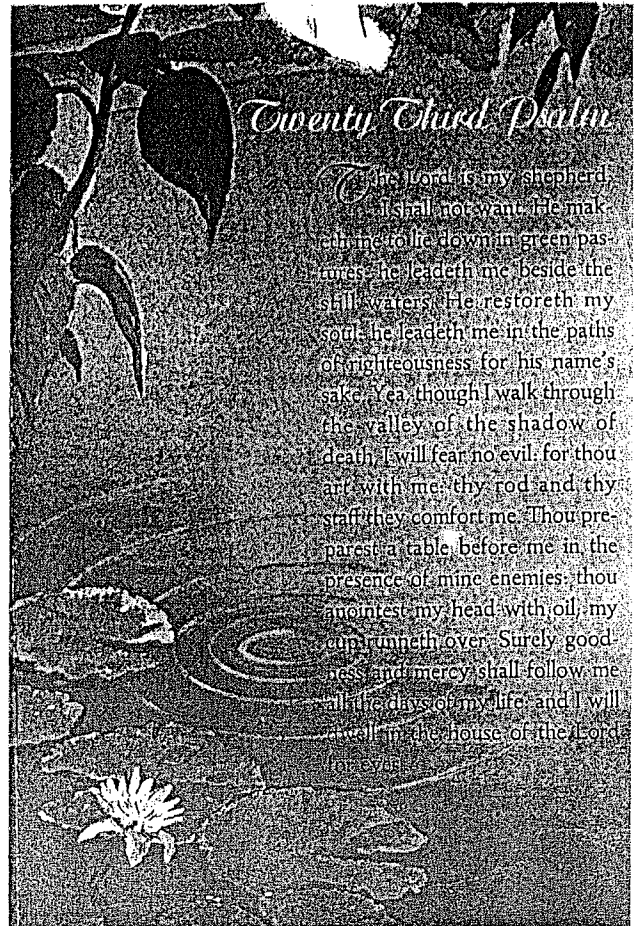
On May 20, 1891, by Baptism, the Lord entered into eternal covenant with Paul Pieper, clothing him with the robe of righteousness, according him the ring of sonship, and allotting to him the sandals of willing service. His father administered the Sacrament of Rebirth in St. Marcus Church.

The Lord, faithful to His covenant, conferred on Paul Pieper the knowledge and conviction to make public confession of his faith at the altar of Jerusalem Church before his pastor, Henry Gieschen, in the year 1906.

The Lord equipped him with talents and abilities and led him to prepare for the holy ministry. Upon graduation from the Wisconsin Luth-

eran Seminary in 1912, he was permitted by his Lord to spend 53 years in fruitful service as an ambassador for Christ — 10 years as pastor of St. Paul's Church, Cudahy, Wisconsin, and 43 years as shepherd of St. Peter's Church, Milwaukee. The Lord enriched him with additional talents and entrusted him with wider service in His kingdom, as chairman of the Synod's Board of Trustees for many years, as member of the Northwestern Publishing House Board, and as member of the Lutheran High School Board.

The Lord gradually relieved him of responsibilities after many years of blessed labor. He even allowed him an earthly respite from the duties of the public ministry. The last three years were sedate and enjoyable for him and for his devoted family. The Lord favored him with a humble spirit as he stepped from pulpit to pew. He was content to listen and to receive the ministrations of a much younger man, whom he acknowledged as his pastor.



Twenty Third Psalm

The Lord is my shepherd: I shall not want. **H**e maketh me to lie down in green pastures: **H**e leadeth me beside the still waters. **H**e restoreth my soul: **H**e leadeth me in the paths of righteousness for his name's sake. **Y**ea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me. **T**hou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. **S**urely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord

From the service folder for Paul Pieper's retirement service, Sept. 19th, 1965

On June 28, 1926, the Lord gave Hedwig Eggebrecht to Paul Pieper as wife, and him to her as husband. To this happy union of over 41 years the Lord granted the blessing of two daughters, Eleonore and Miriam.

Pastor Pieper enjoyed exceptionally good health for practically all of his life. On March 4, 1968, the day after attending what was to be his last church service, he entered the hospital. Rapidly the Lord took physical strength away from him, while continuing to supply him with spiritual stamina by means of Word and Sacrament. On Tuesday of Holy Week he went to meet his Lord. As He had promised, the Lord took him that He might commit him to His eternal Son as a trophy of grace. He leaves behind to await the great day of the resurrection his wife, Mrs. Paul Pieper, and two daughters, Mrs. John C. Jeske and Mrs. Glenn H. Unke.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

PAUL E. NITZ

Pastor Pieper's obituary from the Northwestern Lutheran (Courtesy of the Wisconsin Lutheran Seminary Archives.)

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