

# Cyril W. Spaude

A Humble Son of Encouragement



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Prof. Brenner

In the early morning hours of Wednesday, March 26, 2008, our Lord called out of this vale of tears his redeemed child, Cyril Walther Spaude. He was surrounded in death by his family in Johnson Creek WI, at an address fitting for any Christian to leave this world: The Comfort Suites Hotel, 725 Paradise Lane. In planning his own funeral, Cyril Spaude chose the words of God's faithful servant Paul in 2 Timothy 4:6-8. A portion of the text reads, "I have fought the good fight, I have finished the race, I have kept the faith."

Like the apostle Paul, Cyril was also a humble and faithful servant of the Word. By God's grace he was privileged to serve in the gospel ministry for over forty years. Twenty-nine of those years were spent on the campus of Northwestern College teaching the Biblical languages of Hebrew and Greek to young men preparing to be pastors. God had blessed him with many talents and academic abilities for that work. While he never sought notoriety for his scholarship or pastoral skills, to those whom he taught in his class, tutored privately, or just spoke to as a friend or colleague Spaude was a special man who not only made an impact on a generation of pastors, but also gave special encouragement to young men who struggled with the Biblical languages and might not otherwise have made it into the ministry. That is why the children of Cyril Spaude established a student grant at Martin Luther College in memory of their father to encourage future students who might struggle in their studies of Hebrew and Greek and yet have the desire and other gifts to become pastors. This grant has been named the "Barnabas Grant."<sup>1</sup>

Who was this "son of encouragement" and how did all those who knew him or were served by him feel his humble encouragement? That is the purpose of this brief biography of the sainted Professor Cyril Walther Spaude.

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<sup>1</sup> Barnabas means "son of encouragement."

## Family History and Early Childhood

The family line of Cyril Spaude can be traced back as far as Johann Spaude who was born in 1818 in Germany. Johann immigrated to the United States in 1884 on board the ship *Gellert*. He settled in the rural area around Annandale, Minnesota, fifty miles northwest of Minneapolis. He brought with him four of his children. One of those children was a son, Cyril's grandfather, August Herman Spaude. August was twenty at the time of the immigration. He married Anna Lundgren who had been born in Sweden and like his father Johann farmed in the Annadale area of Minnesota until 1913. He then he moved to the Gibbon area to farm with his in-laws.

August Herman had nine children, the oldest being Paul Spaude.<sup>2</sup> Unlike his father, Paul did not stay in farming. Having a desire to serve in the public ministry he enrolled at Dr. Martin Luther College in New Ulm, Minnesota and graduated from Dr. Martin Luther College in 1915 with a degree in teaching. He served as a Lutheran elementary school teacher for two years at St. Paul Ev. Lutheran Church and school in Green Bay, WI. Apparently, Paul Spaude had a desire to become a pastor and enrolled in Western Theological Seminary in Fremont, Nebraska. He was ordained into the pastoral ministry of the Iowa Synod and, after a colloquy, he entered the ministerium of the Wisconsin Evangelical Lutheran Synod. He served in Iowa from 1920 and then in 1922 he took a call to serve in Lake Benton, Minnesota, where Cyril Spaude was born and spent his childhood years. Paul Spaude continued his education by earning more degrees from various institutions culminating in his Doctor of Theology degree from Temple University in 1940.<sup>3</sup>

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<sup>2</sup> See Appendix 1

<sup>3</sup> The Northwester Lutheran Archives, Vol. 56, 1969, pg. 397.

Dr. Spaude married Helen Bade in 1920, and was blessed with eight children, four boys and four girls: Luther, Lillian, Milton, Jerome, Cyril, twins Virginia and Victoria, and Marie. Either by word or example Dr. Spaude himself was a great encourager for the ministry. All four of his sons graduated from Wisconsin Lutheran Seminary and served as parish pastors. Later on they all served in secondary Christian education on either the high school or college level. That the public ministry was encouraged as a life's choice in the Spaude household down through the years is evident from the fact that 31 of Dr. Spaude's grandchildren or great grandchildren are either currently serving or have served in the ministry of the WELS, or are currently attending Martin Luther College or Wisconsin Lutheran Seminary preparing for the ministry.

The fifth child born to Paul and Helen Spaude was born on February 2, 1930 at Lake Benton, MN. His legal name was Cyril Walther Spaude, but early on and throughout his life he was affectionately called "Phoebe." He was baptized February 21 by his father at St. John's Lutheran Church in Lake Benton.

God used his early life in Lake Benton to shape and mold his character. He grew up during the depression years and being self-sufficient was a necessity of life. As a pastor his father did not make enough with his salary to provide for his large family. But they learned to survive on what they had and what they could produce. The congregation gave them a cow for milk which they housed in their garage. The family planted two large gardens for food. Each child was allowed a section in the garden to plant whatever he or she liked. Not only did they use the dairy products and garden vegetables for themselves, but the children also sold cottage cheese as well as produce from their garden.<sup>4</sup> Sometimes the family would go to the farms members to work for an afternoon for the wage of some fresh meat. Pheobe and his siblings were not given any allowance and had to earn extra money for themselves. This usually meant

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<sup>4</sup> Spaude, Jerome, email interview

collecting glass bottles and scrap metal to be sold to the local scrap yard and the occasional skunk pelt also brought in money much to the chagrin of their elementary school teacher who had to endure some foul odors after the Spaude boys' early morning visits to the traps. As he got older and needed to pay for high school and college Phoebe worked in many different jobs; the highway department, Hamm's brewery, and various factories.<sup>5</sup> He and his brothers also had to make their own entertainment. Homemade go-carts, sports, swimming, fishing, and even the infamous scuba diving outfit<sup>6</sup> were all part of life growing up in Lake Benton. Despite these hardships Phoebe grew up in a happy home, learning to use and be content with what the Lord provided.

Growing up in parsonage Phoebe also learned many things from his father about a parish pastor's life. He saw the example of his father as a humble pastor, who was willing to do hard work in order to provide for his family and who spent long hours behind his desk. He saw a man committed to continuing his education far past the classroom bells. At home his father and mother raised fine Christian children having devotions each night. His parents used discipline when necessary, as when "spitball" fights became too heated and other tomfoolery occurred while the church council held its meetings in the dining room. He not only learned about the mental and physical rigors of parish work, he also learned the importance of recreation. Dr. Spaude instilled in Phoebe a love for the outdoors which stayed with him until he died.

Spaude came out of his early life with many life lessons learned and entered into the synod's worker training system at a young age with many abilities and talents. He was a good language student. He was an artist and his handwriting was superb. He also knew how to work

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<sup>5</sup> Spaude, Jerome, email interview

<sup>6</sup> There is a story that out of some sort of helmet the Spaude boys made a diving helmet. Using tubing and a hand-worked air pump for oxygen and some sort of weights they would walk on the bottom lakes. I believe they even tried to sell their services to retrieve lost items.

hard and how to have fun. He was caring and outgoing and made friends easily. He was helpful to both his family and to his friends. Having worked so many jobs, he was able to relate and hold conversation with anyone. In a way, his early life prepared him to be the great yet humble teacher he was.

## **Education**

Cyril began his formal training for the parish ministry by attending Martin Luther Academy in New Ulm. He graduated from high school in 1948. That fall he entered Northwestern Lutheran College to continue that preparation. It was at Northwestern that Spaude's gifts for language and also encouraging others flourished. As he learned the Greek language, he developed his own Greek "grammar," which laid out what he had learned with his own additional comments. He used this grammar to help tutor his friends such as his future brother-in-law who had graduated from DMLC and came to Northwestern later on.<sup>7</sup>

After graduating from Northwestern in 1952, Spaude began studying at the Evangelical Lutheran Seminary, later known as Wisconsin Lutheran Seminary. After his first two years there he accepted a call to be a tutor at Northwestern Lutheran Academy, in Mobridge, South Dakota. He spent two years serving and then came back to finish his education at the Seminary.

Spaude's formal education did not end with graduation from the Seminary. After he accepted the call to be a Greek and Hebrew professor at Northwestern in 1967, Spaude took graduate classes at the University of Wisconsin in Madison. In the summer 1969 he took an eight-week course in the area of Greek. In the summer of 1971 he took an eight-week course in Hebrew and another six-week Hebrew course in 1981.<sup>8</sup> Although he continued his professional

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<sup>7</sup> Backer, Bruce, email interview.

<sup>8</sup> Spaude, Cyril, Pastoral record book.

growth after graduation from the seminary, he was never one to do so for the sake of earning degrees. He took those graduate classes to improve his skills for his ministry in the classroom.

### **Service in the Public Ministry**

Cyril began his service in the public ministry when he accepted the call to Northwestern Lutheran Academy in Mobridge, S.D. He served as a tutor, or dorm supervisor, and in many other areas. He was the athletic director and a coach. He taught in the areas of general science and religion. After going back to the seminary and graduating he was assigned to Trinity Ev. Lutheran Church, a mission congregation in Aberdeen, South Dakota. He was ordained into the pastoral ministry July 21, 1957.<sup>9</sup> He served there faithfully for nine years. The Lord blessed the work Spaude did there. When he first arrived in Aberdeen the congregation was struggling. The congregation's membership numbered only thirty-five baptized souls and fourteen communicant members. Nine years later the congregation had grown to 299 baptized souls and 177 communicant members. During that time he laid the ground work for a future elementary grade school.

Although Spaude fondly remembered and often spoke of his years in the ministry at Aberdeen, he never mentioned "success." Stories he would tell from this time in his life were of the struggles pastors<sup>r</sup> face in the ministry and about the grace of God which overcame those hardships. In one of his first sermons, he stated to his people that they would never hear him preach about money and offerings from the pulpit, but about Christ. During the week following that sermon, an elderly woman of the congregation expressed her disappointment and hurt at his statement about money. Giving money and offerings was her way of spreading the gospel, and she told him that she felt like he was belittling that fact. Spaude apologized to her and the next

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<sup>9</sup> Spaude, Cyril, Pastoral record book.

week during his sermon, he publicly admitted his mistake. Such were the lessons about humility learned by the young pastor Spaude and shared later on with students in his classroom.

While serving as a parish pastor in Aberdeen, Spaude's influence and service went far beyond the local congregation to the entire Dakota-Montana district as well as the synod itself. He was the district's secretary from 1961-1966. He was a member of the board of control for Northwestern Lutheran Academy from 1963-1966, acting as chairman for two years. He also served as a vacancy pastor twice for the church in Raymond, South Dakota.<sup>10</sup>

In 1966 Spaude received a call to be a professor at Northwestern College in Watertown, Wisconsin. For over 140 years Northwestern was the college in which young men began their college level preparations for the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. There is no doubt that Spaude loved being a parish pastor. That was always on his heart and mind. But others knew his unique gifts as a natural born teacher. From 1966-1995, Spaude served as professor of Greek and Hebrew. Besides his classroom teaching, Spaude served in many other areas while at Northwestern. He was the audio/video coordinator. He served as a recruitment officer from 1969-1977. He acted as a vacancy dean from October of 1968 to June of 1969. He was the chairman of the Biblical languages department from 1975 to Northwestern's closing in 1995. He worked with many smaller boards throughout his tenure: campus improvement, curriculum reviews, handbook revising, self study reports, library planning committee, projects committees for the Alumni and Booster clubs, and an ad hoc strategic planning committee.<sup>11</sup>

When Northwestern was closed in 1995 Spaude retired from the full-time public ministry. Since he was only 65 years old at the time of his retirement and still had the capability

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<sup>10</sup> Spaude, Cyril, Pastoral record book.

<sup>11</sup> Ibid



and strength to serve his Lord, he accepted a call that same year to be a part-time pastor at St. Mark Lutheran church in Watertown, Wisconsin. His main focus of service was in shut-in calls and prison visits. While this call was “part-time,” Spaude spent countless hours serving. During his four years at St. Mark, Spaude made 940 house calls, 96 personal calls in county, state and federal prisons. He also conducted 37 nursing home services and helped out with preaching and presiding at the liturgy for normal congregational services. He retired from St. Mark in 1999.<sup>12</sup>

But again Spaude had a desire and the ability to continue serving. From March to June of 2001, he served as an instructor at the Apache Christian Training School (ACTS) in Whiteriver, Arizona. There he trained men who were studying to be pastors and leaders on the Apache reservation. After returning home to Watertown for two months, Spaude returned for the next nine months to Whiteriver and continued to teach. During that time he also served as vacancy pastor for various smaller churches in the area. In May of 2002 he retired permanently at the age of 72 years and returned to his home in Watertown, Wisconsin, living there until the time of his death. During those final years Spaude continued to encourage men for the public ministry by participating in the Pastoral Studies Institute (PSI). He taught Greek and Hebrew to several men who desired to become pastors, but did not attend Northwestern or were not able to attend Martin Luther College. In his retirement, Spaude also served on a synodical board focusing on outreach to Muslims. This was the career of one of God’s faithful servants.

### **Encourager at Home**

Spaude was blessed by God in his home life. He met and married Adela Eckert in 1957. They had eight children, four girls and four boys, Meg, Lois, Martin, Susan, Eileen, Joel, David and Tim. “Papa,” as his family lovingly called him, encouraged all his children to consider

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<sup>12</sup> Ibid

church work as their life's calling. All of his children attended worker training schools. Three sons, Martin, Joel, and Tim eventually became pastors. Although David found a different life's calling as a forester, nevertheless church work was not far from his life either. He became a leader in his local congregation. During his term as church president of a dual parish, he guided the relocation of one rural congregation to an urban area for future growth. He continues to serve on the committee overseeing the building of a new church structure. All four of his daughters <sup>Cyril's</sup> not only became Lutheran elementary school teachers, but also married pastors.<sup>13</sup> The Spaude household was a busy one. Raising eight children demanded a lot of time and energy. Great organization and effort were also needed to keep a family schedule of ten running smoothly as they went off to school or summer jobs. Yet, despite all the busyness, Adela and Cyril always made sure there was time for home devotions. Eight children can also be quite the burden financially, especially on the meager salary of a college professor. Yet Spaude never complained to his children about the situation, but encouraged them to be thankful for the blessings God gives and to use those blessings in a God-pleasing way.

The Spaude family knew that their husband and father took his work seriously as a pastor and professor. During many long hours in the evening, he would sit in his study and prepare, revise, and revise again his classes and notes. He called this his "desk work." Adela, the ever loving helper, kept the household running allowing her husband to devote the needed time to teach classes all day, spend hours late into night either with his desk work, attending meetings or carrying out some other duty on campus, and attend weeks of summer school.

### **Encourager as Professor**

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<sup>13</sup> Meg is married to Pastor Paul Marggraf, Lois is married to Pastor Bruce McKenney, Sue is married to Pastor Jeff Schone, and Eileen is married to Pastor Robert Smith.

From early on in his life Spaude showed the ability to take apart things and put them back together. He did this with machines and other gadgets. He often spent countless hours in his workshop tinkering with electronics or figuring out how to repair things that had broken in the house. This ability to take things apart and put them back together carried over into his teaching of the Greek and Hebrew languages. He could break down a complex “jigsaw” of endings and particles and present them in a clear and orderly way. He produced his own charts and worksheets to supplement what was taught in the textbooks. He even wrote a Greek syntax handbook that laid out the classical Greek syntax in a user-friendly format. A former colleague described the gifts that Spaude had in this way: he was a natural born teacher. In his estimation that was “THE gift” that Spaude had.<sup>14</sup> But being a good teacher involves more than relaying subject matter to students, it also involves encouraging students.

In order to serve as a pastor in the WELS one must know Greek and Hebrew. This is a difficult and long task. A person needs passion and commitment. With such intense study it is easy to lose focus as to why these languages are being studied. Spaude knew the goal of his classes was to get his students ready to be able to handle God’s Word as pastors. He helped his students keep that focus and passion with encouragement from God’s Word about the pastoral ministry. One former student, and now son-in-law, recalls that Professor Spaude’s classes often turned into sermons about the parish and being pastors. He recalls a Hebrew class studying the account of the fall of Jericho. How silly and useless it must have seemed to walk around a fortified city and blow a horn. Spaude made the application that in the ministry it may seem at times like pastors are just “blowing” a horn and all their work is useless. But the Lord can accomplish great things through the Word of God pastors share just as he did through the simple

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<sup>14</sup> Lindemann, Ed, email interview

blowing of a horn at Jericho. He even encouraged his students to have some sort of horn to hang in their office just as a reminder of that truth.<sup>15</sup>

Not everyone has the same gifts and abilities to learn languages. Even with the best teaching technique and most well thought out chart or graphic some students still struggle. Yet in his classroom, Professor Spaude, who was a language scholar, never belittled students who struggled but was always ready and willing to help them. This is where Spaude shone as an encourager and is remembered most fondly by some of those former students. He took time out of the classroom to tutor those who wished to become pastors but didn't seem to be able to keep up with the Greek and Hebrew in the classroom or on their own. He made himself available, using the office he had on campus as the A/V director. Former students and colleagues feel that many parish pastors are in the ministry because of the extra time Spaude would give. The finest example of this was a class that he taught for students who struggled with Greek which was not part of the regular curriculum. It was affectionately named, "dummy" Greek, but Spaude disliked that name.

Another way in which Professor Spaude encouraged his students was the climate of his classroom. He was serious in his approach to teaching. The study of Biblical languages is serious business. For this reason Spaude allowed levity from time to time in his classes. Spaude was an excellent storyteller and often lightened the mood of his classrooms by telling jokes and stories about his childhood adventures to the delight of his student. Spaude often engaged in friendly banter with his students in the classroom. One former student recalls an incident when the class knew a quiz was coming they didn't want to take. They knew it was his birthday and ordered a "gorilla-gram" to come to the classroom and sing. Spaude went along with the joke and even did a "monkey dance." Thinking that the gorilla was one of his students, Spaude

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<sup>15</sup> McKenney, Bruce, email interview.

promptly put the gorilla in a head lock and started punching “him,” not realizing and unwilling to believe that it was actually a woman from the costume shop.<sup>16</sup>

Professor Spaude was not only easy to approach by students offering encouragement when needed, he was also approachable and encouraging to his colleagues on the faculty as well as family members of students. Many faculty members appreciated the up-beat attitude Spaude displayed especially in faculty meetings. Many times he would speak up for the “under-dog” students. A former student recalls the time when his father attended a school function and sat next to Professor Spaude. This student’s father was impressed that an important college professor would be willing to spend a whole evening talking with a house painter from a small town showing interest in him as an individual.<sup>17</sup>

### **Encourager by Example**

It wasn’t just the words that Spaude spoke that encouraged men in their ministries. The way he conducted himself as professor and then in retirement was encouraging too. Many men appreciated the way he taught, using the Gospel to motivate, not nit-picking on trivial matters. He would overlook minor shortcomings and was willing to go the extra mile for his students. This was a good example for future pastors in their own classrooms with members and catechism students. Many also appreciated the fact that when they finally did become pastors, Spaude treated them as coworkers, addressing them with respect by calling them “pastor” or “professor.” At <sup>the</sup> pastoral conferences Spaude would often seek out and approach former students to see how things were going for them in the ministry.

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<sup>16</sup> Schultz, Clark, email interview

<sup>17</sup> Smith, Tim, email interview

One notable example of humble encouragement involved the amalgamation of Northwestern College with Dr. Martin Luther College in New Ulm, Minnesota. This was a difficult decision for many in the synod. The one group most impacted by the amalgamation was the faculty at Northwestern. For some on the faculty the decision to amalgamate was taken as a criticism of the job they were doing. Others faculty members felt that the people promoting amalgamation didn't truly understand what happened on the Northwestern campus. There were concerns that the NWC faculty had voiced about amalgamation. Would the curriculum change? Would the study of the Biblical and theological languages suffer? Would pastor track students lose their identity? But when the decision was made, the men on the NWC faculty supported the decision even though for some it would mean the end of a college in which they had served and a tumultuous uprooting of families to a new location, and for others it would mean the end of their careers of training men for the pastoral ministry. But even with such pain in their hearts the faculty, Spaude included, did not publicly protest or try to undermine the synod's decision. In their humble way they continued to teach and encourage young men for the pastoral ministry during the remaining two years of Northwestern's existence. When the time came for Northwestern to close, Spaude help<sup>ed</sup> oversee the moving of the necessary equipment from the Watertown campus to the new college in New Ulm. In addition, the faculty made every possible effort to ensure that the type of students they had been producing at NWC to go on to the seminary would continue to be produced at Martin Luther College.

One of the most memorable scenes in this saga was the final graduation ceremony at Northwestern. As the professors recessed out of the auditorium to greet the final graduating class of Northwestern College near the bell tower, the assembly gave a standing ovation. There wasn't a dry eye to be found among the professors, students, and the larger family and friends of

Northwestern College. What a testament to the work these men did! What an example for pastors to follow!

Although he did receive a call to continue teaching Hebrew and Greek at MLC, Professor Spaude prayerfully declined it. Considering his age, health, and the financial challenges of such a move, Professor Spaude felt it was time to lay down the mantle. To the day of his death Spaude never really spoke with anger about the amalgamation, just disappointment. In his customary positive way, he would say that maybe this was God's way of telling him his work as college professor was over.<sup>18</sup>

In the last years of his life, especially in his retirement calls, Spaude continued to serve his Lord and encourage others in the ministry in different ways and in other areas of the country. He trained Apache men to become pastors. He tutored three students in the PSI program. He constantly mentored and advised his sons and sons-in-law in their work as pastors. He was ever the example of a Christian man to his many grandchildren. Even in death he was an encouragement. He was diagnosed with cancer many years before he died, but when the doctors told him that his cancer had returned and he only had a short time to live, there was no sadness or bitterness. He accepted God's will and, confident of salvation through faith in Jesus the Savior, eagerly awaited his entrance into heaven. On his deathbed the professor was teaching his family and friends how a Christian dies. That the pastoral office of the gospel ministry in which he served and to which he encouraged so many others was ever dear to his heart, was evident that he was buried wearing his preaching gown.

## **Conclusion:**

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<sup>18</sup> Personal family conversations

What can be said of the work that the Lord accomplished using Cyril Spaude? He will never be considered among the theological giants of our synod, few are. But to those who knew him as a father, pastor, teacher, counselor, colleague, or friend, Cyril Spaude was a giant. He brought with him a true pastoral heart, always trusting God, always putting a positive spin on even the worst of situations and always encouraging others to do the same. If you were to ask him why this was, he would say without hesitation that all he had accomplished and all he had done were for God's glory and not his. Pastoral training was his life, and the impact he had on a generation of pastors was without question immeasurably great. A testament to that fact was that when the Lord did call him home to heaven, his funeral service at St. Mark Ev. Lutheran Church in Watertown was filled to overflowing with pastors, professors, family members and many others who had gathered to praise the Lord for the gift he gave his church in the person and work of Cyril Spaude, the son of encouragement.



## Bibliography

In writing this paper I used primarily my own recollection but also relied heavily on interviews that were conducted via email. In each email a basic set of questions were asked and respondents were encouraged to either answer the questions or just give whatever information they deemed appropriate. These are the interviewees:

Backer, Bruce, email interview, Oct. 6, 2009  
Balge, Dan, email interview, Nov. 30, 2009  
Bivens, Forrest, email interview, Oct. 7, 2009  
Braun, John, email interview, Oct. 14, 2009  
Cherney, Kenneth, email interview, Oct. 6, 2009  
Deutschlander, Daniel, email interview, Oct. 8, 2009  
Fredrich, Joel, email interview, Oct. 9, 2009  
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Korthals, Jim- Spoken Interview, Oct. 19, 2009  
Leyrer, Daniel, email interview, Oct. 7, 2009  
Lindemann, Ed, email interview, Oct. 22, 2009  
McKenney, Bruce, email interview, Oct. 15, 2009  
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Tiefel, James, email interview, Oct. 7, 2009  
Voss, Robert, email interview, Oct. 12, 2009  
Wendland, Paul, email interview, Nov. 17, 2009  
Zarling, Mark, email interview, Oct. 22, 2009

### Written sources:

The Northwester Lutheran Archives, Vol. 56, 1969, pg. 397.

I also used a genealogical "brief" prepared by Lillian Spaude (wife of Jerome Spaude, Cyril's sisiter-in-law), and have included it as Addendum 1.

My Grandpa was meticulous in his record-keeping and had a little book of family records as well as his pastoral records. I used this for many of the dates. This is kept at the house of Bruce McKenney.

The interviews mentioned above gave much information, but due to the repetitive nature of the respondents, I have included only a few snippets from the interviewers that I thought deserved a closer look in Addendum 2.

## **Bruce R. Backer:**

The home of Cyril Spaude, my brother-in-law, presented him with a goodly legacy. His father, the Reverend Dr. Paul W. Spaude, and his mother, Helen Bade Spaude, offered him outstanding gifts for his preparation for ministry, as well as for his ministry. First, he was devoted to God's Word, both in his life, as well as in his preaching and teaching, as the hymn verse above states it. He was determined, as God gave him strength, not to add or detract one syllable from this source of every grace and blessing. He confessed this dedication to the truth of God's Word throughout his ministry, from pulpit and lectern, in public and in private, even to his very last days. Secondly, his father and mother gave him, as well as his siblings, an enduring desire to acquire an education. Thirdly, they gave Cyril good intellectual powers: the strength to think clearly and sequentially, the strength to communicate his thoughts to others, and the strength to do it with passion so that his hearers would actually digest and retain the thoughts he was communicating. Saint Augustine himself recommends these very virtues to anyone who speaks publicly, in Book Four of his *de doctrina christiana*.

Cyril put these gifts to good use in his preparation for ministry. I became a good friend of his at Northwestern College. We came to this school on different paths. Cyril attended Martin Luther Academy in New Ulm and went directly to Northwestern College. After my four preparatory years at the same school, I attended Dr. Martin Luther College, a three-year normal school at that time, and received my diploma in 1950. Since I also intended to prepare myself for the pastoral ministry, I studied Greek privately with tutors, mostly in spare moments, and began to read a bit of Xenophon's *Anabasis*. But when I arrived at Northwestern College, I entered the Junior Class and was confronted directly with Homer's *Iliad*. Reading Homer was a challenge; but with the help of Cyril, who lived about five rooms down the hall, I was able to rise to the challenge. As Cyril had studied Greek during the previous two years, he had developed his own grammar. Everything was meticulously laid out. He offered me the use of this "book," and he supplemented it with clear and concise explanatory remarks. With his help, then, I became a real third-year Greek student. In fact, I was so taken up with Cyril's manner of language study, that I developed my own Hebrew grammar during my two years of studying this language. I still have this "book" on my shelf. In hindsight it is easy to see how the Lord of the Church was preparing Cyril for his ministry at Northwestern College.

I know very little of Cyril's early ministry. He was tutor for a year at Northwestern Lutheran Academy, and he served as a pastor for a number of years in Aberdeen SD. I do know that Cyril was sent to this congregation to strengthen and encourage the members. However, I did get to know him well when he became professor of Greek and Hebrew at Northwestern College. In 1956 I had married his sister Virginia. This offered us the opportunity to visit from time to time. Both of us taught at WELS colleges. And I retained my love for classical languages. These common factors offered us opportunity for fruitful discussion. From these conversations I gathered that Cyril's purpose in teaching Greek and Hebrew at the college had a sharp focus: to prepare each and every student in his class to handle the two biblical languages, so that the power of God's Word would work in these candidates and in their future lives as pastors. I wrote "each and every." This means that Cyril offered special help by way of private tutoring to any student who was in difficulty. Never mind that this kind of help significantly impacted a very full course load! In conclusion, I offer my private evaluation of his work at the college and that of his esteemed colleague, Paul Eickmann. These two men, with the strength that the Lord God gave them, brought the effective teaching of Greek and Hebrew to a level that

had never before been achieved at the college. Thanks to the Lord of the Church for such servants!

My brother-in-law Cyril was very dear to me. I thought of him in the past few days, as I have been pondering the words of Saint Paul to the Philipians:

*I want to know Christ and the power of his resurrection*

*and the fellowship of sharing in his sufferings,*

*becoming like him in his death,*

*and so, somehow, to attain to the resurrection from the dead.*

This was Cyril's life; it was his death; and it will be his resurrection, which I will share with him, together with all who believe in the name of our Lord Jesus Christ.

*Deo gratias!*

### **Ed Lindemann:**

Prof. Spaude was a born teacher. That was THE gift that the Lord gave him and he used it to the great benefit of a number of students at NWC who otherwise, humanly speaking, would have been lost to the pastoral ministry. Your grandfather's heart was a beating force in one of the most gifted and caring faculties ever assembled at NWC. He, as were others, but in particular your grandfather, was convinced that the students sent to NWC to study for the preaching ministry were the best gifts that God's people had to give back to their Lord. Thus if anyone showed any promise whatsoever, he was willing to take him under his wing and bring him up to speed in either Greek and/or Hebrew. Over time a whole section was developed which was fondly referred to as "Dummy Greek." These were generally sophs or sometimes even juniors who were having difficulty with Greek in particular. He would do the same with individuals who were having difficulty with Hebrew. He would do this without fanfare and without recompense except for the satisfaction of knowing that another ambassador of the Gospel had been properly prepared for the Church of Christ.

He was also invaluable as an advisor. He understood students. Again, if they demonstrated any promise, he was willing to take the time and make the effort to get to know them, to find out what made them tick, what button to push in order to motivate them to a greater degree. He wasn't alone in this by any means but he was one on whom I could count when there was someone with academic difficulty or a personal problem which needed to be solved. He helped me to get all of the advising under my auspices so that we could have a coordinated program of advising. With his help and the willingness of the vast majority of the faculty we were able to take students where they were at when they came to us, give them a two, three, four, five or six year program and send them on to the Seminary with the hope that they would do well. And generally, they did.

### **Stephen Geiger:**

2) What were the strengths that Prof. Spaude brought as a language Professor?  
In Plato, he would regularly bring in connections to Bible truth, using a secular subject to increase one's appreciation for sacred truth. One example . . . in one of his handouts, there were two quotations. On the top was a quote from Menander which said, Τὸ γυνῶθι σαυτὸν ἔστιν,

ἄν τὰ πράγματα εἰδῆς τὰ σαυτοῦ καὶ τί σοι ποιητέον. This is what it means to know yourself: to be well aware of your own circumstances and what you ought to do about them. On the bottom was a quote from Luther, “Real wisdom is truly to know oneself and God, that is, that we are miserable and lost sinners and that God is merciful, not desirous of casting us away but eager to save us by grace for Christ’s sake.” (This was all in connection with the fact that γινῶθι σαυτόν was used by Socrates because he felt that true knowledge comes only from understanding your inner being.) Your grandpa commented, in connection with the Luther quote, “It’s OK to know yourself if it means to know our condition: First, I am a sinner.

Second, I am saved by God’s grace.”

ANOTHER EXAMPLE OF THIS . . . for our final exam, we were to be ready to write a ¾ page essay each on two of the following four topics:

1. If Socrates were your mission prospect, what approach would you use in leading him to Christ? (Think of what you know about the man and his beliefs and what you might build upon in your approach.
2. Socrates was responsible for his own death. (Evaluate with supporting data.)
3. Socrates’ and Plato’s concepts of virtue complement/contradict each other. (Choose your answer and defend it.)
4. Socrates’ concept of the soul agrees and disagrees with that presented in Scripture. (Explain and illustrate with Scripture references.)

One other thing . . . he had exceptional Greek handwriting.

- 4) What was Prof. Spaude like as a coworker (if he was) or professor (if he was)?

He was gentle and patient. His classes were not perceived as being high pressure, yet as I look back at the material we covered, he was certainly thorough and challenging and knowledgeable. Something else that comes to mind . . . I remember a regular kind-hearted “threat.” We had our 1st semester sophomore year class in a second floor classroom, and when guys were not performing as he knew they should be able to perform, he would speak about “throwing them out the laundry chute” . . . tossing them out the window. He had a little bit of a lisp. He was so very kind hearted. I think it was obvious that he cared about the students.

### **Mark Zarling**

For twelve years I served in the Central Conference of the W.W. district. I clearly remember Prof Spaude’s active involvement in various district or conference events. By this time in his ministry, though, his involvement was often behind the scenes. He was a true Christian gentleman and the “elder statesman” who would often speak privately with a brother or two during afternoon breaks or evening fellowship times. He would encourage and chat; he wanted to see what was happening in the parishes, to listen with love and to extend a word of love. But he never sought the spotlight or played the social game for the sake of “politics.” Genuine concerns for the individual and for the good of the gospel ministry were obvious. As a recipient of such wonderful “father pastor” type encouragement, I believe that Cyril’s middle name could have been “Barnabas” as a true encourager of his colleagues and an encouraging mentor for his younger colleagues. Though he was a college professor, his attitude, his perspective, his demeanor, his language – all of it betrayed a pastor at heart.

# Addendum

## History of the Johann Spaude Family

For many years the history of the Johann Spaude family was an oral history. Most of the following information has now been verified and we believe it is as true as possible. The family of Johann Spaude immigrated to the U.S. on April 21, 1884, with four of their nine children. Johann was born on May 8, 1818, age 65 at time of immigration, and Caroline was born July 5, 1831. Johann and Caroline Wilhelmine Henriette Neimok were married on October 5, 1850, in Stargurdt, Pomerania. These were their children:

Johanna Spaude, born October 22, 1851, in Germany.

Karl Spaude, born October 31, 1852, in Germany.

Albertina Lenie Spaude, born September, 1853.

Wilhelmina Minnie Spaude, born November 28, 1857, in Germany.

Wilhelm Frederich Spaude, born November 26, 1862, in Germany.

\*\*August Herman Spaude, Sr., born October 27, 1864, in Germany, (our family).

Herman W. Spaude, born October 16, 1867, in Germany.

Bertha F. Spaude, born May 9, 1872, in Germany.

Fred Fredrick H. Spaude, born May 31, 1874, in Germany.

Johann and his wife, Wilhelmine, along with August, Herman, Bertha and Fredrick arrived at New York on April 21, 1884 on the ship Gellert. This information was found in ancestry.com about April, 2006. It was found under the name August Spaude. The name Johann was abbreviated and this apparently made the name very hard to find.

We have tried for many years to go back in the families before 1818 to no avail. The church records are of no help either. We were able to get a copy of the marriage record of Johann and Wilhelmine but it was written in Polish and required a translator to read it for us. Johann and Caroline Wilhelmine are buried on the Corinna LCMS Cemetery in rural Annandale, MN. After these many years, the inscriptions are very hard to read and the gravestone of Wilhelmine has been repaired.

We do not know the stories of many of these immigrants. Johanna, the eldest, married Karl Thurke. They had six children. This family settled in the Annandale,

Minnesota area, and there is a whole cemetery full of relatives in the Corinna LCMS Cemetery in rural Annandale, MN. The eldest son, Karl or Emil, remained in Germany with his family. He married Emilie Schreiber. There were seven children. Many in Karl's family perished in the two wars of 1918 and then 1938. Wilhelmina and her husband, Wilhelm Dahlke, and their son, August, entered the country in 1887. This family settled near Chaseburg, Wisconsin. Albertina and her husband Herman Kohls, arrived in 1879. There were seven children. They settled in the Menominee, Michigan, area, and several of that family died in the flu epidemic in 1918. Wilhelm and his wife, Mathilda Marquardt, also settled in the Menominee, Michigan, area. Wilhelm immigrated in 1883. There were ten children. Members of these families still live in the Menominee area and are related to us. Many of these families are buried on the Riverside Cemetery in Menominee, Wisconsin.

Little is known about Herman Spaude. He was 16 years old at the time of his arrival in the U.S. He had lived in St. Cloud, MN. He was secretary of Zion Lutheran Church in Annandale. He married Marie Klemz and they had three children. Herman and his wife are buried in the Corinna LCMS Cemetery, rural Annandale.

Bertha came to Corinna Township in 1891 and married Albert Rotsolk in 1894. There were four children. Her funeral was held from Immanuel Lutheran Church, Silver Creek and she and her husband are buried in the LCMS Cemetery, rural Annandale.

Fred was 9 years old at the time of his immigration. He married Elizabeth Strecker in 1899. They lived on a farm north of Annandale. There were five children in the family. His funeral was at Zion Lutheran church and he and his wife are buried in the LCMS Cemetery, rural Annandale.

We are descended from the family of August Herman, Jr., and Anna Charlotte 'Lundgren. Anna was born in Skara, Sweden, and immigrated in 1881 with her father after her mother's death in Sweden. Anna's family can be traced to 1621; this information was researched in Sweden by another family. August became a U.S. citizen on June 15, 1897. There were nine children. They were:

Paul Wm. (Rev. Dr.) born 1891 (married Helena Margaretha Bade, born 1894)  
8 children.

Wm. Emmanuel, born 1892 (married Anna Wilhelmina Falk, born 1903)  
4 children.

August Albert, Jr. born 1894 (married Ella Dorothy Biermann, born 1896)  
2 children.

Emma Marie, born 1896 (married Clyde L. Larrabee, born 1897)  
2 children.

Anna Louise, born 1899 (married Frank Winkelmann, born 1895)  
No children.

Carl Fredrick (Rev.) born 1901 (married Nellie Gertrude Klotz, born 1904)  
2 children.

Harry Herman Wm. (Rev.) born 1903 (married Irene Cora Walden, born 1903)  
6 children.

Esther Anna Elizabeth born 1905 (married Ed Kohlstedt and Nigel John Thomson).  
No children.

Elmer Theodore born 1909. No children.

This Spaude-Lundgren family lived in the area around Annandale and farmed until 1913 when the August Spaude family moved to the Gibbon community. They moved there since August's wife, Anna Charlotte nee Lundgren, had three brothers who had settled to farm there. These brothers were Charles, John and Louis Lundgren.

The area around Gibbon, MN, was first visited about 1865. In the beginning this area was avoided because it was thought to be swamp land, but eventually and with time it did become the Village of Gibbon. About 1882 the Minneapolis & St. Louis Railway was built through the town of Gibbon. Soon churches sprang up and a preaching place was begun in Gibbon. One of the first names in the church directory of Immanuel Lutheran Church was August Spaude, Jr. The grave sites of August and Anna Spaude, as well as other Spaude relatives, can be found on the Immanuel Lutheran Church Cemetery next to the church in Gibbon, MN.

Now a brief description of the Paul and Helene Spaude family. Phoebe had three brothers and four sisters. All four were trained to be Lutheran pastors. Luther was the oldest, and he married Ruth Wilch. Luther taught the sciences at Wisconsin Lutheran High School and then at Wisconsin Lutheran College. Lillian went to business college and worked in offices in the Minneapolis area. She married Merle Werner and they are now both deceased. Milton also taught the sciences at MLS in Saginaw, MI, and he married Nila Neumann. Phoebe (Cyril) taught

languages at Northwestern in Watertown and married Adele Eckert. They are both deceased. Jerome served as pastor in Montana and Flint, MI, and then taught languages, at MLS in Saginaw, MI. He married Lily Ryser. Twins, Victoria and Virginia, were graduates of DMLC and taught before their marriages. Victoria married Marvin Ulrich and they live in the Minneapolis area. Virginia married Bruce Backer and they live in New Ulm, MN. Marie also graduated from DMLC and taught for many years in the Detroit area. She married John Sazy and he is now deceased.