

APPENDIX I

The theses of *Die Stimme unserer Kirche in der Frage von Kirche und Amt*, 1852.

Theses	1852 German Edition ¹
Kirche – 1	Die Kirche in eigenlichen Sinne des Wortes ist die Gemeinde der heiligen, d. i. Die Gesammtheit aller derjenigen, welche, durch das Evangelium aus dem verlorenen, verdamnten Menschengeschlecht vom h. Geiste herausgerufen, an Christum wahrhaftig glauben und durch diesen Glauben geheiligt und Christ einverleibt sind.
Kirche – 2	Zu der Kirche im eigentlichen Sinne des Wortes gehört kein Gottloser, kein Heuchler, kein Unwiedergeborener, kein Keber.
Kirche – 3	Die Kirche im eigentlichen Sinne des Wortes ist unsichtbar.
Kirche – 4	Diese wahre Kirche der Gläubigen und Heiligen ist es, welcher Christus die Schlüssel des Himmelreichs gegeben hat, und sie ist daher die eigentliche und alleinige Inhaberin und Trägerin der geistlichen, göttlichen und himmlischen Güter, Rechte, Gewalten, Ämter &c., welche Christus erworben hat, und die es in seiner Kirche gibt.
Kirche – 5	Abwohl die wahre Kirche im eigentlichen Sinne des Wortes ihrem Wesen nach unsichtbar ist, so ist doch ihr Vorhandensein (definitio) erkennbar, und zwar sind ihre Kennzeichen die reine Predigt des Wortes Gottes und die der Einsetzung Christi gemässe Verwaltung der heiligen Sacramente.
Kirche – 6	Zu einem uneigentlichen Sinne wird nach der heiligen Schrift auch die sichtbare Gesamtheit aller Berufenen, d. h. aller, die sich zu dem gepredigten Worte Gottes bekennen und halten und die heiligen Sacramente gebrauchen, welche aus Guten und Bösen besteht, Kirche (die allgemeine [catholische] Kirche), und die einzelnen Abteilungen derselben, d. .h. die hin und wieder sich findenden Gemeinden, in denen Gottes Word gepredigt und die heiligen Sacramente verwaltet werden, Kirchen (Particularkirchen) genannt; darum nämlich, weil in diesen sichtbaren Häusern die unsichtbare, wahre, eigentlich sogenannte Kirche der Gläubigen, Heiligen und Kinder Gottes verborgen liegt und ausser dem Häusern der Berufenen seine Auswählten zu suchen sind.
Kirche – 7	Wie die sichtbaren Gemeinschaften, in denen Word und Sacrament noch wesentlich ist, wegen der in denselben sich befindenden wahren unsichtbaren Kirche wahrhaft Gläubiger nach Gottes Word den Namen Kirche tragen: so haben dieselben auch um der in ihnen verborgenen wahren unsichtbaren Kirche willen, wenn dies auch nur zwei oder

¹ C. F. W. Walther, *Die Stimme unserer Kirche in der Frage von Kirche und Amt: Eine Sammlung von Zeugnissen über diese Frage aus den Bekenntnisschriften der evangelisch-lutherischen Kirche und aus den Privatschriften rechgläubiger Lehrer derselben* (Erlangen: C. A. Ph. Th. Bläsing, 1852), xiii-xvi. The A, B and C sections of Thesis VIII are taken from within the book proper.

	drei wären, die Gewalt , welche Christus seiner ganzen Kirche gegeben hat.
Kirche – 8	<p>Obgleich Gott sich da, wo Gottes Wort nicht ganz rein gepredigt wird und die heiligen Sacramente nicht völlig der Einfassung Fefu Christi gemäss verwaltet werden, eine heilige Kirche der Auserwählten sammelt, wenn da Gottes Wort und Sacrament nicht gar verleugnet wird, sondern beides wesentlich bleibt; so ist doch ein jeder bei seiner Seligkeit verbunden, alle falschen Lehrer zu fliehen und alle irgläubigen Gemeinden oder Secten zu meiden und sich hingegen zu den rechtgläubigen Gemeinden und ihren rechtgläubigen Predigen zu besinnen und resp. zu halten, wo er solche findet.</p> <p>A. Auch in irrgläubigen, fessereischen Gemeinden giebt es Kinder Gottes, auch da wird die wahre Kirche an dem darin noch übrig geliebenen reinen Wort und Sacrament offenbar.</p> <p>B. Ein jeder ist bei seiner Seligkeit verbunden, alle falschen Propheten zu fliehen und die Gemeinschaft mit irrgläubigen Gemeinden oder Secten zu meiden.</p> <p>C. Ein jeder Christ ist bei seiner Seligkeit verbunden, sich zu den rechtgläubigen Gemeinden und ihren rechgläubigen Predigern zu bessennen und resp. zu halten, wo er folsche findet.</p>
Kirche – 9	Zur Erlangung der Seligkeit unbedingt notwendig ist nur die Gemeinschaft mit der unsichtbaren Kirche, welcher ursprünglich allein alle jene herrlichen die Kirche betreffenden Verheissungen gegeben sind.
Amt – 1	Das heilige Predigtamt oder Pfarramt ist ein von dem Priesteramt, welches alle Gläubigen haben, verschiedenes Amt.
Amt – 2	Das Predigtamt oder Pfarramt ist keine menschliche Ordnung, sondern ein von Got selbst gestistetes Amt.
Amt – 3	Das Predigtamt ist sein willfürliches Amt, sondern ein solches Amt, dessen Aufrichtung der Kirche geboten und an das die Kirche bis an das Ende der Lage ordentlicherweise gebunden ist.
Amt – 4	Das Predigtamt ist sein besonderer, dem gemeinen Christenstand gegenüberstehender heiligerer Stand, wie das levitische Priestertum, sondern ein Amt des Dienstes.
Amt – 5	As Predigtamt had die Gewalt das Evangelium zu predigen und die heiligen Sacramente zu verwalten und die Gewalt eines geistlichen Gerichts.
Amt – 6	Das Predigtamt wird von Gott durche die Gemeinde, als Inhaberin aller Kirchengewalt oder der Schlüssel, und durch deren von Gott vorgeschriebenen Beruf übertragen. Die Ordination der Berufenen mit Handauflegung ist nicht göttlicher Einseugung, sondern eine apostolische kirchliche Ordnung, und nur eine öffentliche seierliche Bestätigung jenes Berufes.
Amt – 7	Das heilige Predigtamt ist die von Gott durch die Gemeinde als Inhaberin des Priesterthums und aller kirchengewalt übertragene Gewalt, die Rechte des geistlichen Priesterthums in öffentlichen Amte von Gemeinschaftswegen auszuüben.
Amt – 8	Das Predigtamt ist das höchste Amt in der Kirche, aus welchem alle

	anderen Kirchenämter fließen.
Amt – 9	Das Predigtamt gebührt Ehrfurcht und unbedingter Gehorsam, wenn der Prediger Gottes Wort führt, doch hat der Prediger seine Herrschaft in der Kirche; er hat daher sein Recht, neue Gesesse zu machen, die Mitteldinge und Ceremonien in der Kirche willfürlich einzurichten und den Bann allein ohne vorhergehendes Erkenntniss der ganzen Gemeinde zu verhängen und auszuüben.
Amt – 10	Zu dem Predigtamt gehört zwar nach göttlichem Rechte auch das Amt, Lehre zu urteilen, doch haben das Recht hierzu auch die Laien; daher dieselben auch in den Kirchengerichten und Konzilien mit den Predigern Siss und Stimme haben.

APPENDIX II

The various English Translations of the theses of *Kirche und Amt*.

	1897 Graebner Translation ²	1938 Dau Translation ³	1962 Mueller Translation ⁴	1972 Tappert Translation ⁵	1981 Drickamer Translation ⁶
K-1	The church in the proper sense of the word is the communion of saints, i. e., the community of all those who, having been through the Gospel called from out of the lost and condemned human race by the Holy Ghost, truly believe in Christ and are by such faith sanctified and embodied in Christ.	The church, in the proper sense of the term, is the communion of saints, that is, the sum total of all those who have been called by the Holy Spirit through the Gospel from out of the lost and condemned human race, who truly believe in Christ, and who have been sanctified by this faith and incorporated into Christ.	The church in the proper sense of the term is the congregation [<i>Gemeinde</i>] of saints, that is, the aggregate of all those who, called out of the lost and condemned human race by the Holy Spirit through the Word, truly believe in Christ and by faith are sanctified and incorporated in Christ.	The church, in the proper sense of the word, is the communion of saints, that is, the sum total of all those who through the gospel have been called by the Holy Spirit out of the lost and condemned human race, who truly believe in Christ, and who have been sanctified by this faith and incorporated into Christ.	The church in the proper sense of the term is the congregation (<i>Gemeinde</i>) of saints, that is, the totality of all those who have been called by the Holy Spirit through the Gospel out of the lost and condemned human race, truly believe in Christ, and are sanctified and incorporated into Christ through this faith.
K-2	No one who is godless, a hypocrite, irregenerate, or a heretic, is a member of the church in the proper sense of the word.	To this Church in the proper sense of the term belongs no godless person, no hypocrite, no one who has not been regenerated, no heretic.	To the church in the proper sense of the term belongs no wicked person, no hypocrite, no unregenerate, no heretic.	To the church, in the proper sense of the word, belongs no godless person, no hypocrite, no unregenerate person, no heretic.	No godless person, no hypocrite, no unregenerate person, and no heretic belongs to the church in the proper sense of the term.

² C. F. W. Walther, "The Church and the Ministerial Office," trans. A[ugust] G[raebner], *Theological Quarterly* 1 (July 1897): 271-276.

³ C. F. W. Walther, "Church and Ministry – Our Church's Doctrine," trans. W. H. T. Dau. In *Walther and the Church* (St. Louis: Concordia Publishing House, 1938), 56-86. The original all of the theses are in italics.

⁴ C. F. W. Walther, *Church and Ministry*, trans. J. T. Mueller (St. Louis: Concordia Publishing House, 1962), 19-23

⁵ C. F. W. Walther, "Theses on the Church and the Ministry," in *Lutheran Confessional Theology in America, 1840-1880*, ed. Theodore G. Tappert (New York: Oxford University Press, 1972), 229-234.

⁶ C. F. W. Walther, "The Voice of Our Church on the Questions of Church and Ministry," in *Walther on the Church*, trans. John Drickamer (St. Louis: Concordia Publishing House, 1981), 17-105. The original all of the theses are in italics.

K-3	The church in the proper sense of the word is invisible.	The Church, in the proper sense of the term, is invisible.	The church in the proper sense of the word is invisible.	The church, in the proper sense of the word, is invisible.	The church in the proper sense of the word is invisible.
K-4	This true church of believers and saints it is to which Christ has given the keys of the kingdom of heaven, and which is, therefore, the real and only possessor and bearer of the spiritual, divine and heavenly blessings, rights, powers, offices, etc., which Christ has procured and which are to be found in His church.	This true Church of believers and saints it is to which Christ has given the keys of the kingdom of heaven. Therefore this Church is the real and sole holder and bearer of the spiritual, divine, and heavenly blessings, rights, powers, offices, etc., which Christ has gained and which are available in His Church.	It is to this true church of believers and saints that Christ gave the keys of the kingdom of heaven, and it is the proper and only possessor and bearer of the spiritual, divine, and heavenly gifts, rights, powers, offices, and the like that Christ has procured and are found in His church.	It is to this true church of believers and saints that Christ has given the keys of the kingdom of heaven. This church is consequently the real and only possessor and bearer of the spiritual, divine, and heavenly blessings, rights, powers, functions, etc., that Christ has secured and that are available in his church.	It is this true church of believers and saints to which Christ gave the keys of the kingdom of heaven. And it is therefore the proper and only possessor and bearer of the spiritual, divine, and heavenly goods, rights, powers, offices, etc., which Christ has procured and which are found in His church.
K-5	Although the true church in the proper sense of the word is, as to its essence, invisible, yet its presence is perceivable, its marks being the pure preaching of the word of God and the administration of the holy sacraments according to Christ's institution.	Although the true Church, in the proper sense of the term, is invisible as to its essence, yet its presence is perceivable, its marks being the pure teaching of the Word of God and the administration of the holy Sacraments in accordance with their institution by Christ.	Though the true church in the proper sense of the term is essentially [according to its true nature] invisible, its existence can nevertheless be definitely recognized, namely, by the marks of the pure preaching of God's Word and the administration of the sacraments according to Christ's institution.	Although the true church, in the proper sense of the word, is invisible as to its essence, yet its presence is (definitively) discernible, its marks being the pure preaching of the Word of God and the administration of the holy sacraments in accordance with their institution by Christ.	Although the true church in the proper sense of the term is essentially invisible, its presence can nevertheless be definitely recognized, and its marks are indeed the pure preaching of God's Word and administration of the sacraments according to Christ's institution.
K-6	In an improper sense, the visible community of all that have been called, i. e., of all who attend the preaching of the word, professing adherence thereto, and partake of the sacraments, a community consisting of good and evil men, is also, in accordance with holy Scripture, called the (universal catholic) church, and the several divisions	In an improper sense the term "Church," according to Holy Scripture, is applied also to the visible sum total of all who have been called, that is, to all who profess allegiance to the Word of God that is preached and make use of the holy Sacraments. This Church (the universal [catholic] Church) is made up of good and evil persons. Particular	In an improper sense Scripture also calls the visible aggregate of all the called, that is, of all who confess and adhere to the proclaimed Word and use the holy sacraments, which consists of good and evil [persons], "church" (the universal [catholic] church); so also it calls its several divisions, that is, the congregations that are found here and there, in which	In an improper sense, the word "church" is also applied by the Holy Scriptures to the visible sum total of all who have been called, that is, all who profess and adhere to the Word of God as it is preached and who make use of the holy sacraments. This church (the universal, Catholic church) consists of both good and evil persons. The several divisions of	In an improper sense Holy Scripture calls "church" (the universal [catholic] church) also the visible totality of all the called, that is, of all who confess and adhere to the proclaimed Word and use the holy sacraments, which consists of good and evil persons; so also it calls "churches" (particular churches) its several divisions,

	thereof, i. e., the congregation here and there existing, in which the word of God is preached and the sacraments are administered, are called (particular) churches, and that, because in these visible gatherings the invisible, true, properly so called, church of believers, saints, and children of God is concealed, and since without the aggregate of the called no elect must be sought.	divisions of it, namely, the congregations found here and there, in which the Word of God is preached and the holy Sacraments are administered, are called churches (particular churches), for the reason, namely, that in these visible groups the invisible, true Church of the believers, saints, and children of God is concealed, and because no elect persons are to be look for outside of the group of those who have been called.	the Word of God is preached and the holy sacraments are administered, “churches” (<i>Particularkirchen</i> [particular or individual churches]). This it does especially because in this visible assembly the invisible, true, and properly so-called church of believers, saints, and children of God is hidden; outside this assembly of the called no elect are to be looked for [anywhere].	it—that is, the communities scattered here and there in which the Word of God is preached and the holy sacraments are administered are called churches (particular churches) because in these visible groups the invisible, true, properly so-called church of believers, saints, and children of God is hidden and because no elect persons are to be looked for outside the number of those who have been called.	that is, the congregations that are found here and there, in which the Word of God is preached and the holy sacraments are administered. It does so because in these visible assemblies the invisible, true, and properly so called church of believers, saints, and children of God lies hidden, and outside this assembly of the called no elect are to be looked for.
K-7	Even as the visible communities in which the essentials of the word and sacraments remain do, because of the invisible church of true believers in them contained, according to the word of God bear the name of <i>churches</i> : so likewise they, because of the true invisible church contained in them, though there be but two or three, have and hold the <i>power</i> which Christ has given to the entire church.	Even as the visible communions in which the Word and the Sacraments still exist in their essence bear, according to God’s Word, the name of <i>CHURCHES</i> because of the true invisible Church of the true believers contained in them, so likewise they, though there be but two or three, possess the <i>POWER</i> which Christ has given to His entire Church.	As visible congregations that still have the Word and the sacraments essentially according to God’s Word bear the name “church” because of the true invisible church of sincere believers that is found in them, so also they possess the power [authority] that Christ has given to His whole church, on account of the true invisible church hidden in them, even if there were only two or three [believers].	On account of the true, invisible church of true believers found in them, the name “church” is applied by the Word of God to the visible communities in which the Word and the sacraments still exist in their essence. Even on account of the true, invisible church hidden in them, though it may be composed of only two or three, these communities have the power which Christ has given to his whole church.	As visible congregations which still essentially have the Word and the sacraments bear the name “church” according to God’s Word because of the true invisible church of true believers which is found in them, so also they possess the authority which Christ has given to His whole church, on account of the true invisible church which is hidden in them, even if there were only two or three [believers].
K-8	Although, wherever God’s word and sacraments are not wholly denied, but essentially remain, though the word of God be not there preached in all its purity, nor the sacraments administered in full conformity with	While God gathers for Himself a holy Church of the elect in places where the Word of God is not preached in entire purity and the holy Sacraments are not administered altogether in accordance with their institution by	Although God gathers for Himself a holy church of elect also where His Word is not taught in its perfect purity and the sacraments are not administered altogether according to the institution of Jesus	Although God gathers a holy church of the elect even where his Word is not preached in all its purity and the holy sacraments are not administered altogether according to their institution by	Although God gathers for Himself a holy church of elect persons also there where His Word is not taught in complete purity and the sacraments are not administered totally according to the institution of Jesus

	<p>Christ's ordinance, God still gathers unto himself a holy church of his elect: yet every man is, for his salvation's sake, bound to flee from all false teachers and to turn away from all heterodox churches or sects, and by word and deed to adhere to the orthodox church and its orthodox preachers, wherever he may find them.</p>	<p>Jesus Christ, provided the Word of God and the Sacraments are not utterly denied but essentially remain in those places, still every one is obliged, for the sake of his salvation, to flee from all false teachers and to avoid all heterodox churches, or sects and, on the other hand, to profess allegiance, and adhere, to orthodox congregations and their orthodox preachers wherever he finds such.</p> <p>A. Also in erring, heretical congregations there are children of God; also in them the true Church becomes manifest by means of the remnants of the pure Word of God and the Sacraments that still remain in them.</p> <p>B. Every one is obliged, for the sake of his salvation, to flee all false prophets and to avoid fellowship with heterodox churches, or sects.</p> <p>C. Every Christian is obliged, for the sake of his salvation, to profess allegiance, and adhere, to orthodox congregations and their orthodox preachers wherever he finds such.</p>	<p>Christ, if only God's Word and the sacraments are not denied entirely but both remain in their essential parts, nevertheless, every believer must, at the peril of losing his salvation, flee all false teachers, avoid all heterodox congregations or sects, and acknowledge and adhere to orthodox congregations and their orthodox pastors wherever such may be found.</p> <p>A. Also in heterodox and heretical churches there are children of God, and also there the true church is made manifest by the pure Word and the sacraments that still remain.</p> <p>B. Every believer for the sake of his salvation must flee all false teachers and avoid all heterodox congregations or sects.</p> <p>C. Every Christian for the sake of his salvation is duty bound to acknowledge and adhere to orthodox congregations and orthodox pastors, wherever he can find such.</p>	<p>Christ (provided God's Word and sacraments are not utterly denied but both are essentially preserved), yet everybody is obliged, as he values his salvation, to flee from all false teachers, to avoid all heterodox associations or sects, and to profess allegiance and adhere to orthodox congregations and their orthodox preachers wherever he finds such. (a) There are children of God even in erring, heterodox congregations, and the true church will be manifest in the remnants of the pure Word and sacraments that are there. (b) Everybody is obliged, as he values his salvation, to flee from all false prophets and avoid fellowship with heterodox associations or sects. (c) Every Christian is obliged, as he values his salvation, to profess allegiance and adhere to orthodox congregations and their orthodox preachers wherever he finds such.</p>	<p>Christ, if God's Word and the sacraments are not denied entirely, but both essentially remain; nevertheless, everyone is obliged by his salvation to flee all false teachers, to avoid all heterodox congregations or sects, and to acknowledge and adhere to orthodox congregations and their orthodox pastors, wherever he finds such.</p> <p>A. Also in heterodox and heretical churches there are children of God, and also there the true church is made manifest by the pure Word and sacraments which still remain there.</p> <p>B. Everyone is obligated by his salvation to flee all false teachers and avoid fellowship with heterodox congregations or sects.</p> <p>C. Every Christian is obligated by his salvation to acknowledge and adhere to orthodox congregations and their orthodox pastors, wherever he finds such.</p>
K-9	<p>Fellowship with the invisible church only, to which alone all those precious promises pertaining to the</p>	<p>The only indispensable requisite for obtaining salvation is fellowship with the invisible</p>	<p>To obtain salvation, only fellowship in the invisible church, to which alone all the glorious promises</p>	<p>The only thing that is absolutely necessary for the attainment of salvation is communion with</p>	<p>Absolutely necessary for the obtaining of salvation is only the fellowship in the invisible</p>

	church have been given, is unconditionally necessary in order to obtain salvation.	Church, to which all those glorious promises that concern the Church were originally given.	regarding the church were originally given, is absolutely necessary.	the invisible church, to which alone all the glorious promises pertaining to the church were originally given.	church, to which alone originally and all the glorious premises regarding the church have been given.
A-1	The holy ministry, or the pastoral office, is an office distinct from the priesthood possessed by all believers.	The holy ministry, or the pastoral office, is an office distinct from the priestly office, which belongs to all believers.	The holy ministry or pastoral office is an office distinct from the priesthood of all believers.	The holy office of the ministry, or the pastoral office, is distinct from the priesthood that all believers possess.	The holy ministry of the Word or pastoral office is an office distinct from the priestly office which all believers have.
A-2	The ministerial or pastoral office is not a human ordinance, but an office instituted by God himself.	The ministry, or the pastoral office, is not a human ordinance, but an office established by God Himself.	The ministry of the Word or the pastoral office is not a human institution but an office that God Himself has established.	The office of the ministry or the pastoral office is not a human ordinance but an office instituted by God himself.	The ministry of the Word or pastoral office is not a human institution, but an office which God Himself has established.
A-3	The ministry is not an arbitrary office, but an office which the church is enjoined to establish and to which the church to the end of time is ordinarily obligated.	The ministry of preaching is not an arbitrary office, but its character is such that the church has been commanded to establish it and is ordinarily bound to it till the end of days.	The ministry is not an arbitrary office but one whose establishment has been commanded to the church and to which the church is ordinarily bound till the end of time.	The office of the ministry is not an optional office but one which the church was commanded to establish and to which the church is ordinarily bound to the end of time.	The ministry of the Word is not an optional office, but one whose establishment has been commanded to the church and to which the church is ordinarily bound till the end of time.
A-4	The ministry is not a special order of superior holiness, contradistinct from the common order of Christians, as the Levitical priesthood was, but an office of service.	The ministry of preaching is not a peculiar order, set up over and against the common estate of Christians, and holier than the latter, like the priesthood of the Levites, but it is an office of service.	The ministry is not a special or, in opposition to that of ordinary Christians, a more holy state, as was the Levitical priesthood, but it is a ministry of service.	Unlike the Levitical priesthood, the office of the ministry is not a peculiar order of superior holiness set up over against the common estate of Christians, but is an office of service.	The ministry is not a special and holier estate apart from that of ordinary Christians, as was the Levitical priesthood, but it is an office of service.
A-5	The ministerial office has the power of preaching the gospel and administering the sacraments, and the power of a spiritual judicatory.	The ministry of preaching has the authority to preach the Gospel and to administer the Sacraments and the authority of a spiritual tribunal.	The public ministry [<i>Predigtamt</i>] has the power to preach the Gospel and administer the holy sacraments as well as the power of spiritual judgment.	The office of the ministry has the authority to preach the gospel and administer the sacraments and has the power of a spiritual tribunal.	The ministry of the Word has the power to preach the Gospel and administer the sacraments and the authority of a spiritual court.
A-6	The ministerial office is conferred by God through the congregation, the possessor of all church power, or the keys, by the divinely prescribed call of such congregation. The	The ministry of preaching is conferred by God through the congregation, as holder of all church power, or of the keys, and by its call, as prescribed by God. The	A. The ministry of the Word [<i>Predigtamt</i>] is conferred by God through the congregations as the possessor of all ecclesiastical power, or the power of the keys,	The office of the ministry is transferred by God through a congregation, as the possessor of all church power or the keys, and through its call, which is prescribed	The ministry of the Word is conferred by God through the congregation as the possessor of all ecclesiastical power, or the power of the keys, by means of its call which God Himself

	Ordination of the persons called, with laying on of hands, is not of divine institution, but an apostolico-ecclesiastical ordinance, and only a public and solemn confirmation of that call.	ordination of those called, with the laying on of hands, is not by divine institution but is an apostolic church ordinance and merely a public, solemn confirmation of the call.	by means of its call, which God Himself has prescribed. B. The ordination of the called [persons] with the laying on of hands is not a divine institution but merely an ecclesiastical rite [<i>Ordnung</i>] established by the apostles; it is no more than a solemn public confirmation of the call.	by God. Ordination with the imposition of hands on those who have been called is not of divine appointment but is an apostolic church ordinance and merely a public and solemn confirmation of the call.	has prescribed. The ordination of those called, with the laying on of hands, is not of divine institution but is an apostolic ecclesiastical arrangement and only a solemn public confirmation of the call.
A-7	The holy ministry is the power conferred by God through the congregation as possessing the priesthood and all church power, to exercise the rights of the spiritual priesthood in public office and in the name of the congregation.	The holy ministry is the authority conferred by God through the congregation, as holder of the priesthood and of all church power, to administer in public office the common rights of the spiritual priesthood in behalf of all.	The holy ministry [<i>Predigtamt</i>] is the power, conferred by God through the congregation as the possessor of the priesthood and all church power, to exercise the rights of the spiritual priesthood in public office in the name of the congregation.	The holy office of the ministry is the authority to exercise the rights of the spiritual priesthood in a public office in behalf of all, which authority is transferred by God through a congregation as the possessor of the priesthood and of all church power.	The holy ministry of the Word is the authority conferred by God through the congregation, as the possessor of the priesthood and all church authority, to exercise the rights of the spiritual priesthood in public office on behalf of the congregation.
A-8	The ministerial office is the highest office in the church, the office whence all other ecclesiastical offices flow.	The ministry is the highest office in the Church, from which, as its stem, all other offices of the Church issue.	The pastoral ministry [<i>Predigtamt</i>] is the highest office in the church, and from it stem all other offices in the church.	The office of preacher is the highest office in the church, and all other offices in the church are derived from it.	The ministry of the Word is the highest office in the church, and from it all other offices in the church flow.
A-9	To the ministerial office reverence is due and unconditional obedience, when the preacher comes with the word of God; but the preacher has no dominion in the church; he has not, therefore, the right of making new laws, of arbitrarily regulating adiaphora and ceremonies, and of imposing and executing excommunication alone, without the	Reverence and unconditional obedience is due to the ministry of preaching when the preacher is ministering the Word of God. However, the preacher may not dominate over the Church; he has, accordingly, no right to make new laws, to arrange indifferent matters and ceremonies arbitrarily, and to impose and execute excommunication ALONE, without a	A. To the ministry there is due respect as well as unconditional obedience when the pastor uses God's Word. B. The minister must not tyrannize the church. He has no authority to introduce new laws or arbitrarily to establish adiaphora or ceremonies. C. The minister has no right to inflict and carry out excommunication without his have first informed the	The office of the ministry is entitled to respect and unconditional obedience when the preacher is proclaiming the Word of God, but he does not possess lordship in the church and therefore has no right to make new laws, arbitrarily to introduce ceremonies and matters of indifference in the church, or impose and carry out excommunication	Respect and also unconditional obedience are due to the ministry of the Word if the preacher presents God's Word. But the preacher has no lordship over the church. Therefore he has no right to introduce new laws, arbitrarily to establish adiaphora or ceremonies, and to impose and carry out excommunication alone, without the preceding acknowledgment of

	previous judgment of the entire congregation.	previous verdict of the entire congregation.	whole congregation.	by himself without the previous knowledge of the entire congregation.	the whole congregation.
A-10	The ministerial office by divine right comprises also the office of judging doctrine; but hereto the laymen also are entitled, who, therefore, also sit and vote together with the ministers in ecclesiastical courts and councils.	According to divine right the function of passing judgment on doctrine belongs indeed to the ministry of preaching. However, also the laymen have this right, and for this reason they also have a seat and vote with the preachers in church courts and councils.	To the ministry of the Word, according to divine right, belongs also the duty [<i>Amt</i>] to judge doctrine, but laymen also possess this right. Therefore, in ecclesiastical courts (consistories) and councils they are accorded both a seat and a vote together with the clergy.	By divine right the function of judging doctrine belongs to the office of the ministry. However, laymen also have this right, and for this reason they have seats and votes with the ministers in ecclesiastical courts and councils.	The duty to judge doctrine indeed belongs by divine right to the ministry of the Word. But also the laymen possess the right to do so. Therefore in ecclesiastical courts and councils they have both seat and vote together with the preachers.

APPENDIX III

*Kirche and Amt at the 1851 Synodical Convention.*⁷

Professor Walther's Draft of a Paper on Church and Ministry (Preaching Office)

When, at the last Synodical convention, Grabau's second Synodical letter, that included false accusations and charges, was discussed, it was thought best to publish a paper as a justification for our teaching on Church and Ministry. We were not only accused, on these parts, of false teaching by Pastor Grabau, but also among our brothers in Germany, with whom we are in faith fellowship, there is a growing disapproval. Prof. Walther had taken over the preparation of the paper on behalf of the Synod, and now he presented the draft of the paper to the present convention for examination. According to his presented plan the paper is divided into three parts: a preface, historical presentation of the conditions under which the paper arose; a number of theses that present our teaching on the Church as well as the Preaching Office in a short and precise fashion; it ends with an epilogue that focuses on the application of the theses on the present doctrinal differences. As proof for the theses the author cites from a) Scripture, b) the Symbolical Books, c) the acknowledged most reliable teachers of our and of the early church, in order to, in the strongest sense, dispel the appearance of an innovation in the teaching; to show the agreement between the whole Church from the beginning and our church, and to put this agreement, with a systematic compilation of many witnesses, in the clearest light. The character of the whole paper should be more apologetic than polemic in order to invite a more relaxed examination and to heal the impending split in love. The Synod declared itself in full agreement with this plan, and approved the apologetic way of teaching of the author in so far as that through it the necessary proof of the untenability of the opposing errors are given.

The honorable author now presented the specific theses to which the Synod gave its agreement. Since, however, the book will be published soon, it would be superfluous to go into the specifics of the theses here. The reading itself, and the discussion that followed on the doctrine and practice of the Church, was held, with very little interruption, in eight sittings. This was unquestionably the part of the proceedings that was proven to be the most fruitful. It filled the hearts of everyone with great rejoicing over the Scripturality, the clearness, and the loveliness of our teaching. It was also experienced that, the peace of the Spirit of God, a sweet, well tasting fruit of the true unity and confidence of faith is.

But if the reader wishes to experience, at least a little bit, of these blessed proceedings, then this author bows his head in shame because, on the one hand, he should not muddle the impression of the book that is about to appear, which presents the doctrine of Church and Ministry in its full context in a clear light, with unclear fragments, on the other hand, he does not want to deprive the dear readers, who were not present at the Convention. It is, therefore, permissible to share at least a little bit of the proceedings.

⁷ *Synodal-Bericht* (1851), 169-171. Literal translation by Gerald Paul.

The foundation on which the honorable author built the building of his book is the eternally strong truth: the Church is, according to its being, invisible, the communion (community) of true believers and saints, to which no unregenerate, hypocrite, and godless person belongs; but whose existence is recognizable, according to Article V of the Augsburg Confession, through the pure preaching of the Word and the Scriptural administration of the Sacraments. And this invisible Church is the true possessor (owner) and bearer of all the heavenly possessions, rights, offices, and powers (authorities), that Christ gave to His Church.

Here the issue was raised how Article V of the Augsburg Confession was often incorrectly interpreted in this way: that one can find in it, simultaneously, a description of the invisible, and the visible Church. As if the whole house of listeners, to whom the Word of God is purely and clearly proclaimed, is to be seen as the true, holy Church of Jesus. Since the Confession does not say more than that, one is to recognize the pure Word and Sacrament as the true Marks, that the true, holy Church of Jesus is hidden among the totality of listeners, because the Word of God has the infallible promise that it will always find hearts in whom it comes to power and to life. And only these are those who belong to Christ and to the true Church, which no one knows except God. Now, *per synecdochen*, i.e. way of speech, where the part is taken for the whole; one can also call the whole congregation, where the Word of God is purely preached, a true believing Church. However, it stays an incomplete way of speech. But if one did not call her that, one would deny the true communion of saints, which is hidden among her.

But where the Word of God is darkened with errors and is falsified, there one cannot call the visible community the true believing Church. One can, however, not deny that the true Church can be hidden among the “rotten” and sects, even among the Roman Antichrist, in so far as there is at least the text of Scripture and holy baptism among them from which true children of God can be born. Only among those who substantially deny, blaspheme, and persecute Word and Sacrament is the Church of God no longer hidden.

Therefore, one is not allowed biasly to search for the Church, i.e. the true believers and sanctified children of God, in a particular church, but in the totality of the called. Although we describe our Lutheran Church, with full right, to be the church of the pure Word and Sacrament, and although we have to show everyone the necessity of their salvation, to find and keep their fellowship with her; we are, however, not allowed to claim that we would exclusively find the Church in her. Yes, we have to punish it as a heresy, if someone keeps to the Lutheran Church for this reason, because he believes that the communion of true saints is only to be found in her. Those who perceive the Lutheran Church as such, who have constituted for themselves a special church, because they see no other church apart from her, in fact make her into a sect. As little as it came to Luther’s mind to separate himself from the true Church hidden under the papacy, so little is it allowed to come to the mind of a true Lutheran, that, through joining the Lutheran Church, to separate himself from those who are enlightened by the true light of faith, no matter under which churchly fellowship they might find themselves or find themselves captive. Our Fathers, the Confessors of Concordia, in their preface, not only highly condemn those modern particularistic Lutherans who think themselves special, but also the opponents who accuse those of exclusiveness who demand the conclusiveness and firmness of the Confession, as if their condemnations are aimed at those who err in ignorance and do not blaspheme the truth of the Word of God, even less whole churches,

but they only condemn false and seductive teachings and their obstinate teachers and blasphemers. Their example can teach us how unlutheran the condemnation addiction (mania) is.

This led to the expression of the concept: heretic. Only he can be seen as a heretic, who has condemned (judged) himself, Tit 3:10, i.e. whose conscience is transferred and convicted through the clear reproach of the truth, that he has to say to himself: You are not honest and do not want to either hear not suffer the truth; who also, simultaneously, wants to spread his heresy, and create a following. It is, therefore, far from us to brand every erring teacher as a heretic.

At the occasion of the fourth thesis, which expresses that the communion of believers and saints is the true possessor (owner) and keeper of the heavenly possessions (goods), rights, offices, and powers (authorities), this eased into a lively discussion over the ownership and exercise of the Spiritual powers (authorities)

There needs to be made a strong distinction between the ownership and exercise of the Spiritual powers. There is a difference between him who owns the power (authority) and him who exercises it. The person who exercises any Spiritual power in the Church is therefore not the actual and only possessor of them. The true and actual possessor of all Spiritual rights and powers is the congregation alone, to whom the Keys were immediately given. But their administration and exercise is transferred, by the nature (constitution) of the necessary gifts, to the individuals. So for e.g. is the right to call, the right of the congregation, but the exercise of the right has particular activities, which are appropriately distributed among the members of the congregation. To the lay people is given the election, to the preachers, as those with the most experience, the examination and ordination; to the government (where she is a member of the church) the confirmation. Not as if this distribution of activities has its foundation in an exclusive right of this or that class (position)-for the right is indivisible for the whole Church—but is done in a God-pleasing manner and according to the nature of the situation.

The question came up in connection with ordination: if the preacher could still exercise the functions of the Office, in the same way as if he were still in the Holy Office, when he is no longer in the Office. The answer to this was that a distinction needs to be made. If the preacher is driven out of his Office against his will, because of God and the truth, then in this case he is still the lawful bishop of the congregation that has driven him out. If he has laid down his Office voluntarily, then in that case he lost all the authority of the Office. If the Call of the congregation has ended, to which he was called, then his Office authority ends, because there is no universal Call for the whole Church; only the Apostles had this Call.

On the question if the ordination needs to be repeated, if the preacher returns to the Office, the answer was that one has as little reason to hold to the necessity to repeat the ordination, as it is to think that ordination is pointless because it is not commanded. Meanwhile, the instillation into the Office is no different from ordination, i.e. the churchly confirmation (acknowledgement) of the vocation.

A discussion on baptism follows.

APPENDIX IV

Theses Adopted by Representatives of Concordia Seminary and Wauwatosa at Chicago⁸
December 20, 21, 1916

1. Die Kirche im eigentlichem Sinn ist die Gesamtheit aller derer, die durch das Evangelium zum Glauben an Christum gekommen sind.	The Church in the proper sense is the totality of all those who through the Gospel come to the faith in Christ.
2. Ortsgemeinden sind Verbindungen von Christen, die sich dem Willen Gottes gemäss, nach Ort und Umständen zur öffentlichen Handhabung der Gnadenmittel und zu gemeinsamer Arbeit am Reiche Gottes zusammengeschlossen haben. Sie sind von Gott gewollte Verbindungen. Gelegentliches und zufälligen Beisammen sein von Christen, auch im Namen Jesu, ist keine Ortsgemeinde in diesem Sinne.	Local congregations are associations of Christians, who according to the will of God, have joined together, pending on place and circumstances, for the public administration of the means of grace and for the common work of the kingdom of God. They are associations desired by God. An occasional and chance gathering of Christians, even in the name of Jesus, is not a local congregation in this sense.
3. Das Pfarramt ist der von der Gemeinde dazu tüchtigen Personen übertragene Dienst, die Rechte des geistlichen Priestertums aller Christen von gemeinschaftswegen auszuüben.	The pastoral Office is the service, committed by the congregation on capable persons, to exercise the rights of the spiritual priesthood of all Christians in behalf of the congregation.
4. Dies Amt ist göttlicher Ordnung, und seine Funktionen sind in Gottes Wort genau bestimmt. Die Aufrichtung dieses Amtes steht daher nicht in dem Belieben der Christen. Die äussere Form und Einrichtung dieses Amtes hat Gott der Weisheit und Freiheit der Christen unter der Leitung seines Geistes überlassen.	This Office is a divine order, and its functions are precisely defined by God's Word. Therefore, the establishment of this Office does not reside in the desires of the Christians. The external form and arrangement of this Office God has left to the wisdom and freedom of the Christians under the guidance of His Spirit.

⁸ "Theses Adopted by Representatives of Concordia Seminary and Wauwatosa at Chicago, Dec. 20, 21, 1916." Theodore Graebner Papers, Box 71, File 2, Concordia Historical Institute. The English translation is by the author.