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*scholarship
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Oberursel, Jan. 16th, 1978

*Protestant Confession - P. 14
Faith Life 1/4 70 "History of the
Kocher's Wis. Sigurd"*

The Rev. George Gullixon,
RI,
Box 103, Lawler, Iowa 52154,
USA

F. Pieper 17

*Prayer, p. 21
Sunday 26/*

*Xmas and US
P 41
def of anniversary
(last page)*

*Luther vs
Marshall - P 11*

*Höplung - P 13
Merkel 15/*

Dear Brother Gullixon:

The card I sent for the festivals told you that I was thankful for your letter. I thank you also very much for the materials which you included and which indicated theological positions on one aspect DE ECCLESIA opted for in the ELS, plus your reaction. On Dec. 29th I sent you an interim reply.

I shall now endeavor to meet your request more in detail. However, I shall not rush in to take sides perhaps too quickly. Rather as remarked in advance I shall put into the foreground a sufficiently basic point, hoping that this may make direct personal rejoinder quite unnecessary. Furthermore a colleague requested an extensive overview in English. It was to depict how the concept of the EKKLESIA ascertained locally, thus not strictly bounded, has fared from the Reformation on, soon getting into political clutches. Also this appraisal was then to evaluate the doctrinal importance of C.F.W. Walther's step forward - I'll say rather backward to Luther - in a land of governmental non-interference, which nevertheless during MISSOURI Synod's great expansion was misinterpreted. You will a few days later receive this sort of appendix, called A STUDY.

Already in the jotting at the end of 1977, I referred you to Professor Kurt Marquart's book "The Anatomy of Explosion". Prof. Marquart as you saw has published our OVERSEAS' STATEMENT in APPENDIX B.

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Our paper was delivered to the representatives of the four constituent church bodies of the then SYNODICAL CONFERENCE who assembled in April 1961. The 4 Synods had for trips beginning in 1960 invited us (who by our churches on the various continents had been designated as their representatives) at their joint expense to come to the United States, charging us to do our best "to resolve the Synodical Conference deadlock". We then came over in 1960, in 1961, and in April 1962. Thus even after the WELS break with Missouri we once more met with the four groups one after the other. Our response worded as Prof. Marquart reprints it was handed out at Thiensville and discussed with each group in 1961 from April 25th on.

We presented a primarily dogmatic analysis which in its intent however was far from being abstract and directed head-on against isolating the concepts of "fellowshipping", in particular "prayer fellowship", from the necessary New Testament background concerning EKKLESIA, especially the revealed MEANS OF GRACE.

public or private

This background in Lutheran doctrine and confession defines two aspects most carefully. All rests on the EKKLESIA stricta dicta of all believers, yet the acting EKKLESIA again of believers only must be apprehended locally by observing the persons' connected to and fro (and over against the Law) with the MEANS OF GRACE. Such groups of WORD receivers and WORD supporters which make the EKKLESIA a local divine certainty as present in believers and involved in Christ-commanded EKKLESIA activity, normally with their called pastors, never permit a close count. In this respect, they are "church vaguely delineated" on account of hypocrites present in small or great numbers, etc., etc., in Latin "EKKLESIAE LARGE DICTAE". As to actions imminent, it is imperative to tie up there-with the utter distinction of Christ's Kingdom (or Mode of Governing) on the so-called Right Hand or salvific side as differing from that on the assended King's Left Hand destined to keep this world a-going. Or using other terms of Luther: the "Christianus Xper se", as in the Sermon of the Mount, seems at first glance transformed into a different person when he is charged to act as "Christianus in relatione". There he faces commands of Christ which require of him indeed the same heart yet demand not direct Right Hand deeds, but rather, as in family, in business, or in

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government stipulate reactions which are common among men, including all Christians themselves, and are subject to reason as pitted against folly or idleness. Here God solicits the Love Quality at every juncture, nevertheless here it unostentatiously responds to sinful mankind's countless needs to be preserved within the confinement of God's Outward Orders up to Doomsday. Read Luther on Mt., chapters 5-7, please.

I was charged to meet the four great Synods in person. I as a born and bred American at any rate knew quite a little about the situations. For instance I knew that MISSOURI, once Walther's Synod, had for decades suffered false doctrines to be dispersed in its midst, which in the end could not but submerge the great church body into Babylonian Captivity. I had in fact written to Dr. Behnken from London over 100 pages as early as 1936 and then sent out the "Crucible" in 1938/1939, and in the many contacts after the Second World War I never stopped admonishing the head men.

Beyond all that I had in historical dimensions perceived that, from the very turn of the 20th Century on, notable Missourians had increasingly externalized the EKKLESIA concept as soon as it came to locating it (which is possible only by the NOTAE-per se PURAE). They slid over into a concept too close to secular democracy, even boasted of that. This gradually was bound to affect the work to be done according to Matthew 28 ^{and 18} and the Office of the Keys, the latter taken in their total significance. Then I noted that in externalizing they also tore the local congregation as the "primary unit" (so also WELS) so far away from the normal next stage, namely when orthodox congregations act together under divine obligation, i.e. then as a new unit, that such a "synod" to them lacked the EKKLESIA quality to confess before God and men. Therefore, in spite of Missouri Synod's own original Constitution and C.F.W. Walther's "The Voice of Our Church in the Doctrine of Church and Office", the now Missouri establishment could not exercise doctrinal discipline all the way along and soon dropped it altogether. Yes, there still was on guard the Brief Statement, reaffirmed at San Francisco in 1959 (of what 1962 would do we had no inkling). But I was informed that Neo-Missouri's strange Opus Magnum, the "Theology of Fellowship", was in the making. Certain St. Louis theologians were in the process of devising the great

groups

St. Louis
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loophole from which to rush free of charge into antisciptural Unionism and to join PANLUTHERANISM, L.W.F., WCC etc. etc. At the same time they were opting to ape Reformed theology some more and endeavoring to force Christ's Church to bow to all sorts of demands of this world's society, politics, militarism, etc.

How true!

Now I shall switch. I must not deal only with the somewhat gross case, Neo-Missouri. Already in those years my investigations of history had convinced me that all around in powerful American Lutheranism some foundations were not kept sufficiently in view. In spite of all sincere Synodical Conference men's protestations and brave acts on the part of the smaller bodies, there was as well on the part of Dr. Behnken and those of a very positive mind in Missouri, as also on the part of even the Wauwatosa/Thiensville Faculty a deficit, a dogmatic short measure, dating back to many years. There was insufficient clearminded and instinctive awareness that the NOTAE (per se PURAE) wield the unexchangeable umpire functions all around. It is they that decide all details in the Fellowship Question from the side where Revelation and Grace steadily reach down to us, thus accruing from the very EKKLESIA essence. Therefore Rom. 16:17 and all parallels are New Testament Church mandates, engaging and defending the Right Hand Kingdom as it is being built by the MEANS OF GRACE, representing CHRIST's basic action. As to myself in 1960 and 1961, I praised God for the valliant resistance WELS had offered for decades at great cost along the line of patience against the larger body's externalization and the Modernism encroaching in disguise. Yet when that Conclave at Oakland at the behest of Dr. Hans Kirsten, Oberursel, got the Synodical Conference to invite the OVERSEAS and when thereafter it became chiefly my task to prepare the 1961 Presentation for print together with Dr. Norman Nagel (then of Cambridge, England), we jointly realized that there was scattered all over the dear American scene one type of shortsightedness in contrast to Walther, however degrees and consequences might vary. We were pained when confronting details ^{which} WELS was heroically setting forth to convince cocksure MISSOURIANS of the errors of their ways. It was a dangerous circumstance that some Missouri Synod 20th Century "congregationalists" could in a sense countervail, rebutting that the irksome protestors representing the Wisconsin Synod were

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A Paper

externalists, too, only not outgoing, but ingoing. By having, in a sense, permitted Missouri's subterfuge, namely to fix on Fellowship without urging the NOTAE (per se FURAE) as the steering motor, they had in scriptural resistance against this faulty "Americanization" at times been intent on exegesis of too local a character. Sorry to say, even the WELS men had maneuvered themselves into a certain quandary. We witnessed that at the zenith of the negotiations Rom. 16:17 was declared the UNIT CONCEPT to set the fellowship errors straight. This was done without patently limiting the application to the concerns of the Kingdom on the Right the Apostel has in mind. You dare not take too much for granted. The loose use of the word "group", all sorts of groups of Christians almost down to choirs and ladies' aids, caused trouble, too. It prevented divine certainty as to EKKLESIA as locally ascertained by the NOTAE and empower, say, to call a pastor. St. Paul in texts like Rom. 16:17 does not want direct application toward the family, workshop, governmental position etc. See the impossibility of applying St. Paul's "Avoid them" to even a heathen as husband or wife or as a business associate or an officer or soldier in Caesar's army. What then of a real believer on the other side in these stations or orders of life, but one defective, not schooled to be orthodox? Though WELS meant all evangelically and in practice added clauses, the too narrow stance of argument gave the other side a chance for "return coaches" evident also in the Theology of Fellowship. The counter slogan was on the air: "See, they want Separatism whenever they accuse us of Unionism, but we are for middle of the road."

Dear Brother Gullixon, I hope that you have observed that I mainly adhere to the date 1961. Indeed I had to take note of some further LC-RS developments because the official front which they at that time let us see was in part deceptive. But I offer no appraisal as to the further way of WELS, even as to their severing relations to the Missouri Synod, then their withdrawal from the Synodical Conference nor concerning their subsequent Synodical doctrinal exposition earnestly trying to catch up re EKKLESIA. In the center of this letter, dear Brother Gullixon, only one thing is to rivet all attention, the OVERSEAS reply on "Fellowship in the Necessary Context of the Doctrine of the Church", admonishing all four Synods to re-study their more recent development and their relationship to each other by applying the NOTAS (per se FURAE) as the founder

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of the Missouri Synod had once made that basic in strict harmony with Luther.

But now as to our reception in 1961. I gratefully remember how the representatives of your fine Evangelical Lutheran Synod at once cheered our hearts, warmly embracing what we were bringing to attention over against the much larger bodies, Missouri and WELS. Quite soon after, your next ELS Convention very appreciatively confirmed their Committee's acceptance, although, as I fancy, they judged of the remarks which we had attached after the theses themselves on "prayer fellowship" as not being detailed and clear-cut enough over against the Missouri unionist waywardness that confronted them every day. WELS later on no less assented to our Theses with a restriction as to our elucidations and general remarks. The Missouri Synod's doctrinal committee members even seemed to assent all the way, so that we could hardly argue. But the real Missouri negotiators brazenly dissimulated, chasing after totally discordant "all Lutherans in the World" goals in the immediate future. Dr. Behnken no doubt wished to save the Synodical Conference, and he brought to pass what was in itself a fine thing. The Recessed Convention of the as yet normally constituted SYNODICAL CONFERENCE a little later formally recommended the Document of the OVERSEAS to the 4 church bodies, acknowledging it to represent its own historic position - the resolution passing at least without any nays (see the respective pages in the 1961 "S.C. Proceedings"). Dr. F.W. Behnken no doubt hoped yet to save the connection with WELS which the decisive St. Louis professors wanted to get rid of. At the same time he did not gauge the extent to which we at the very outset had devised the NOTAE (per se PURAE) emphasis against Neo-Missouri's departure. I had seen to it that the theses and elucidations hit out against the course of Dr. Behnken's church body, which (as it were under his eyes) had revolted in journals, in the East, in the English District, etc. Its heading for secularism and syncretism was growing from bad to worse. Among the OVERSEAS there were of course differences as to such perceptions and evaluations.

Permit an extra item: At any rate I, on behalf of us Germans, one year later secured the official promise (accorded to all OVERSEAS who would come) to meet with us during the following year at

St. Louis, Mo., and there to allow us sufficient opportunity to get all the facts as to their official interchurch course accused of moving towards unionism. But this promise was slyly circumvented. Missouri instead pushed into the foreground an International Theological Conference in which also all their overseas missions were to be represented, St. Louis paying all bills; and even the Europeans except Finland went along. In the absence of WELS the first meeting was conducted at Cambridge, England, where those favoring entry into the Lutheran World Federation started to debate with those having objections. This International Conference while meeting in fixed intervals until of late and in various other global centers (e.g. Porto Alegre) saw one Missouri Synod Mission Church after another join the L.W.F. These were meanwhile declared independent bodies, yet kept the MO. SYNOD fellowship and subsidies. Excuse, please, that I wanted to get those historical details as I see them to be on record somewhere.

SECOND PART

What counts is the contents of the 1961 Overseas' Declaration. It was centered on properly tying the churches on earth in their essence to the One Holy Catholic Apostolic Church and thus escaping externalization, piously garbed individualism, and unionism. The Overseas Delegates invoke the Biblical background against the abused catchword "Fellowship". Though from the 4 church bodies no rejection came forth, there was hardly any in-depth study. ✓✓

Let me take for granted that in spite of the somewhat dry language of that committee product and the profusion of Scripture and Concordia references you have managed to gain a close acquaintance with the 1961 document. I shall in this Second Part underline that instrument's present-day significance without extra proof texts. Regarding the Bible and the Confessions as cited, I shall emphasize, in points according to the alphabet, the total conception of EKKLESIA both taken totally and locally. This includes the doubly-coined inward and outward Fellowship as it is delimited and safeguarded via the NOTAE (always per se EURAE).

hence MARK

Here follow my various points:

a) First we keep in mind that the Means of Grace, operating in the New Testament Church, also in their use as Marks of EKKLESIA, constitute a UNIT, at that, one entirely of EXTRA NOS dimension. For themselves or PER SE they are one healthy whole, everywhere connected with that total Revelation of CHRIST, which the One Holy Church has received and is ever to preach. Meanwhile in spite of that inherent oneness and purity the Word and the Sacraments are effective to save sinners if only so much gets across the eventually countless Satanic obstructions that Christ's merits for all sinners and God's forgiveness and eternal heavenly promise are thereby inwardly apprehended by some, the Holy Ghost thus saving some souls, conveying them into the UNA SANCTA. That's Jesus' merciful outreach. The effectiveness of the Jesus-Word only in vital parts does not negate that all of it belongs together. But the adulterations eventually destroy the whole! and always are a cause of weakness.

b) The Means of Grace faithfully used are the distinguishing marks of Christians toward fellowmen that observe, this of course alongside with the evidences of a reborn life. They are such even if in some cases all Christian preaching, teaching, assembling is by law prohibited as in China, and the Means of Grace offer this evidence also in case only the essentials of what was once heard of the saving message have been retained by the heart, or if in utter solitude the Bible or vital parts of it are clung to by faith. Thereupon follows in all normal cases the urge to hear the Word more and more and at that jointly. This connection with the Means of Grace is the sign of Christians, even though hypocrites can outwardly present the same appearance.

c) Of course, it is a true-ism that the joint use of the Word (not of Communion, but, if isolated, of Baptism) characterizes Christians in the ordinary family circle and in all sorts of groups. Yet it is only by means of what can be termed the congregational use that we become divinely certain of that type of assembly (Sammlung, EKKLESIA) which God has instituted for public use and dissemination of the Media Salutis in all their aspects.

(This always includes also the necessary preaching of the Law and normally calls for an orthodox servant of the Word for the joint public execution of all that.) It is true that here is a reciprocal

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case, of A making possible B and B making possible A, yet all rounds are subsidiary to Christ in His Prophetic Office, His Apostolic Deposit, and His Holy Ghost in action. In this count, also the office of the Holy Ministry is a priori, but not in the sense that without pastor in charge a congregation cannot come into being. If necessary it would be legitimate for Christians variously come to faith to constitute a congregation and call one of their midst as pastor.

d) The divine certainty that a New Testament congregation is on the spot results from regularity. A misguided fear of "legalism" dare not disparage this stipulation. One single sermon can easily pass by without converting even one soul. But when the seed is spread (to and fro) ^{around} over a field there is at least a fourth part of the acre yielding eternal fruit (Luke 8:8 following; Is. 55:10, etc.).

e) A believing individual has every right to voice to others Law and Gospel, in fact must do so. He may even be charged by God to cry out aloud for an appointed missionary of the Church to come, or himself become a missionary, perhaps doing nothing else for a time and then being called as pastor. But a believer acting on his own can never formally call a pastor into office, excommunicate, etc. Even when the Gospel is being preached for the first time (as during the Apostolic journeys when an Apostel at first also remained in control) the local ministry is as soon as possible to be established. This presupposed the NOTAE ECCLESIAE being in use and a congregation thus in evidence, as texts like Titus 1:3,4,5 testify. The many congregations which the New Testament portrays to us are all characterized by the possibility of Christians coming together and doing it regularly (although as in 2 Corinthians 1:2 1,2 there may be outsiders attached who can only be served occasionally, or services may be held in separate houses). The territorial range of a congregation is more or less decided by sharing a pastor or pastors. A congregation may also share with other congregations one joint First Pastor as C.F.W. Walther at St. Louis, and so forth.

There are many possibilities - beyond what we are accustomed to. It is, however, a decisive point of doctrine that only one ministerial office has come down to us after the Apostles' demise, for no new APOSTLES were to follow, and yet their general function was to continue. See Lutheran Dogmatics on the whole doctrine of the Office.

acc. to circumstances -
non-legalistic flexibility -
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Not a group
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called as soon as possible

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f) Now as to EKKLESIA in its second connotation as the principal New Testament term for the local entity of believers and for their regular assembling and acting, normally together with a pastor or more of their own.

It must at once be kept in mind that the UNA SANCTA is reaching down from an elevation not only above place but even beyond time (Gal. 4:26,27; Heb. 12:22-24) and that the term unique in that very sense yet locally applied has reference only to the UNA SANCTA members, to the believing hearts joined at a place (whose absolute personal identity moreover only God knows)

Nevertheless as to the actions also the EKKLESIA ^{Late} ~~Pro~~ Late Dicta, the whole local outward congregation, plays a role. God evidently wants the same term EKKLESIA to be applied also in a local use which differs from the main use, namely to all those people who regularly assemble for Christ's meetings (unless indeed some are prevented by infancy or some are excommunicated persons, perhaps only de facto - whereas a majority who are in fact heathenish and do not use the Means of Grace offered except as an occasional cultural "trade-mark" do not fit at all under a Church umbrella, this being true of % 95-97% in the European State and Peoples' "Churches"). For the elects' sake God grants to those regularly assembling the plenipotentiary power to act as the Church, normally together with the local Holy Ministry. It is totally wrong to attribute all ~~δύναμις~~ ^{δύναμις} (Greek for power to dispense the Means of Grace) to the Holy Office, as High Churchism does simply aping the Pope, and wrong, too, to compromise by at least making believer's ~~δύναμις~~ ^{δύναμις} utterly dependent on the cooperation of the Office, usually thought of as self-perpetuating.

It is here naturally presupposed that such Means of Grace actions on the part of those regularly assembling do accord with Scripture's Law and Gospel and also that in their outward procedure God's generally fixed good order as to sex, age, divine call, are being respected.

g) Re General Priesthood - indeed a key truth.

Not one syllable dare be detracted from the sacred doctrine that all those who believe in Christ are the only New Testament Priests and that they are by baptism and the heart's faith empowered for

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every holy service, except that to enact it "publicly" requires agreement as to the representative persons. It normally presupposes a ministerial call for lifetime, which, though in a divinely modified form, yet maintains a connection with Christ calling His Apostles. As to the persons chosen this always presumes the necessary charismatic ministerial ability, exactly as Luther and C.F.W. Walther taught. The General Priesthood in due exercise is not in any way cancelled or abridged, but rather augmented by the pastoral call, and constitutes the chief basis which upholds the ministerial call and all work that follows. But then in such Call it is joined by Christ's general apostolic injunction as a further donation. This is the all around form of public Christian administration which up to Christ's return is to abide. In its course everywhere 1 Cor. 3:21-23 must be kept in mind by every pastor or official in charge. The whole Reformation confidence and also challenge, be it against Pope rule or, on the other hand, against the alternative State domination over conscience, was passed on to us in minimal contraction by the Smalcald Articles (esp. the Tract paragraphs 24 and 67 following, which see).

Constitution
return

h) Indeed I promised to you on my p. 1 A STUDY for details. But figuring with considerable delay I shall inter⁵perse an historical account pertaining to our issue to fill a gap often intruding after C.F.W. Walther's days and then touching the ^{MO} RC/WELS situation.

see P 19

Keep in mind that up to the letter I all is an INSERT.

Historical Detail

omit!

Dr. Martin Luther's unintermittent emphasis on the Means of Grace and saving Faith did not enable him to get responsible congregations as distinct from political units to be established in Germany (see the great Treatises he wrote from 1521 to 1523). The Peasants' War thwarted separate units from 1524 on, and the threat of extinction through Roman-Catholic political power continued to require of the Lutheran Princes to risk even their estates (although Luther never asked them to do it). So the Consistories (Konsistorien) came to be there for good, following upon Moritz of Saxony's initiative in 1539, although again Luther at once declared: "we must tear the Consistories again into pieces, for we are not minded again to tolerate the Pope and jurists as tops in the Church." The consequence of the Consistories, gradually

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Consistories

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thereby subjecting the pastors to a half-political control, had yet another side. It meant that the local church goes felt themselves somewhat regimented, facing their pastor as a semi-political factor. Yet it cannot be denied that along religious lines the whole population in these lands had rather earnestly accepted the Reformation. Above all the public instruction inclusive of the universities was in the now reformed Church's hands, chiefly handed over to the theologians. When the Lutheran Confessions, including the Formula of Concord of 1577, were for a long time not being challenged in the lands, the situation as to the general state of preaching was indeed a mirable. The great dogmaticians (usually called the DD) were hewing to the line, and the great Lutheran hymns flooded the country, and all of this continued throughout the Thirty Years War, in the course of which (half) of all Germany's population was totally crippled or killed. Then the change came about. In 1613 the Berlin Hohenzollern Dynasty had served to the Reformed Confession in order by inheritance to accede to a Rhinish territory. In 1666 the illustrious Fredrick William deposed the pastor Paul Gerhardt ever so dear to the whole Berlin population because Paul Gerhardt would not beforehand promise never by name to attack Calvinistic champions. After that also other governments, also Louis XIV's example being a stimulus, assumed that they were above the Lutheran Confessions, and pastors were thereby turned into more submissive tools. For piety's sake (in truth Pietism arose in rather close connection with nobility and rulers.) In its general course it re-asserted faith and substituted conventicles for the necessary believers' support, yet without supplying congregations. Already roughly a century after 1666 rank Rationalism was entering through all gates, and it turned the belief of the intelligent populace upside down. Fortunately, however, the frequent Revivalism succeeding Napoleon, by 1830, the time of early Wilhelm Loche, was issuing also into a far-spread Neo-Lutheranism. Yet all Protestant Germany continued to be fettered within State Church confines, and resurrected Lutheran theology did not arise above that most unfortunate princes' inheritance. Take into account that in this respect already the great Lutheran dogmaticians (DD) had walked a path of strange concession when it came to all local churchdom, ecclesiae particulares. (I would suggest that you compare Wilhelm Schmid's quite useful 1830

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1766
Rationalism
Napoleon
Loche

DD
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compend, translated by Charles Hay and Henry E. Jacobs, which was in 1963 published by Augsburg Publishing House in reprint as "The Doctrinal Theology of the Evangelical Lutheran Church", particularly the pp. 608-619.) All evidence points out that Neo-Lutheranism's gigantic CHURCH DEBATE, which went on during the whole middle section of the last Century, never examined properly the territorial and parochial State ties.

Neo-Lutheran Trends
 This explains the DEBATE's Two Directions. Neo-Lutheran writers turned toward 2 extremes as they endeavored to re-establish the Church's lost influence (for around 1800 people had to a great extent ceased to attend services, and at the schools philosophy had taken the place of theology).

I
 Loche 1. The one of the 2 powerful groups (which in a sense includes also Wilhelm Loche) was unabashedly High Church - similar to what went on in England. For them the Ministry perpetuated itself directly, and God charged it to be in sole control over all that goes on in the Church, the laity having only *ΛηΨΙΣ*, no *ΣΟΒΛΗ*. To them the terrific malady that the institution called church was deluged by patent unbelievers also in their days seemed coped with if in addition to the State's outward assistance only clergy reigned, although quite a few were still Rationalists.

II 2. In turn the opposite party, headed by Lutheran professors of Erlangen University, sided more with the church members. Moving to some extent in the wake of Friedrich Schleiermacher, they hoped to enlist the whole now more frequently church going populace, thus banking on public religious feeling far too much. A leader of this second party, one closer to the ways of the great Lutheran heritage than the others, was J.W.S. Höfling. He authored "Grundsätze ev. luth. Kirchenverfassung", Erlangen 1850, dying soon after the 1853 third edition. This book became the center piece of the debate due to its historical depth and resources. It is close to C.F.W. Walther in totally refuting the claims of the rival "clergy only party" by Scripture, Luther, and the Confessions. Nevertheless it is unable to depict the oppressive State interference properly, only proposing some palliatives at the end. Assuming that Höfling knew of Walther by 1853, he certainly did not agree with the second half of C.F.W. Walther's theses on Church and Office (Amt), for the Kirchenamt is to him a product under God

gives with "group" basis

X V of mere historical development. To this factor he hands over the Church "idealistically", always polemicizing against "ceremonial law" in a sort of antinomist fashion. This Höfling book more than others impressed the new Wauwatosa Seminary where J.E. Koehler and August Pieper started out on a "church historical" route, learned Koehler not too wisely subjecting theology to an exegesis "historically" conditioned in a Continental sense. The effect of this studious enterprise to escape some later Missouri simplifications was certainly in some ways beneficial. But, strange to say, it was carried on along with an insufficient probing into the lethal Church/State conditions in the Old Country. It seems to me we must be on guard as to the "Wauwatosa insert" into WELS history, from 1900 to almost 1970, and take seriously how Koehler himself depicts it in Leigh D. Jordahl's posthume and prefaced English edition of "The History of the Wisconsin Synod" which had been rewritten and concluded by Koehler for "Faith-Life" (see the Protestant Conference publication of 1970).

J.P. Köhler

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Wauwatosa Desert

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St. Louisville Theses History Wis. Synod !!

NOTAE

Hoenecke

For two reasons I cite this "last word" of Koehler. You have here everywhere Koehler's overdose of "Geschichtlichkeit" without safeguards attached against the goal which German learning intended their "historically-mindedness" to serve. Now as to August Pieper, Koehler's close associate from 1902 on for some years and the author of the 1917 magnificent learned exposition of Isaiah II, I judge that there is no better summary of his teaching as to the Church's Office, that is to say during his middle Wauwatosa career in contradiction to Missouri, than on the inside columns of the pages (236, 237), which compare. When Franz Pieper had already passed away, but his brother August was still in action MISSOURI and WISCONSIN agreed on the "Thensville Theses" reproduced in the above book on p. 239. They are no real solution. See how they represent the local excommunication as merely local. The debate had walked in circles around the NOTAE (per se FURAE). Höfling's sort of Pietist "way out" over against the State Church difficulty had remained influential although Koehler had left the WISCONSIN SYNOD. Höfling in his debate with High Churchism had never sufficiently brought the NOTAE to bear on the parish, Ortsgemeinde, and on the German inherited colossus towering above it. Interestingly, WISCONSIN's own Adolf Hoenecke in the 4th Vol.

individually (Lutheranism)
or by majority (democracy)

definite Marks. Of this fact State-Churchism had managed to be-
 come totally oblivious, but with this also the new free country's
 individualism ^{and democracy} was by no means in accord. Dominant humanism mis-
 trusts bowing to a Higher Power as having already in advance in-
 corporated all believing individuals and now ruling them by Word
 and Confession without letting man decide what is truth and
 saves. Please observe the sequence of the first row these, 4 to
 6. They begin by setting forth the Keys of Heaven which comprise
 all the Means of Grace and strictly represent the UNA SANCTA's
 origin and work as it operated in the visible churches through
 the believers, charged to live and act by them. These Theses
 safeguard the Keys' ^{full} use if only 2 or 3 believers are in the
 local church, and they stress also the local duty to keep the
 Means of Grace as God's pure gift hailing from above free from
 pollution. The NOTAE PURAE cannot put up with heterodoxy along-
 side. Nevertheless every true believer in Christ ^{was in} outwardly
 swept along with false associations remains in the embrace of
 the UNA SANCTA, and the Keys of Heaven remain in thus locally
 tainted churches if Christ's Voice still gets through and be-
 lievers among the misled cling to Christ's promises. Dr. Dau
 translated the Theses together with the Scripture and Concordia
 texts. Strange to say, Missouri never continued beyond Dau's
 translation to present also the majestic documentation from past
 writers, above all Luther. The huge apparatus of citations would
 have demanded superb scholarship, knowing all the Ancient and
 European historical connections and frankly passing on them
 and in first-class footnotes adroitly engaging today's pastor.

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P. 10
Rev. H. J.
Th. VII

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I go on with the narrative of conflict. Earlier recourse to
 Walther might have prevented the later semi-atomization by
 Missourians, to which WISCONSIN correctly objected and still
 objects. With the turn of the Century some in the great Synod
 seemed to assume that there was no such thing as an acting
 visible orthodox church beyond that primary unit definitely
 proven to be on the spot by the regular use of the Means of
 Grace. This happened although Walther's Thesis VI speaks of the
 orthodox visible church as on earth a unit of which there are
 partitionings, "Abteilungen". This procedure of Walther evidently
 accords with Walther's insistence, and Luther's toy boot from
 nevertheless,

Rev. H. J.
Th. VI

i) As I get back to the stream line, to my alphabetical POINTS, the following refers to a selfevident by-effect of NOTAE PURAE obedience.

If the work of Christ's Priestly Office and of His EKKLESIA is corporately, jointly accepted by believers as the highest good there is, as the life-giving source and the jointly supported Christ work, then this experience reacts back unto the heart's fibre and very solidly binds these holy souls together in companionship and spiritual fellowship. Everywhere in this Christ army locally marching in rank and file the total fellowship pre-dicates that everybody's gift and everybody's charisma is made use of to the utmost, without the least uniformness of alleged "ceremonial law". This basic oneness in spiritual aspects evinces how genuine it is by the continual help which Christians render each other in outward life. The "Brotherly Love" or simply "Love" (which St. John's First Epistle invokes as Belief's other side) transcends all merely humane capability. AGAPE's thankfulness for God's unmerited and eternal Love is ever in action also toward all unbelieving neighbors, and it even secretly undergirds believers' activities to keep all the outside world a-going within channels of the LEFT HAND Kingdom. That the NOTAE (PURA) thus ever reflect the Light is - according to the previous letter b) - the great public advertisement of Christ's Holy Church. (Kind you, this is the EKKLESIA verity present, howbeit hid under cover and in spite of all the three great foes' resistance, of Devil, World, and Old Adam-which do not cease enol. grossly defacing God's holy congregations, but are repelled all the time by the soldiers of God.)

*In such Lieb
shenkens Danc-just etc.*

*See p.8 - central's doors - def. p.10. The whole outward congregation
Hoofling, p.13. "Group" basis p.14 plays evole - p.10.
vs. "democracy" p.16 See notes p.30*

Wesley

[Continuation of the Jgn. 16th 1978 letter, rather "MEMO" by W.K. Oesch, D.D., to Rev. Geo. Gullixson of Lawler, Iowa.]

Cont of page 6

IS
demands discipline
under NOTAE

1) Some additional pointers concerning joint faithfulness towards the NOTAE PURAE observed at each place - here preceding the Two Final Problems listed under (k and) l *and m.*

Simply inherent ⁱⁿ to NOTAE per se PURAE is the distinction between God's Two Kingdoms, His saving one to the Right Hand and the seemingly secular one to the Left (namely to keep the world of unbelievers and believers a-going within God's power orders). This firm contradiction excludes evident worldlings from the concept of true congregations operating under Right Hand directives.

Thus the manifold manhandlings which in subsequent times in Europe's Middle and Northern States the Lutheran Churches hailing from the Reformation experienced already involved disobedience and even assault. The friendly help of Princes (the "Notbistum" requested after the Peasants' War) was under no circumstances sanctioned by the NOTAE to degenerate into keeping also the evident worldlings, especially of higher ^{gent} rank, in the congregations until later on coarser anarchy turned these just about into policemen's patrol precincts (Sasse: Polizeireviere). Nor do the NOTAE in the least permit secular Rulers or the State to govern the Church. Just as little do God's Pure Marks in our days condone that any of the duties toward the LEFT (which God's FIRST ARTICLE faithfulness keeps a-going for all mankind's sake and for which God has provided certain outward Orders valid irrespective of Faith) be enjoined and imposed on the Holy Church of God and even dutifully acknowledged by the congregation as ^{active or passive Churchly duties.} such. Quite near at hand, this disqualifies the original intents of Martin Luther Kretzmann's "Mission Affirmations" of 1965 as well as of the 1971 "Social Ministry Affirmations" (particularly toward the end). To use them in part is not wise. Finally, approaching the very inside of loyal congregational life, the spiritual dominance of the ^{indirect} means of Grace as NOTAE PURAE has the grand basic effects of enabling "other-worldliness". The congregation is thus established as consisting of believers, though "in hac vita" (AUGSBURG VIII and APOLOGY VII,3) hypocrites always happen to run along. Therefore it is at one with

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the whole UNA SANCTA. As a unit within its fold the congregation is charged to live and act in Christ's Kingdom to the right and thus also to be day and night His missionary army. ^{11/11}

Precisely for that reason the true Christian congregation cannot put up with open godless life in its midst. "Lebenszucht", even excommunication, while ever and anon suffering obstructions, dare never be put off and ruled out, and much less dare Christ's loyal people ever leave doctrinal honesty and the collateral discipline in the church. Error cannot be permitted to walk alongside with Truth.

For safety's sake I add to extolling freedom: We would deny the miraculous scepter of God's spiritual priests if we made it appear as though God's congregation ceases to be when forced by outward circumstances to live under exterior duress. Within the embrace of later State Churchism and its simultaneous civil parish structures Lutheran congregations and their Lutheran pastors remained at work. We already said that even in "ecclesiis falsis", in Reformed and other Sects or in Rome's subdivisions, there abides the acting Christian Church as basic saving truth comes through.

How much more if the full truth is heard. Going beyond all that, it must be stated that in the face of atheistic persecution without a single trained pastor for far more than a million of German speaking Christians left in the Eastern, Southeastern parts of the Soviet Union there are many, many thousands - often having distant relatives in scores of Missouri Synod congregations -, who meet in between, then also in quite a number of "non registered" congregations. To say that they lack Church's λήνεις and δόξαις essence and the Holy Office if they choose simple elders without any higher education for the ~~secret~~ work of preaching, teaching, consoling, admonishing going on in a semi-secret way would run counter to Mt. 18:20 and the tenor of all Lutheran Confessions (e.g. APOLOGY VII). Nevertheless the Confessions stress from Scripture the freedom of the Church and its congregations as God's will.

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elders
SA 111

k) As to the last emphasis: "error cannot walk alongside with Truth" - which in particular God prohibits also when congregations are joined up in synods - let me here simply cite the OVERSEAS words (proofs added in the original) taken from FELLOWSHIP IN

His

ITS NECESSARY CONTEXT IN THE DOCTRINE OF THE CHURCH.

Thesis 6 at end: "where the sway of the pure marks of the church a) is rejected the fellowship is broken. A rupture of fellowship b) for any other reason is impermissible. The restoring of a broken c) fellowship must be brought about by the use of the pure marks of d) the church as they cleanse out the impurity. It is understood that the church takes action through the Office of the Keys committed to it by Christ." [The Term "Office of the Keys" is here used in the widest possible sense for all handling of Word, even Law, and Sacraments.]

Thesis 10: "In that case a distinction a) must be made between sporadic contradiction and persistent b) approval or toleration of error. In the latter case the official confession, no matter how excellent, is negated." Thesis 11 at the end: "Observe that of the abounding polemics in the Book of Concord more than one third is directed against pseudo-Lutheranism."

note!

Thesis 8 had irrefutably established: "The purity of the marks is defended by the Symbols." *Confessors defend purity of MARKS*

Note: As intimated, we from faraway by 1961 by no means knew all the schemes of official LC-MS power centers, for instance the Armed Service Commission's machinations, which were militating against the foregoing principles, and in addition the 2 South American LC-MS Districts were represented in our midst. In consequence the final statements appear optimistic as to MISSOURI, although in themselves they were called for by the governing NOTAE concern.

Thesis 12: "...In whatever way the fellowship created by Word and Sacraments shows itself, all visible manifestation must be truthful and in accordance with the supreme demands of the marks of the church. The 'sacred things' (sacra) are the Means of Grace, and only by way of them is anything also a 'sacred thing' (sacrum)." b)

det

Thesis 13: "Prayer is not one of the marks of the church and should not be coordinated with Word and Sacraments, as though it were essentially of the same nature as they. As a response to the divine Word, it is an expression of faith and a fruit of faith, and when spoken before others, a profession of faith. As a profession of faith it must be in harmony and under the control of the marks of the church." Thesis 13 adds at its end:

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"The statement bears within it

- a) the implication that the member churches of the Synodical Conference have not enunciated and carried through the principles outlined in their documents of fellowship with the necessary clarity and consistency, and
- b) the suggestion that the ^{fellowship} goal of the Synodical Conference discussion is to be reached by the traditional highway of the Doctrine of the Church. Since premature turning off into the byway of fellowship has led to a dead end, it would seem best first of all to return to the highway and there move forward together guided only by the marks of the church."

Thesis 13, in the conclusion added, demands major attention. While it did not come to grips with the complete "ecumenical" turnover which the secret rulers at St. Louis were in the process of forcing on the Lutheran Church-Missouri Synod it yet did direct earnest attention to "prayer fellowship". The OVERSEAS while including the points a to d (11,2) of the Australian "Theses of Agreement" suggested that their qualifications could be judged as "flowing directly from the principles enunciated". You dear ELS theologians perhaps may help us. Back in 1961 you were averse to going beyond clear NOTAE demands, not in any way substituting too much faith references for the "EXTRA NOS". You seemed to sense the danger lurking in too simple formulations of ruling out each and every fellowship embrace toward Christians who unwittingly bear also some counter-marks of organized Babylon. You may perhaps study anew Thesis 13's close to see whether the UNA SANCTA's plurasea pia, but also the One Church's utter rejection of all syncretist deceit, have been given just dues, or whether perhaps, in the presence of the world-wide phrenitis and delirium with countless syncretist legerdemains, you ought to propose a further clause - perhaps to me and Dr. Roensch or to your two-synod FORUM. I personally always considered the sentences Four and Five of "A Reaffirmation" presented to Dr. Behnken as President on February 25, 1949 with many and illustrious names attached, as offering appropriate safeguards:

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is the end of the road

Four: "That the [previously cited] passages of God's Word which prohibit church-fellowship with the heterodox [all listed previously] compel us to tell everyone who champions a different doctrine: 'We can no longer walk together. Hence we can no longer pray together (Proceedings of Missouri Synod, 1881:31) since persistent adherence to false teaching or to a sinful life form a barrier against joint ^{public} prayer (Proceedings of Oklahoma District 1937). Romans 16:17; 2 Thess. 3:6."

publicly

Five: "That all church-fellowship by participation in ^{public} joint religious work and worship with those who advocate and support false doctrine is unionism, 1 Cor. 1:10; Rom. 16:17, even though there be no denial of the truth or approval of error in express words~~x~~" (Mere toleration).

Here PLEASE PAUSE and enter into your copy of the OVERSEAS delegates' 1962 CORRECTIONS of their 1961 presentation, thus not at hand for Prof. Kurt Marquart's reprint of the theses, because lacking in the 1961 "Syn. Conf. PROCEEDINGS", to wit:

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30.111

Minutes, Friday, July 13, 1962

The secretary was asked to record the corrections made by the Overseas Brethren in their Theses in the minutes of the conference. The corrections are:

In the references under paragraph 3 the words "Eph. 5:25,27" should read "Eph. 5:25-27".

The last two lines of references under paragraph 5 should be placed immediately after paragraph 6, before the other references. In the same paragraph "the fellowship is broken" should read "this fellowship", etc. In the [further] references under paragraph 6 "AS Part II, 11:10" should read "AS Part II, IV:10". "Tractatus 38, 41, 42, 71" should read "Tractatus 38, 41, 42, 71f", and "Apology IV:231 (110)" should read "Apology IV:231 (110ff)".

In Paragraph 9 the words "to Scripture and to doctrine" should be inserted after "approach" in line 1."

By the way, observe the strong effort of WELS to continue negotiating with us OVERSEAS representatives as plain from their paying our 1962 trip to Thiensville. There the Doctrinal Unity Committee members of MISSOURI at first were silent observers, till we

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afterwards had a private conversation with them. We all then pleaded that both WELS and the ELS should send official observers to Cambridge in the following year. In this case again, we Germans did not know that MISSOURI's counter-venture would cancel our personal probings in St. Louis as promised and that MISSOURI's chief representative at Cambridge would be the unionist Dr. Carl A. Gaertner pleading for joining the L.W.F.

The TWO PROBLEMS reserved for the end of my WELCO did not directly concern our OVERSEAS' task and paper. The one became evident, ever after the general State or People's churchdom's downfall, on new local levels. The other followed suit when the Waltharian congregations approached the question of synods, today even super-synods.

1) Let us approach No. 1.

Stray Christians, and also stray orthodox Christians for us pose the problem of how they fit into the picture of reciprocal intertwined WELCO and SOBIS as the congregational form. Examples may clarify, but also usurp space.

Take a past Missouri Synod missionary approaching a strictly heathen population. He had been sent across by a church composed of many congregations. When a number of people had become converts, he, the missionary, acted as a pastor lent to them, and they for some time represented a sort of mere subsidiary congregation attached to the missionary's home Church (this procedure was not Racism as WCC alleges, but a legitimate move forward). This arrangement continued until the missionary's semi-parishioners could fully stand on their own ground and formally call, as their pastor for good, either him or another - details of course varying.

In your last century's America, language and the demands of orthodoxy triggered similar developments prior to full congregational status. When, say around one hundred years ago, people from Middle and Northern Europe emigrated in surprising numbers chiefly to the USA's Middle West and West, it was Lutheran Synods' bounden duty to offer them divine services in their respective language. Approaching these newcomers, as to SOBIS already a double church background was in action. The one was that of the itinerant

Congregational form of Church

preacher's Synod. The other was that of the erstwhile church body, even if at home a State Church, which had baptized and instructed the families. Gradually they were being gathered into a congregation which called its own pastor. Usually there was simultaneously involved a decision as to pure doctrine. I refer to my own father Joseph Oesch, a Bavarian who graduated at Springfield in 1886. He was thereupon called and ordained by the Missouri Synod as "Reiseprediger", then sent to Luma, Colorado, ordered to take over a huge territory extending way into Nebraska and Kansas. His itinerant call, "Reisepredigerberuf" had bound him, as ever more Germans settled, not to get tied up to any of the many congregations that might develop, but rather to prepare the way for other candidates to be called, his work thus going on for 8 years. Atheistic or sectarian or Reformed immigrants were not approached to join a truly Lutheran congregation except by conversion or change of "Bekennntnis", Confession. His duties involved not only preaching, baptizing, and confirming children, but also properly instructing the adults before Holy Communion would be administered - this alongside of all that constant travelling on horseback or in a sleigh. A nucleus congregation would gradually increase as to regularly attending adults until it could call its local shepherd. As to the κίνησις and δόξις relationship, this process of slow development again conformed to the ~~NOTAE~~ outlined ~~PURAE~~ relationship. Be it added that in 1894 my father was "released" from itinerancy to become "Ortspaster" at Westcliffe, Colo., a congregation tucked away high up in the Rockies.

This Century's urge of evangelism creating orthodox Lutheran congregations within indifferent city populations followed the same pattern in the U.S.A. cities and in other continents, even in our Free Church work here. (I take it for granted that C.F.W. Walther's next book "Die rechte Gestalt einer vom Staat unabhängigen Evangelisch-Lutherischen Ortsgemeinde" would at the beginning have more distinctly emphasized the NOTAE in double action had the interested pastors allowed the busy author a little more time for going into print.)

16/11

✓ m) We proceed to the more ^{demanding} tasking problem, to the concept of the larger territorial church, ecclesia particularis composita. Here we face point-blank, on the one this-worldly side, the stifling Popish or State, then People's, churchdom, also top organizers' pattern of the "larger thing running everything", and, on the other side, individualism slighting the EXTRA NOS, the MARKS or NOTAE, the 20th Century popularist externalization which for instance patently began to invade the Missouri Synod. Yet we also confront the questionable formulations which resulted from Koehler and Aug. Pieper leaning on Höfling's pietistic relief measures. All flows together. The dogmatical and the practical truths involved seem best taken care of along 6 subsidiary counts:

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demonstrating

1) Repetitio: where the NOTAE are in evidence there ^{regales} (a section of) the UNA SANCTA is at work with power plenipotentiary for all public spiritual work, and, if the Marks are pure, there the voice of the One Lord reigns supreme (in spite of hypocrites).

This

2) This plenipotentiary local competency and ^{autonomy} independence is totally conditioned by dependence on the One voice of Christ. This strange freedom cannot in the least degree fragmentize said called believers. For the orthodox "ecclesia particularis" is yet also translocal, trans-worldly, in essence consisting of believers. In what counts the UNA SANCTA itself is acting in the local "ecclesia large dicta".

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3) It follows that if Babylonian assault and Captivity is not permitted to get a foothold and to intersperse false doctrine into these parochial units the UNA SANCTA priority increases and wraps into one all such congregational unities, so that in all the action at one with God's word and pitted against Babylon also one brotherhood is in evidence. Even in their outward representation (the form called "large dicta" on account of hypocrites and also because of believers' Old Adams still acting) they must be thought of outwardly as one orthodox Church the world over, and for orthodox congregations anywhere to sever fellowship with the orthodox is schism, as C.F.W. Walther's books of 1852, of 1863 and of 1866 (posthume 1891) attest (which see).

through works

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Schism does

good

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personal praying
through fellow-ship
p. philadelphia

This holds good in principle, abstractly, although in concrete very little is smooth. Even with today's means of communication not all can properly know of each other. Moreover, really large bodies are often difficult to size up, and they easily defect in hidden ways. So then, beyond the invisible spiritual Fellowship that binds together before God each and every soul of true belief with all believers no matter where ^{or how} fettered, there is not always, but ^{yet} in blessed eras of church history, over against the assaults of Babylon also apprehendable Una ecclesia large dicta composita. The urge is timeless. Every knowledgeable believer yearns for fellowship, not tainted by false doctrine, by perceptible personal contact and via NOTAE PURAE churches. This mainspring of action makes itself felt also in the larger fold along countless ways of philadelphia (2 Pet. 1), of praying together, etc. As long as there are faithful congregations knowing each other, they try to do as much by common actions as is necessary and possible observing proximities. While the present Communist ruthlessness in and outside of China as a rule makes visible Christian cooperation impossible and while in some pronounced cases territorial isolation proves insuperable, yet in all normal Western circumstances congregations solidly bound to the full Truth join up into larger but still territorial churchdoms. In countries blessed by full separation of Church and State these are usually called Synods, "Walking Together Units".

- 4) In addition to Love and Truth various outward stimuli generally make organized Synods urgent. How can the isolated congregation provide for the proper education of pastors to come (which 2 Tim. 2:2 demands and a not-locally-bound emissary of St. Paul in that case supplied)? How can a parish, remaining by itself, do its full duty to the many heathen in far-away countries and to neglected populations near home without taking recourse to joint missionaries and more widely organized support for them? In the long-run the following is the even more all-decisive question:
 X How can orthodox teaching in the sense of our previous

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letter a be maintained and, in addition, related bodies (say nominal Lutherans) drawn towards it? Sacrosanct is our duty as far as in us lies to keep the whole concourse of Christians a-moving in the right direction.

- 5) Some seeming cruxes demand special attention. It is just a long lived cursed ^{ian}Constantine lie that all the congregations within a political territory must constitute one larger church body. However, because of the craving for order, ^{organizational planning} moreover owing to the lust for outward power which dignitaries usually soon couple with it, not only the still extant State Churches in Scandinavia are dedicated to "the bigger the better principle", but this is equally the case in the Landeskirchen of Germany no longer directly State-controlled. Today's reckless unionism or global syncretism propels these, one might say practically all other main line churches, notably the Reformed and Anglican ones, in the direction of somehow becoming One National, if possible even One World Churchdom. As they ignore heaven and scheme "to make the world a better place to live in" eschatological Babylonian dimensions face us, be it aside of Rome or together with Rome, and in union with Moscow. Fitted against this concentration ever in action unnecessary fragmentation of Truth-confessing congregations seems lethal. Energetic fellowship exercise extending to joint endeavors appears as God's will, especially between orthodox Lutheran congregations perhaps present in great numbers and situated not too far from each other. And yet. That each congregation is God's EKKLESIA as to believers and its public administration of the Means of Grace is divinely stipulated, since here the NOTAE in command are primarily demonstrable and here it is where souls are immediately saved or lost. This axiom yields the strict corollary C.F.W. Walther insisted on that the attachment to a Synod - "Walking Together Unit" is by free decision, so that even after congregations have joined no popish subordination under it exists or persists, for Christ has decreed no universally empowered successors to the apostles. Christ according to this also permits other

also
evangelicals! XXXX
(Bible & Graham!)

voluntary

*notes meeting
has general
supervision
of all kinds*

orthodox Synods to operate in the same territory if only the doctrinal attachment to each other issues in a just type of cooperation (as in the SYNDICAL CONFERENCE). And while God's congregational responsibility does not permit mere suborganizations to administer Holy Communion, themselves to call pastors for their peculiar job - better watch all this -, there may well be special subdivisions for youth, for radio and television, for military personnel, etc. Who can keep track of multiplying relationships? C.F.W. Walther in accord with the Church of all times emphasizes the two spiritual canons: FAITH and LOVE, or Doctrine and Love's Agreements. Of these ^{the} former category voices an absolute GIVEN and a UNIT, whereas the latter can wear countless faces to address ever changing circumstances. Keep in mind, however, that tremendous organizations easily ape State-like power. With or without Synods or Supersynods the UNITY OF FAITH and LOVE following dutifully in its wake is the divinely commended thing, nothing else.

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good XXXX
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*objection
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elucidates
defends
Book of
Concord*

6) God be blessed for the enormous help which in many centuries He has created for the first category, the coherent "fides quae" (faith ^{to} be believed). These elucidations and defenses have been gathered into our Book of Concord. If doctrine must live up to the inspired Scripture in their scope from prophecy to its all-supportive consummation in Christ as vouched for by His Apostles, and if thus against almost 2000 years of Satanic false interpretation and disguised attacks the Book of Concord unites us and summarily represents us, we realize so much more readily that all the revealed Word is a UNIT in action. This is the outstanding help for Una ecclesia large dicta orthodoxa. Yet it may be God's will that with reference to the terrific modern undermining of Scripture and meeting the stance of EKKLESIA late dicta both in the countries not interfering with churches and in those subjected to Communist suppression of religion, (it seems ^{to me}) there ought to be finalized in the years to come an ADDENDUM to the FORMULA OF CONCORD. If by marvellous Grace of Lutheran Synodical Conference of the

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World can become a fact in the eighties, this ought to be its work and its bond. To my mind an ADDENDUM would have to set forth primarily the inspired revelatory character and given unity of all Scripture as our first letter g, and also letter h reference indicated, and also sufficient details on Church and Ministry to clarify the Constantine and post Constantine situations. This requires truly spiritually orthodox theological faculties of profound learning, and also brotherly and organizationally able church leaders, who are adamant in doctrine, honest as to order, and yet unalterably dedicated to Christ's directions in Mat. 20:25-28 par. For all spiritual priests participate.

As already pointed out by our historical letter h, the neo-Missouri claim that a larger Synod dare not watch faithfulness to doctrine and demand true allegiance to the "norma normata", the Book of Concord, predicated as binding in Missouri Synod's Constitution and all pastors' ordination vows, is laughable. All congregations are in essentials UNA SANCTA units, and if these combine as to MEANS OF GRACE work, they are thereby jointly operating in the sphere of the UNA SANCTA, nowhere else (even though the NOTAE designate with final certainty only that among those coming to church or hear^a the Voice regularly believers must be present for Christ's work). To repeat, through the "primary units", the congregations who join such a Synod (is itself) primarily a unit for the Una Sancta purpose of spreading Christ's Word and must indeed fix who can belong or not, otherwise it inevitably will serve Unionism and Satan - as happened and is still happening in "moderate" sections.

Follows in March 1978 CONCLUSION OF THE LETTER

Fellowship
 P 19 important
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 2 paradoxes p 26
 P 28 congreg disinc Stipulations stipulation
 Synod voluntary
 democracy p 26
 Large in 2 sections 26
 P 29
 administrative
 P 29

CONCLUSION OF THE LETTER

(which was addressed to Rev. Geo. Gullixon at Lawler, Iowa, ever with copies to Mankato on Jan. 16th 1978, then continued with p. 14-30 on Feb. 13th, and concluded on April 9th 1978)

This epistle (rather MEMO) to you in the ELS requires of me yet three summations before I add my final signature.

First (or ALPHA), in order to sweep away the constructs of never-dying Constantinism, now Liberalism and Ecumenism, there must be for my main concerns additional substantiation.

This must above all undergird the elementary aspects of the Lutheran (or New Testament) view of the EKKLESIA. These are the following as you know, here separated by hyphens: the UNA SANCTA of all believers - as locally ascertainable by the MEDIA SALUTIS in function - of course for the eye merely "late", for faith however "stricte" demanding to inhale and exhale, spiritually, the MEANS OF GRACE within such congregations and their (normally) divinely called pastors - these local concepts moreover divide up into "ecclesiae particulares simplices", and then indeed also "compositae" - all such visible units furthermore either correspond to the NOTAE per se PURAE or being variously confused and thus "non orthodoxae, sed heterodoxae", suffering Babylon to participate through its stratagem.

Thus the first summarization will of necessity have to cast light on the derangement and collapse which characterized the European 19th Century Neo-Lutheranism in spite of its legacy of many spiritual blessings, and at the same time mark the area where C.F.W. Walther's severe experience came in quite miraculously. In consequence it will become plain how the consonant clarity and truth of the once Synodical Conference has today a divine mandate to help Christendom in the West and Semi-West as troubled by the post-Constantine and pseudo-Ecumenic Maelstrom all around, and perhaps also to give aid in the terrific real East.

Secondly (BETA) there must follow for this very reason a careful acknowledgement of the basic situations within the still struggling LUTHERAN CHURCH-MISSOURI SYNOD.

Thirdly (GAMMA) a look also at the brave, yet since Wauwaatoosa involved, WISCONSIN EVANGELICAL LUTHERAN CHURCH cannot be dispensed with before I send my farewell.

First (or ALPHA)

As evident from Gen. 3 Satan's masterplan is ever to put man in the place of God. His ways are round about, having long reached perfection in inventiveness. He can gain his end very well also by foisting "democracy", or perhaps a return to Pietistic ways of escape, on the "Lutheran" units in which Christ's Body operates, even as the patterns "monarchy" and "aristocracy" particularly since Constantine had served him well. Note also the fact that to copy the God-ordained outward theocracy of ancient Israel is destructive of church life, after the shadow is gone and Christ has come.

*Mo
Wick*

*Monarchical
Elastic force*

Calvinist

American Lutheranism having come late must ever see what went on before. It must consider it essential to heed the lesson presented by the decay of Europe's once illustrious Lutheranism, though there are of course also terrific lessons to be derived from further downfall of Romanism and Calvinism, etc. To its awesome hurt Lutheranism past 1700 began to play around with God's Word and then lost authoritative Scriptures altogether. Christ has an acquired, mystical Body on earth. He ever anew brings it into being in added souls and sustains and reigns it. He imparts salvation by His unique, totally coherent, totally salvation oriented REVELATION, the one instrument of the HOLY SPIRIT. Aside from certain happenings, it wears a humble look both as originally written for us and at any rate as preached or taught from Scriptures. Yet while employing our human way of speaking, Scripture as Revelation is never and at no place, not even where the Old Testament sounds rather this-worldly, on one level with all other speech, or wisdom, or truth etc. Luther in 1539 contends against Paris' Sorbonne that it is just not true that there is in practice only one basic concept of truth and of its verification. For

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REVELATION is different in kind, though using our words (I Cor. 1 and 2). Our dear Dr. Robert Preus has fortunately pointed out (this he did in "The Theology of Post-Reformation Lutheranism", Vol. I, pages 124-131) that the great orthodox Lutheran dogmatists or DD were as unyielding in distinction No.1 as was Dr. Luther himself. They insisted that indeed "nova vocabula" from God came into history and that the continuing Word from heaven was cast into form by humble, inadequate men, yet through verbal INSPIRATION. In spite of their intricate and perhaps in part over-wrought Latin vocabulary, the DD, too, categorically rule out in Luther's fashion science, philosophy, reason as co-mistresses in divinity. What pertains to language, history, etc., is to be made use of with unheard of diligence. But all such other factors are mere servants. R. Preus even cites the places where DD kept on directly to refer to said great Disputation of Dr. Luther in 1539 (not 1540) about John 1:14 (WA 39, II, 6; German St. Louis ed. X 1168ff.). There Luther finally demands of theology "new tongues" whenever it comes to the key vocables in Christology, etc. All preaching is connected with these new vocables, thus of necessity relying for any saving understanding on the Holy Ghost. (By the way, a learned non-theological tome by Walter Sparr in Germany last year demonstrated at length historically that all the orthodox DD ever wrote must be acknowledged as having remained, in all the issues for which they were later accused, fully in line with Luther himself - as C.F.W. Walther took them -, patently distinguishable from subsequent Pietism and ever totally alien to the least little approach to the Rationalists' betrayal that followed after. Yet less careful Pietism and even coarse Liberalism, till today, uni voce claim the DD in part to share their own particular ways. Here please compare furthermore the majestic Martin Luther's pass-word: EXTRA NOS ("outside of our jurisdiction"). His Latin sentence reads: "Quem admodum Baptismus, Sacramentum altaris, Verbum Dei, imo Christus sunt res extra nos, ita quoque iustitia tua extra te est posita" (Isa. scholia, Aland Nr. 306, WA 25, 368). Franz Pieper being ever straight in his "Christliche Dogmatik" cites Luther (Vol. II on p. 641) on faith itself. It is ever beyond us as fallen humans since: "ex auditu Christi

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nobis per Spiritum Sanctum infunditur, E. var IV, 391; [German] St. Louis XIV, 1952". Satan's stratagem entered here, by claiming for at last educated man his total competency to judge fully also as to faith. As everybody knows this started as Deism in England there foisting its Empiricism ~~for~~ everything, which then on its way via Descartes and others, even Rousseau, finally undid the hitherto conservative German intellectuals. Anti-spiritual, pro-man arrogance became lodged for good in all of their State universities, also their incorporate Theological Faculties, and it has side-tracked most graduates whom they offered to all Peoples' church work to this very day. (See the historical-critical method as dissected unsurpassedly by the Modernist Ernst Troeltsch in his "Der Historismus und seine Überwindung", 1924 posthum.) In America through Erlangen influence already earlier the 20th Century ULC/LCA seminaries mostly went that way. After the Second War also Luther Seminary at St. Paul and all ALC schools joined - see Clifford Nelson in "Lutheranism in North America 1914-1976" on pages 96 onward, especially 160-185, ~~and~~ for dishonest make-believe over against MISSOURI on the part of what became the ALC, and especially as to the pretenses of Frederick Schlotz, furthermore compare "Lutheran ^{Quarterly} Journal" 1977, pages 150-166. St. Louis in what's now SEMINEX followed suit as you all know in detail. All connived with the "one level thinking" which by this its "first principle" (no matter what's added) excludes miracles, Christ, and an authoritative Bible. It's surpassing grace that even toward the end of the last half-century WELS and ELB never capitulated to the creed "At last we have arrived" of all cultured society across the Globe, that they never threw over board the verbal inspiration of God's Scriptures written in part by unsophisticated, but God-obedient men. Christ held them fast. Yet it may prove almost a greater miracle if more numerous MISSOURI turns back to childlike faith in God's revealed truth and facts. Liberty can be effected only by all consequences embracing faith in Christ, and then from His perspective viewing all Scripture. So far the now dominant LC-MS ^{theological} leadership is adamant in maintaining that the whole of Scripture is God's Word, carefully distinguishing Law and Gospel and, with respect to both, the

has not done so yet

faith in

Old and the New Testament dispensations. Let me add that whoever makes simple, forward-moving faith decisive, must also be intent on tremendous diligence and in-depth work for love's sake to remove patent obstacles out of the way. Especially the great St. Louis and Fort Wayne Concordia Seminaries ought to demonstrate this and not suffer themselves to be diverted by side jobs. SEMINEX is still operating, and the eager top studiosi everywhere rush to universities and too often attempt a middle course, not going all the way with the absolute logic of the historical-critical method, yet adopting many conclusions thus reached, as things went on in SEMINEX. What's left of real Lutheranism outside of the USA no less needs help from the larger quarter. For instance our Australian brethren in 1975 published "Theologia Crucis" in honor of the deceased Dr. Sasse. The dogmatical side is excellent (especially Hamann on the Two Realms), but the first two articles show an exegesis which in part goes back to hunches of our German universities, in the second article making Luke a sort of this-wordly writer whose imaginative aims determined the materials he brings (whether they happened or not). Let all straight Seminaries, especially St. Louis compare. If the Holy Spirit's power within some time will move the whole public ^{LC-MS} ministry, officially to submit to Revelation, even if some leave, then since Revelation is a unit this must needs include allegiance to the BOOK OF CONCORDS! Then, only then, the first part of Lutheranism's New World battle shall have been won.

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Then also ^{for} the other half of Christ's theology victory ought to be plainly in reach. It must include EKKLESIA, as I stressed before. Also here the boon granted you of Synodical Conference antecedents is great since you acknowledge C.F.W. Walther as a most distinguished father in Christ. You furthermore hit the cheap ecumenical hopes of godlessness in the face and you have another advantage over against all European STATE training institutions (often even semi-red ones), and also in preference to the LCA and ALC seminaries. You not only have at your disposal your own ever-conservative of now for years straightened out Seminaries, but beyond that you possess very often your own schools all the way down to the elementary level, and are even

blessed by surprising hosts of lay people fighting your spiritual battles in closed ranks with your best pastors. May God permit no abating, no premature blowing off of conflict.

Now at last I shall turn in particular to the EKKLESIA concepts. You as the once Synodical Conference people have been the only larger historically affiliated section spared the doom after a hopeful start of going down at least in part with poor European last century Neo-Lutheranism. You are cherishing nothing sectarian, but as Walther emphasized in his tremendous way from 1840 on you are loyal to the whole UNA SANCTA as spiritually extending from on high down to the last saved soul. Of course, this UNA SANCTA is functioning today at all places of believers, and it is ascertained in the infallible way only by the NOTAE.

"The WORD shall not unto ME return void". Being virtually refugees from the fully ridiculous STATE or the hypocritical PEOPLES' churchdoms and also being not yet sold to "Democracy's" substitutes all around you can follow the New Testament way of church procedure and build up consciously from the very rock bottom communion and thus in a sane manner proceed to further communion and organization, in spite of new difficulties to cope with as mere machinery grows bigger, easily too big! Europe's Peoples Churches, and whatever depends in the wide world on the Old Continent's "Luther slogans", though they ever pretend to represent the newest of the new, are forever enmeshed head over heels in the Constantinian lie, to wit,

that churches must be structured in work like (into governments, thereby detaching, separating faith from the process (I do not here speak of the top notch secular performances of Rome, Geneva, Canterbury, Moscow, and of the whole Pseudo-Ecumene right now).

In addition in the Eastern half of the world pseudo-Law subjects all forms of church to atheism. You however through God's directing were free from the European extra deceits, but for your freedom you'll be facing final decisions since some time. Here on the Continent only occasionally courageous minds (like the late Sasse just about getting it and Hans Liermann soon after the last World War approaching it) speak out on the shameful but comfortable dependency on secular powers enslaving for good all Continental churchdoms, this in ever new phases, almost since Paul

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East German Occupation

Dear Brother Oullixon; I recall what I promised. In this first of the concluding rounds there was to be a reference to theses and proof from Scripture and the Confessions aside of the OVERSEAS' Document. I have asked Prof. Dr. F. Samuel Janzow at River Forest who worked together with me during my years at London, England 1934 to 1939, for a great kindness. Our two main Lutheran Free Churches in Germany moved toward each other after 1945. The oldest and largest, called Prussian or Breslau, had lost half of its membership through the Russians when with Communist and Mongol savagery^{ty} they came across the border in 1944/45 and took over for good, allegedly for the Poles, Germany's then Eastern part. Also our Saxon Free Church was exposed immediately in East Prussia. (Those were, perhaps, the most terrible days of all history. The USA and English top interests have succeeded in preventing knowledge about the most atrocious facts until about now. It seems the efforts of a younger academician not even sympathetic to Germany but to facts may reach more people: Alfred A. de Zayas' 1977 book "Nemesis at Potsdam. The Anglo-Americans and the Expulsion of the Germans", Routledge and Kegan Paul, irrefutably documented.) Of those still there at first practically nobody remained alive, and while the occupation went on many hundred thousands of the female sex from childhood to old age were sexually exploited continually, often then shot. Soon terror struck the main population in advance and millions upon millions then tried to flee West (at the end some 12-14 millions escaped thither, ^{where} the German language remained). The shock which our churches, especially Breslau, experienced, was so profound that immediately doctrinal negotiations began in order to cover great existing rifts related to Neo-Lutheranism. This after two years led to the declaration of church fellowship (proclaimed in January 1948). In 1972 all Lutheran Free Churches (two more acceded, one larger soon included in negotiations, also one small affiliated with WELS) coalesced into the Independent Evangelical Lutheran Church (SELK). Well, the work from 1945-1947 was a major effort of almost countless Western and Berlin large conferences and special consultations, rather completely reaching out at what had been also in America the 19th and 20th century obstacles.

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The finalizing document is called EINIGUNGSSATZE (Theses of Agreement). These Theses bear the signatures of the chief negotiators, Pastor Gerhard Heinzelmann and myself, and are officially attested as binding the Free Churches, now SELK ("Selbständige" = Independent). All texts of Scripture and the Confessions are printed out in the "Vollausgabe", 113 pages of folio size. Here now as soon as Dr. Janzow is through you will have also at ELS disposal a fairly complete doctrinal handling of all the Church aspects in single clear English language with proofs and exegesis. You can of course have the German Vollausgabe, but especially the German Brief Edition as soon as you ask for them. Chapters IIIA Church, IIIB Office are here the sections in point. (But the whole Scriptural or Formal Principle, or Chapter I, then Conversion/Election, or Chapter IIA and B, finally Eschatology, or Chapter IV, are likewise detailed.)

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In the interest of further facilitating insights into the historical decline of Lutheranism in the long eras referred to until now I shall rather soon send you an ADDENDUM, referring back to the above letter ALPHA, and coupled with a BOOK LIST on some German writings and writers.

Secondly (or BETA - concluding remarks on the LUTHERAN CHURCH-MISSOURI SYNOD)

You recall, Brother Gullixson, what I remarked on my very long letter to President Behnken in 1936. It dealt with the declining general situation of his Synod, especially in the East (as reflected by the "American Lutheran"). I also referred to my 1938 and 1939 (No. 3) publication for all Synodical Conference pastors, "The Crucible" sent from London, England, which exposed the then ALC's double-tongued dealing with Scripture at Pittsburg (Penna.) where they, even Martin Reu, met with the ULC scholars and undid the 1938 assumptions of MISSOURI, signing the AGREEMENT in 1940.

↘ In spite of their best men's dread of ULC Liberalism close to Germany, take for example the Presidents Hein and Schuh, the dominant aim in all the negotiations, after the world war I

X and until the larger ALC, was to unite them all to the right and to the left. The still conservative MISSOURI leaders who were optimistic were totally blind to the unionist inner commitment on the other side, enhanced by Europe. My colleague of many years, also once Saxon Free Church President, Dr. Hans Kirsten, just flew to the USA. He will underscore what shocked us here when after the war, from October 1945 on for years, the Missouri Synod representatives, also professors, came to us and others. The tremendous MISSOURI SYNOD RELIEF spear-headed their presence, a God-sent to us and to all, also making possible the joint Oberursel Seminary of our Free Church and Breslau, the EINIGUNGSSATZE having been adopted. But Dr. Kirsten will relate that as to the possibilities of real Lutheranism in Germany, also Scandinavia, the sincerest Missourians' convictions were airy day dreams, Dr. Theodore Graebner even flouting the necessity of real orthodoxy beyond the local parish. So the prime venture of the many BAD BOLL meetings, from 1948 on, in order to somehow come to terms with the best of Lutheran Peoples' Church theologians and leaders chastened by the nation's breakdown, was naive at best. Of what went on in the USA from 1945 (the "44") on we heard quite a little, also somewhat later in connection with the cold reception accorded to the confessor Dr. Hermann Sasse by the St. LOUIS faculty because they deliberately had opted for loose Pan-Lutheranism and its scholarship, perhaps historico-critical. Clifford Nelson's details on the drama till the 1969 mésalliance with the 1960 ALC I had referred to.

However, almost all has been said, and this LC-MS summation is merely to serve you people as a facile reminder and accordingly is best numbered.

1) The very spectaculum since 1969, the in dead earnest initiated and somehow continued return of the LC-MS to its C.F.W. Walther origin and legacy (which nowhere obtruded anything foreign upon the basic New Testament and Luther/Book of Concord "testaments") presents such a major blow to Satan that he will, for years and years, leave nothing undone again to undo it. With apostasy and pseudo-Ecumenism being tops everywhere in today's outward Christendom, only almost unparalleled ongoing mercy of

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God can bring the Walther Church fully back. Therefore nothing is so incumbent on you in the ELC and on us all than to persevere in prayer, both of grateful praise for the miracle that happened and of indefatigable pleading to complete it against the fiend. Though God's Word has nowhere promised that there will always remain on earth an ecclesia large dicta composita, yea even simplex, which is fully orthodox, and although our ever first prayer is that souls be saved - even via Babylonian encroachments temporarily attached to them, yet the Holy Ghost does all His work by the MEANS OF GRACE in themselves straight from God and a unit, so we all as deeply repentent believers must implore God day and night to bring about a grand repentance completely to restore the great orthodox church.

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2) The CONSTITUTION of the SYNOD OF MISSOURI AND OTHER STATES pledged the whole body unequivocally to the SCRIPTURES as "the written Word of God" and all doctrine in the BOOK OF CONCORD so that no deviating congregation or pastor could remain, the obligation extending also to all consonant doctrine as showed the early synodical stand on Church and Office and then on Conversion and Election, shared by the whole Synodical Conference for long. Dr. August Suelflow in last year's "Concordia Journal" (November) has shown the vulnerability since 1920 perhaps in part due to St. Louis' early scruples, and the Dallas Convention has given appropriate orders to CTCR. The Missouri Synod's whole future depends on a water-tight wording of Articles II and VI being in force again, though ever constitutionally so intended. No great composite church can ever remain orthodox except by an effective Constitution, though congregations cannot be absolutely bound to remain and public fellowship extends to all churches orthodox by such binding commitments. So the whole doctrine of the Church must come back. Nere technical maneuvers, say by a Task Force, dare not circumvent what God demands also of a true composite church - may, whoever is praying for final help, watch this and what follows.

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Permit me now for brevity's sake and in view of addressing you of like conviction to make use of a few "musts".

3) What I choose to call Vehseism and "44"-ism and top-loose "Graebnerism" must totally go by the board.

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4) No less the never honest and "sell-out" ALC mésalliance must be off. Before that happens honestly orthodox Lutheran bodies in the USA cannot renew public fellowship, and those far away who, like our free churches in France and Germany, have after Denver officially declared the Status Confessionis (see WISCONSIN LUTHERAN QUARTERLY 1978, I, p. 38-40) cannot of rights continue this partial public fellowship if there is no change. If the ALC is to be of the fold, then actually the LCA, yea the LWF and the WCC are "in", too. What a perversion. Honesty steering, the CTCR must put a stop, too, to the LCUSA connection ever going beyond strictly limited "cooperatio in externis" in the future, and in addition restrict MISSOURI visitors at the unionist dialogues from anywhere being more than visitors at a few affairs taking notes - and never, never officiating together with heterodox namesakes as a Lutheran contingent.

MISSOURI Foreign Mission Churches must be redeemed from the LWF in declared Reformed and WCC fellowship. Let us all thank God on our knees for the constant vicious attacks of false Lutherans (for instance taking the AELC into LCUSA, and the NLC dignitary of long standing, Dr. Modean, defaming Dr. Preus' MISSOURI in a long article in the February issue of the "LUTHERISCHE MONATSHEFTE" here). They help weak eyes to become focussed.

5) It goes without saying that the above makes sense only if God-demanded discipline returns and also official papers take a new turn.

6) There must finally be a return of the SYNODICAL CONFERENCE, indeed now OF THE WORLD as long officially proposed, for otherwise AUSTRALIA, even EUROPE cannot in the long run resist the counter pressures. In this way the already discussed goal to keep the now decisive AFFIRMATIVA and NEGATIVA (that pertain to Scripture and Formal Principle and that pertain to EKKLESIA over against STATES/PEOPLES' claim) can be associated with the FORMULA OF CONCORD as ADDENDA.

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reached, so that what's utterly needed becomes

7) Instead of church politicians and even theologians travelling, travelling at great cost, no doubt, and talking, talking instead of resolutely confessing there must come the great renewal of in-depth Theological Production. What was presented on the FORMULA OF CONCORD was a splendid beginning, although the last pages of the November 1977 St. LOUIS Convocation Essays ought to have been left away. The MISSOURI seminaries must continue to go ahead on the Word and Confession issues, and perhaps on EKKLESIA accept help from us, too, and again cooperate with us all to get the skein of "Graebnerism" and of "Wauwatosa" totally untangled.

8) The superdimensional task to sufficiently and affectionately reach the congregations in all Districts - for instance well begun by the Klug/Stahlke booklet on EPITOME - must continue full pace, at last also bringing CPH totally back into line, etc.

9) This so-called LIST, for my friends' convenience, borders on the ridiculous unless faith that has the promise to move mountains seizes its items by persevering PRAYER everywhere. ALLELUIAH, KYRIE.

Thirdly (or GAMMA, concluding all with WISCONSIN EVANGELICAL LUTHERAN SYNOD, therefore on account of the preceding using a few more numbered counts than first intended)

1) It's supremely important to place Prayer ahead also here, happy thanksgivings to God for staunchness in decades of ordeals, also for the inward and outward expansion God granted WELS since.

2) The only base of WELS has been that consonant with the SYNODICAL CONFERENCE of C.F.W. Walther's and Adolph Hoenecke's days. The major aim of WELS must accordingly be finally to see the LUTHERAN CHURCH-MISSOURI SYNOD, rescued out of all fangs of unionism and of de-spiritualization, as the senior sister in the prayed for SYNODICAL CONFERENCE OF THE WORLD. To this outcome which only a supreme measure of divine interventions can bring about the WELS courage (I name also the Doctors Naumann and Lawrenz) contributed more than we, the OVERSEAS in

1961, could gauge. Let's, as we comprehend, ever thank them and the ELS.

3) While it is understandable that WELS, in a sense long hid in the shadow of MISSOURI, should after 1961 experience a desire now to emphasize a separate pedigree of its own, and while indeed after Georg Stoeckhardt's death in 1913 August Pieper's "JESAIAS II" had been the major exegetical contribution within our confines, it would endanger our joint future if the noticeable undercurrent present - to retain a place for the WAUWAATOOSA INSERT, the KOEHLER deviation - were to progress. I have most carefully read most of what this able selfmade professor published and am impressed by hundreds of presentations and evaluations especially in his 1917 "Lehrbuch der Kirchengeschichte". They extended also to an uncanny foreknowledge as to whither the Reformed/Catholic "politization" of churchdoms would continue to push the Anglo-American hegemony. Yet Koehler was ousted! That INSERT's unnatural, posthume triumph over WELS would cancel the hope of UNA COMPOSITA ORTHODOXA adumbrated. Koehler's reading and pondering was in the "cultural" (Kultur) respects for a dedicated church historian almost too extensive. But in reference to the development of later Lutheranism ^{re spelling} Church and State in Germany his breath was decidedly too ^(a spelling) short, as in German ^{theological} literature. The consequence is evident. Though Koehler was no doubt affected by MISSOURI helplessness as to the larger ecclesia composita (Cincinnati case) and chagrined by current "congregationalist" simplifications, he shortsightedly attached himself to Erlangen thinking with Schleiermacher hidden ^{under cover} in the rear. You remember my above passage on the last mid-century High Church vs. Low (Erlangen) DEBATE of German Lutheran Theologians. Hoefling I accorded all due honor. But Hoefling failed to go to the source of what never stopped undoing the real congregational faithfulness in his homeland and thus found his solutions in the direction of more Lutheran Pietism or, let's say, the ever ineffective "Kollegialprinzip", but accepting the unit of the "territorial church" as the German given (see "Kirchengeschichte" by Koehler p. 533). This antithetical "low church" proclivity flattened out the divine call of pastors contrary to AUGSBURG CONFESSION XIV and XXVII, and APOLOGY XIII:10,11, with St. Paul in Corinthians and Ephesians

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in back thereof. As I outlined, we must teach that there is indeed a general office (Amt, officium), though passed on by the call which presupposes the NOTAE, so that it, in wider sense, was formally instituted (German: "gestiftet") when Christ called His apostles. There was in their office an ongoing element (Luther ever). Koehler thus never understood C.F.W. Walther on Church and Office. Note his gibe ("Lehrbuch der Kirchengeschichte" p. 663): "Sie (die Iowaer) kamen aus den mehr gefestigten Verhältnissen der Landeskirche, hatten deshalb nicht den Partikularismus der Verfolgten wie Walther." Note furthermore his constant total misreading of "Predigtamt oder Pfarramt" in "Die Stimme unserer Kirche in der Lehre von Kirche und Amt". Walther is not limiting Predigtamt by Pfarramt, but as it were simultaneously insisting that a general preaching office belongs in truth to ^{all} the spiritual priests (later he ever wrote I Pet. 2:9 under picture carrying his signature), but he teaches that the public function of the called servants is an integrated kind gift to Christ's holy people, and he leaves forms of the latter ~~gift~~ undefined. Thus ~~as~~ Walther and successors also ordained Missouri Synod College professors because of more than helpers' function (ever open to both sexes), but they wanted synodical Presidents and the like to serve with Word and Sacrament alongside, wherein congregationally responsible. Though the rite of ordination ^{the part} merely confirms and publicises the call and there is not the least successio apostolica directly from one called or ordained to another ("Kirche und Amt" II, thesis 6), care must be exercised not to place the not yet called into a position as though already called, for instance, administering Holy Communion, being thereby responsible for who commun~~itates~~_{icates}. I fear there will be trouble in Sweden where the small Confessional Church faces both High Church and a sort of Hauge lay preacherdom if student vicars not called may officiate in this wise but without overruling utter necessity. Sweden

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Koehler through Erlangen also never understood Walther's DD quotes, the strange man not at all going along where they swerved.

4) Permit German quotations from Koehler's "Lehrbuch der Kirchengeschichte", which reflect exactly the position Höfling maintained. This the dear and evangelical WELS professors will recognize as of a mistaken stage long passé. Would it be sensible if we all asked them fraternally, kindly to begin to work along with all our best comprehensive thinking, also real dogmatical work in live union with exegetical work wherever available so that jointly the very last tendrils of the once semi-impatte of the 1872-1962 Synodical Conference may be overcome for good? As WISCONSIN THEOLOGICAL QUARTERLY, Jan. 1978 also points out, the WELS leaders in that formal meeting with our SELK representatives at Mequon in no wise demanded for fellowship on the part of SELK that they adopt a WELS terminology on Church, Office, and Fellowship, even as there have ever been and are WISCONSIN SYNOD theologians even objecting point blank to anything sounding like the WAUWATOPSA INSERT. Compare in particular the 1960 careful evangelical pages of Prof. Wendland, now at the WELS seminary in LUSAKA, Zambia.

Here follow the quotes: "Gegen sie (die Hochkirchler) standen die meisten Lutheraner anderer Kreise, bes. auch die Erlanger. Ganz frei und korrekt stand nur Höfling mit wenigen Genossen" (p. 659). Especially p. 712: "Walther identifiziert Pfarramt mit Predigtamt und zeichnete die Lokalgemeinde vor anderen kirchlichen Körpern aus, indem er für sie wie für das Pfarramt die spezielle göttliche Stiftung in Anspruch nahm. Die Wauwato^{psa}-fakultät hält dafür, daß das Pfarramt eine erst in dem deutschen Mittelalter entstandene Spezies des Predigtamtes, und eben die Lokalgemeinde eine Spezies des Begriffs Kirche ist, und hält in beiden Fällen dafür, daß unter Stiftung nicht zu verstehen sei, daß Gott diese beiden Spezies durch besondere Verordnung ausgezeichnet habe gegenüber anderen ähnlichen Gebilden des christlichen und kirchlichen Lebens, die auch vom Evangelium geschaffen sind, sondern Stiftung sei ein göttliches Schaffen der Formen (Pfarramt, Lokalgemeinde, Synode, Schulmeisteramt, Professorenamt u.a.) durch die Wirksamkeit des Heiligen Geistes in der Christenheit, da die Christen in christlicher Freiheit den äußeren Verhältnissen gemäß diese Dinge einrichten."

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Did not Koehler, then, practically copy all this from Höfling?
 The question of knowing which is a Christian congregation by the

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[Cassidy]

NOTAE is not even alluded to, hardly that all knowledge of the EKKLESIA is by the NOTAE.

5) Incidentally, the non-ratification of the fellowship already practiced in Mequon by WELS and SELK representatives is by no means simply to be attributed solely to WELS, as has been attempted. However, as to the timing of a break with the LC-MS on the part of long MISSOURI associates WELS itself hesitated for years, and tremendous earthly and "cultural" distances make it extremely difficult for the membership, be it in Europe or South Africa, to get at the decisive facts. I therefore recently made bold to beg the WELS leaders not now to try to force anything going beyond the existing STATUS CONFESSIOINIS on our European bodies who, as to Germany, themselves are yet in a process of maturing (which for WISCONSIN took time around the 1870ties), and therefore not yet to enforce final honest logic. All know what astonishing effort at return is a-moving in the LC-MS itself.

6) As in MISSOURI's case the WELS' brave position yet demands above all Prayer, Prayer, Prayer, to which you in the ELS, also affected, no doubt all say Yes and Amen.

CONCLUDING THE CONCLUSION

Dear Brother Gullixson, I trust this long answer more than suffices, also that the many pages do not bother you too much. Do not resent that in those documents you had sent me I picked out nothing for direct reference, but you yourself no doubt have missed any notice accorded to the NOTAE (per se PURAE). This is most obvious in the longer one of the two statements. Since we must move toward a formal ADDENDUM attached to the BOOK OF CONCORD I judge it would be wise for your two highly respected and yet ^{still} orthodox Synods to move on in reserving for study all that pertains to such consummation, however not to go into finalization until the efforts of others de EKKLESIA are more profusely at hand.

No doubt you observed in between that I while writing to you at the same time laid down for record many matters, above all

what our OVERSEAS activity in 1960-1962 was all about. On page 2 I had already stated our intention to prevent the American practical idiosyncrasy, started by MISSOURI, of isolating a "Theology of Fellowship". The whole divine context concerning EKKLESIA must be brought to bear on the life and death issue of last epoqe Lutheranism, even Christianity, against unionism, the godless world swallowing Christ's establishments.

My heartfelt wishes are extended to your ELS theologians engaged in a not simple but highly important auxiliary position between the two greater American Synods. Above all I thank you for your confidence, Brother Gullixon, hoping that this letter in three distant parts is as a whole not totally late.

May God's Holy Spirit be with you and the Wankato recipients for our dear REDEEMER's sake. We all, ignorant as to outcome but committed to the Word, utterly depend on His directions.

Faithfully Yours,

(signed) W.M. Oesch

P.S.: I promised you A STUDY, but it will come much later.

Before that I intend to send in connection yet with this letter after some time that ADDENDUM to ALPHA coupled with that BOOK LIST on German writings and writers.

W.M. Oe.