

Most recent update: 4/2013

An Incomplete, Partially Annotated Bibliography of Selected Writings of Arthur Carl Piepkorn

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**If you find or possess any publications or important documents not
listed here, please contact me. Philip J. Secker**

###AL means that I do not have a copy of this item from the *American Lutheran*

I found what follows in various faculty notes. I need to incorporate them into the Bibliography.

New Catholic Encyclopedia: He was asked to write:

The Augsburg Confession, The Formula of Concord, and The Book of Concord. 28-1965.

Faculty Notes April 6, 1965.

He presented 3 lectures at a “Mary and the Church” seminar for RC priests at St. Norbert’s College, West Des Pere, Wis. on June 16-18 on “Mary and the Church in Lutheran, Anglican and Protestant Theology” (title is from Faculty Notes, June 16, 1964 in 28-1964).. There is a St. Norbert’s Abbey there too, I think.

Lecture 1: The Marian doctrine of the Reformation

I think 2 was on the period between the Reformation and modern times.

June 8-10, 1964, Second Institute on Church and Society at Concordia College, Fort Wayne, on “The Teachings of the Lutheran Symbols on the Sacraments.” Faculty Notes, June 16, 1964 in 28-1964).

According to the St. Louis Lutheran, December 18, 1965, ACP was to speak on “Lutherans and Eastern Orthodox Christians” at the January 13-February 17, 1966, Lay Institute on Theology. 28-1965. The essay is not there.

He was a member of the LCA Commission on church and state. Faculty Notes, March 3, 1964 in 28-1964).

Was one of four lecturers on “Ecumenical Day” at Fontbonne College March 18, 1964. Faculty Notes, March 24, 1964 in 28-1964).

***Contributed an essay to “Luther after 450 years” according to the list of ways that Concordia Seminary celebrated its 125th anniversary in 1964-65. Essay is not in the file. 28-1964 Spoke on “The Lutheran Confessions – Yours and Your Husband’s” to the “Queen of the

- Manse” series for wives and fiancés of seminarians, April 8, 1965. 28-1965. The essay is not there.
- Spoke on “Christian Freedom and Ecumenical Development” to the National society of Catholic College Teachers in St. Louis April 29, 1965.
- He read a paper “The Interpretation of the Sanctorem Communio” in the Western Baptismal Creed” at the Judaeo Christian Institute of Studies at Washington University on Saturday, April 25, 1964. Faculty Notes, April 28, 1964 in 28-1964).
- The second annual Lay Institute was to be held in Sieck Hall on Thursday evenings, Jan. 14 through Feb. 18, 1965. Acc. to an article in the “St. Louis Lutheran Dec. 13, 1964” which is typed at the top of the article. W Danker, Scharlemann, Bertram, Caemmerer, Hoyer and Piepkorn. ACP spoke on the Book of Concord.
- ACP was one of two featured speakers t the Liturgical Conference in St. Louis in 1964 – probably the one at which the piece of art I commissioned for Karna was on display. There was an exhibit in the Exhibition Hall. Our Sunday Visitor, Oct 4, 1964, clipping in 28-1964. Nothing about ACP’s topic. Faculty Notes for Sep 2, 1964 says he delivered five lectures. SEE THE P/C I HAD MADE OF THE NOTES.
- ON Aug 24, 1964, at the Theological Institute 1964 Liturgical Week he spoke on “The Ecumenical Dimensions of the Eucharist.” His presentation is not in the file. 28-1964 According to a KMOX radio news item for Aug 25 (year not given) he also participated in several closed theological discussions at the Liturgical Convention.” 28-1964
- He was a contributing editor to Una Sancta, Dialog and Studia Liturgica, according to the Parish Paper of St. Michael’s Lutheran Church in the Atlanta area, October 29, 1964. He was the speaker for a combined Reformation observance. 28-1964
- “The Sacrament of Repentance,” Third National Roman Catholic Workshop on Christian Unity, sponsored by Joseph Cardinal Ritter. n.d. Faculty notes, June 21, 1966. The essay is not here. I have a scan of a newspaper clipping on his presentation.
- “The Doctrine of Man in the Lutheran Symbols.” Pastors’ Day at Concordia Teachers College, Seward, Monday, May 16, 1966.
- “I Believe One Baptism for the Remission of Sins’—A Systematic Survey from a Lutheran Standpoint” Second Theological Consultation between the Roman Catholic Bishops’ Commission for Ecumenical Affairs and the US of A National Committee of the LWF. February 10-13, 1966. Faculty Notes, Feb 22, 1964. The essay is not there.
- “Basic Agreements and Differences Between Lutherns andOther Christians.” Lay Institute Jan 13-Feb. 17, 1966.
- “Heresies: Then and Now” to 1966 Boilermaker Retreat at Lake Tecumseh, Delphi, IN Include his revisions of Religious Bodies of America.
- “Luther and the Church.” Concordia River Forest visiting lecturer for 450th anniv of the Reform Essay is not in 28-1966
- “Worship and the New Life” Lutheran Brotherhood sponsored “Time for Renewal” – to be televised. I have a scan of a synopsis from 28-1968
- “Lutheran Views of Consecration and the Sacramental Union” - presented at the April 7-9 consultation of the Dialogue in 1967. Faculty Notes April 10 1967. The essay is not there.

- The Lutheran-Church Missouri Synod and the Ecumenical Movement” – to the Disciples of Christ Ministers’ Association of Greater St. Louis , Nov 20 1967. Essay is not in 28-1967
- “Contemporary Thought on Worship as Reflected in Recent Publications” Liturgical Conference for Pastors of the Ohio Synod of the LCA. Wittenberg Univ, Springfield OH, Feb. 2-3, 1976. Accord to faculty notes. the essay is not here.
- “Luther to the Twentieth Century” Christian Culture Lecture Series, Boston, October 5, 1967. Flyer in 28-1967. The essay is not there. Sponsored by the Paulist Fathers.
- An article in the Lutheran Witness Reporter of January 7, 1968, cites ACP repeatedly on church names. Is long . I have a scan.
- “The Lutheran Doctrine of the Church as an Ecumenical Issue” Chicago area Dialog Meeting of RC priests and Lutheran pastors at LSTC Jan 10, 1968. Faculty Notes. The essay is not there.
- “A New Look at an Old Bible” – North county Dialogue Group of the National Conference of Christians and Jews, Inc. March 29, 1968. Essay is not there. 28-1968. I made a scan of p. 2 of the Bulletin.
- “The Annual Assembly of the National Institute of Contemporary Ecclesiastical Art—Aspen Colorado 1968 published the week of July 27 by NICEA contains his opening address.” Faculty Notes Sep 1, 1969. 28-1969. Essay is not there.
- “The Spirit and the Sacraments.” Institute for Liturgical Studies of Valparaiso U, held at St.Olaf, October 30 1969. FAc notes Nov 3, 1969.
- “The Lutheran Doctrine of the Sacramental Union” St. Paul RC Seminary, Jan 23, 1969. Faculty notes.
- “Theses on the Theological Presuppositions Underlying the Lutheran Approach to Social Concerns” 4 pp. Was attached to Faculty Notes for February 24, 1969. As bases for discussion at the faculty meeting. The 4 pp are not in 28-1969
- “Misunderstandings, Reality I have a copy.
- On Sep 23 1948 he wrote that there is an article about him in the current Walther League Messenger by Chaplain Sherry. I do not have it. ###
- Has something in the AL January 1947 on confessional character of the Lutheran Church. Also what he called “an embarrassingly complete description of my life since 1907. There is nothing that I could add to it.” Feb 14 1947 letter in 84-2.###
- Apparently has an article in the book “Altar Whisperings” – von Schenk wanted him to review it in Una Sancta. Letter from von Schenk in 84-2,. 10000 copies of AW were printed. ###
- Documents from James Fackler. (search on his name to see where I mention a few of them below.)

CONTENTS

Documents not included in this bibliography

Abbreviations and codes

Collected writings

Books and monographs

Encyclopedias he contributed to

Journals he published in

Editorial activities

Journal Reprints of ea

rlier articles:

THE BASIC ALPHABETICAL LIST

Title unknown

Title known

SERMONS and DEVOTIONALS

SOUND RECORDINGS

Partial List of Brief Studies that probably are in *Profiles in Belief*

Translations by others of his articles

Translations he did of other documents

Credits given to him by other authors

PARTIAL CHRONOLOGICAL LIST

Book Reviews

CORRESPONDENCE

Articles about Piepkorn by others – partial list

Could not find

List of his articles on the Sacred Ministry in Chronological order

List of his articles on The Church

+++

Documents not included in this bibliography:

Book reviews. He published at least a hundred in CTM alone.

Short articles on various denominations that he published in the Theological Studies section of the *Concordia Theological Monthly*, since they eventually appeared (I assume) in *Profiles in Belief*.

Correspondence. I have scans or photocopies of hundreds and have most of them in an index in Excel.

Many unpublished manuscripts of studies, essays, lectures, etc.

Hundreds of sermons.

ABBREVIATIONS:

AL=*American Lutheran*

CTM=*Concordia Theological Monthly*

LF=*Lutheran Forum*

Response=*Response in Worship, Music and the Arts*

The Church = Volume 1 in the *Selected Writings of Arthur Carl Piepkorn (SWACP)*

SSLC = *The Sacred Scriptures and the Lutheran Confessions*, Volume 2 in *SWACP*

Codes for Vols 2-4 of Piepkorn's Writings (in progress)

***=Priority A for Vols. 2-4

**=Priority B for Vols. 2-4

*=Priority C for Vols. 2-4

Ignore these: c=bib. Card. pc=have photocopy, s=sauer bibl, m=in master bib,
orig= original, png= photocopy no good, dnc=did not copy, A= ELCA Archive
%=have converted to a Word doc V=Valparaiso U. Link

#I need a good copy. ##Don't have a copy. XXNeed bibliographic data.

@My copy is in use in a working file

Sermons, Sound Recordings, Brief Studies for *Profiles in Belief*, and translations are at the end

Piepkorn's Fields of Publication

Oriental languages and literature, Old and New Testament interpretation, Church history, dogmatics, Lutheran symbolics, comparative symbolics, practical theology, philosophy, patristics, Counciliar theology, mysticism, liturgy, Church music, liturgical vestments, Latin pedagogy, medieval paleography, medieval Scholasticism, Luther studies, 16th century handwriting, hermeneutics, Lutheran Orthodoxy, Lutheran Pietism, Christian education, church and culture, race relations, Jewish-Christian relations, ecumenical theology, church architecture, ecclesiastical arts, fine arts, church-state relations, and a wide variety of military chaplaincy topics ranging from counseling to conscientious objection.

Collected writings

The Church: Selected Writings of Arthur Carl Piepkorn. Eds. Michael P. Plekon and William S. Wiecher. New York: ALPB Books, 1993. 304 pages. The 2nd edition, printed in 2006, is designated as Volume 1 of the *Selected Writings of Arthur Carl Piepkorn*. Available from ALPB.org. An errata covering both editions is available for free from psecker@snet.net.

The Sacred Scriptures and the Lutheran Confessions. Ed. Philip J. Secker. Volume 2 of the *Selected Writings of Arthur Carl Piepkorn*. CEC Press, 2007. xlviii + 313 pages = 348 pages. All foreign language in the text and some in the notes has been translated. There are numerous explanatory footnotes by the editor, who was the last student to receive a doctorate under Piepkorn. The book can be previewed or searched on google.books.com (search on the title or Philip J Secker). The search function does not permit copying and pasting and only the page on which the reference occurs can be seen. Ordering information is on www.Piepkorn.info.

Books and Monographs

Altar Decorum. St. Louis: Concordia Seminary Print Shop, 1963. 42 pp. See *The Conduct of the Service*, 1965 revised edition. There were no other editions of the 1963 *Altar Decorum*.

Architectural Requirements of the Lutheran Cultus. Mimeographed, no date, 30 pages. About 15,000 words. A note at the beginning of the document states: "These lectures were prepared for and delivered at a Workshop on Church Art and Architecture held at Concordia Seminary, St. Louis, Missouri, a theological school of the Lutheran Church—Missouri Synod, at which the author is professor of systematic theology. Originally presented with the rubrics of *The Lutheran Liturgy* in mind, these lecturesⁱ have been adapted for publication to contemplate the rubrics of the *Service Book and Hymnal*, since that is the rite followed by most Lutherans into whose hands they will come." The audio recording was given the number NA4800 P5 and the date 1963. A copy of the recording may be in the Piepkorn Papers. In 2012 the Seminary Library had no record of such a recording, but has a handwritten copy of the lectures, which has been bound into a book.

That handwritten copy may have been the basis for a printed booklet (about 8" x 11.5" x ¼") that was published, I think, by the capital fund drive agency of the Lutheran Church-Missouri Synod. That agency transferred its responsibilities to the Lutheran Church Extension Fund about the year 2000. In July 2012 Marcy Scholl of that Fund told me that the Fund has no record of the booklet. I do not have a copy of it but am looking for one. I have made an edited, computer searchable edition of the monograph described above. It is available gratis by email attachment from the Center Director.

"Armed Forces Chaplains: All Civilians?" A Feasibility Study. Washington: The General Commission on Chaplains and Armed Forces Personnel, (special issue of the Commissions' quarterly journal, *The Chaplain*, c. 1972, c s

The Conduct of the Service. St. Louis: Concordia Seminary Print Shop, Revised Edition 1965. 44 pp. 1972, 1975, 2003. This must be a revision of *Altar Decorum*, 1963, even though that is nowhere stated, since there are no earlier editions of *The Conduct of the Service*. Charles McClean published *The Conduct of the Services* (note the plural) in 1970, also using the Concordia Seminar Print Shop. Spiral bound, 130 pp. It is McClean stated: "Readers familiar with *The Conduct of the Service* by the Rev. Arthur Carl Piepkorn will immediately recognize how largely indebted this manual is to him." Piepkorn's *The Conduct of the Service* has been on the Internet in several places such as lexorandi.org/piepkorn/html; redeemer-fortwayne.org/resources.php?nugid=12, but disappeared for awhile, maybe due to copyright issues. I have a copy and if it disappears again, I will seek copyright permission to post it on the Center website.

Education for Realities: The J. W. Miller Memorial Lectures, October 23-26, 1950. Valparaiso: The University Press, 1951. c pc A-66/89

The Great O Antiphons of Advent. Healy Willan. Tr. Arthur Carl Piepkorn. St. Louis: Concordia Publishing House, 1958. c dnc A-68/109

*******Historical Introduction to the Formula of Concord*. By E. Wolf. Translated by Arthur Carl Piepkorn from the German original in *Die Bekenntnisschriften der evangelisch-lutherischen Kirche herausgegeben im Gedenkjahr der Augsburgischen Konfession 1930*, 3rd edition (Göttingen: Vandenhoeck und Ruprecht, 1956), pp. xxxii-xliv. . St. Louis: Concordia Seminary Press, 1958, 1966. 17 pp. c pc

Historical Prism Inscriptions of Ashurbanipal, I; Editions E, B 1-5, D, and K. The Oriental Institute of the University of Chicago. Assyriological Studies, No. 5. Chicago: University of Chicago Press, 1933. His doctoral dissertation. The only significant thing it did, he said once, was to re-date the fall of Thebes by five years. It was to be the first of a two part work, but the depression put an end to that and to the hiring of Assyrian cuneiform specialists, of which there were only 24 in the country. He wrote the Preface in Bashiqua, Iraq, on March 23, 1933. There is a copy in the Library of the University of Connecticut. (Ashurbanipal, King of Assyria, fl. 668-627 B.C.)

Historical Review: 1 July 1962-30 June 1963. Office of the Chief of Chaplains, Department of the Army. United State. 151 pp. See also *Summary of Major Events and Problems* . Also for 1 July 1965 – 31 December 1966, 265 pp.

Paleography Manual: Reproductions of Sixteenth Century Handwriting. St. Louis: Foundation for Reformation Research, 1972(?). Revised edition 1969. Amazon.com lists it as a June

- 1969 paperback unavailable 6/07. Amazon.com listed it as “*Reformation Essays and Studies: Paleography Manual by ACP*” Unknown binding – 1972”. Unavailable. Maybe that was where it was originally published. Also listed it as *Reproductions....*”
- Profiles in Belief: The Religious Bodies of the United States and Canada*. 4 v in 3. New York: Harper & Row, 1977. Published posthumously.
- Religious Bodies of America*. Frederick E. Mayer. St. Louis: Concordia Publishing House, 1954. Arthur Carl Piepkorn edited the 2nd, 3rd, and 4th editions (1956, 1958 and 1961).
- The Service of Tenebrae for Maundy Thursday, Good Friday and Holy Saturday*. St. Louis: Concordia Seminary, n.d. Concordia Seminary Library has a copy.
- Suggested Principles for a Hermeneutics of the Lutheran Symbols*. Photocopied monograph of *CTM* 29 (January 1958): 1-24. Clayton: Concordia Seminary Print Shop, date? Also in *Three Articles on Confessional Subscription*, compiled by Alan Borchering. Fort Wayne: Concordia Theological Seminary Press, 1992. (The other two are C.F.W. Walther, "Why Should Our Pastors, Teachers and Professors Subscribe Unconditionally to the Symbolical Writings of Our Church," *CTM*, 18:4 (April 1947), 241-253; and Robert D. Preus, "Confessional Subscription," *Evangelical Directions for the Lutheran Church*, edited by Erich Kiehl and Waldo J. Werning, N.p.: 1970, 43-52.) Cf. “Toward a Hermeneutics of the Lutheran Symbols.”
- Summary of Major Events and Problems*, Office of the Chief of Chaplains, Department of the Army . Washington: Department of the Army. 1957-1962.
See also *Historical Review*. c He did these annually while on Active Duty for Training.
- Survival of the Historic Vestments in the Lutheran Church After 1555*. St. Louis: Concordia Seminary School for Graduate Studies, 1956. 2nd edition, 1958. There is also a 1961 edition according to one source but I think that is an error.
A PDF edition, 2002, by Richard Mammana, Jr. used to be available at <http://anglicanhistory.org/lutherania/piepkorn/chapter4.pdf> but that URL is unavailable as of 8/2006. Piepkorn revised the English version and slightly expanded it for the German edition, *Die liturgischen Gewänder in der lutherischen Kirche seit 1555*, tr. Cornelius Freiherr von Heyl, (Marburg, 1965). Piepkorn’s notes for the various editions are in Box 78, folders 2-5 of the Piepkorn Papers. Dr. Robin Leaver, professor of Sacred Music at Westminster Choir College of Rider University is planning to put out an English edition of the German edition, updated with materials from those folders and supplemented with engravings and an updated bibliography. A review in German by Peter Noeske was printed in the *Berliner Kirchenbriefe* Nr. 21, November 1965, pp. 26-27. A copy is in 28-1965.
- [Toward a More Excellent Ministry: Matins at Concordia Seminary*. A booklet presented on the occasion of the 125th anniversary of the founding of Concordia Seminary. St. Louis: CPH, 1964, 31 pp. Edited by Richard R. Caemmerer, Robert R. Bergt and Arthur Carl Piepkorn. Concordia Seminary Library has a copy. I may have one too.
- The U.S. Army Chaplain School in France, 1918-19*. Unpublished MS in the Archives of the U.S. Army Chaplain Center and School. Ft. Jackson, S.C.

What the Symbols Have to Say About the Church. Reprinted from *CTM* 26 (October 1955): 721-763. Concordia Publishing House, 1955. 45 pp.. Reprinted in *The Church, Selected Writings of Arthur Carl Piepkorn*, pp. 19-52.

What the Symbolical Books of the Lutheran Church Have to Say About Worship and the Sacraments. St. Louis: Concordia Publishing House, 1952, 1955. References in these editions are from the *Concordia Triglotta* (CPH 1921). The Concordia Seminary Print shop put out a photocopied edition of the 1952/1955 edition in 1974. It is identical to the 1952 original, according to Marvin Huggins at the Concordia Historical Institute. St. Louis seminary professor L. Dean Hempelmann typed out the 1952/1955 edition, replacing the references to and quotations from the *Triglotta* with ones from the 1981 Tappert edition of the *Book of Concord*. The seminary Print Shop put out a photocopied edition of the "Hempelmann edition" in 1989. That edition is also in the *Workbook* of the Second Annual Institute on Church and Society, Concordia Senior College, Fort Wayne, IN, June 8-10, 1994(?), pp 93-136. c There is a printed copy of the 1952? edition in A=80/169
I have the 1952 edition and a PFD of it. Marvin sent me a photocopy of the 1989 Hempelmann edition.

Encyclopedia articles (partial list?)

Encyclopedia Britannica, *Evangelisches Kirchenlexikon*; *Die Religion in Geschichte und Gegenwart* (3rd edition); *Evangelisches Kirchenlexicon*; *Lutheran Cyclopedia* (now called *The Christian Cyclopedia* and available free on line); *The New Catholic Encyclopedia*; *The Encyclopedia of the Lutheran Church*; *Jahrbuch für Liturgik und Hymnologie*

His articles in the *Christian Cylopedia* include the following: (it is apparently not possible to copy and paste them into a word processor)

Online edition:

Angels, Veneration of. Very short.

Baptism, Liturgical.

Journals contributed to (partial list)

Alma Mater; *The American Lutheran* (Editorial Associate); *The Bride of Christ: The Journal of Lutheran Liturgical Renewal*; *Bulletin of the Library: Information About Collections and Resources of the Foundation for Reformation Research*; *The Chaplain*; *Church History*; *Concordia Journal* (posthumously); *Church Music*; *The Concordia Theological Monthly*; *CTM* (Editorial Staff); *The Cresset* (Editorial Associate); *Dialog* (Contributing Editor); *The Journal of the Library of the Foundation for Reformation Research*; *The Jurist*; *The Lamp*; *Leaders Guide (LLL)*; *A Lutheran Companion*; *The Lutheran Forum* (Editorial Associate); *The Lutheran Outlook*; *Lutheran World*; *Marian Studies*; *National Liturgical Review*; *Pro Ecclesia Lutherana*; *Response in Worship, Music and the Arts*; *The Seminarian*; *The Student Leaguer: pro aris focus et literis*; *Sursum Corda, Theological Studies*; *Una Sancta (Meitingen, Germany)*; *Una Sancta*, (Brooklyn; Contributing Editor); *Walther League Messenger* = (34) Plus a number of military chaplaincy journals.

Editorial activities: Editorial associate: *American Lutheran*, 1946-66; contributing editor, *Una Sancta*, 1945-51; member of the editorial staff, *Concordia Theological Monthly*, 1963-73.

Journal Reprints of earlier articles:

The Concordia Journal; The Lutheran Forum, The Triangle

The Basic Alphabetical List of Published and Unpublished Articles, Essays, Studies and Correspondence

Title unknown

#Address to the Theological Institute that preceded the Liturgical Week, St. Louis 1964. Referred to by G. Hoyer in *Una Sancta* 21:3-4 (November 1964), p. 58.

#"_____" in Proceedings of the Society of Catholic College Teachers of Sacred Doctrine. Sometime after 1965. Is on cassette tape, too.

Title known (search on aaa to find articles beginning with a, etc.)

A aaa

*"Affirmations of Faith," *A Witness to Our Faith: A Joint Statement and Discussion of Issues*, Part I in *Faithful to Our Calling, Faithful to Our Lord*, 1973, pp. 5-9. The joint confession of faith by the faculty majority of Concordia Seminary, St. Louis. 1770 words

"The American Episcopal Church (Lutheran)," *American Lutheran*, November 1947. 4 pp. ### An untitled folder in box 42 has all the records on this but only a proposed draft of the article, which exposes Denver Scot Swain.

"Anglo-Lutheran Relations during the First Two Years of the Reign of Edward VI," *CTM* 6 (September 1935): 670-86. My biblio. card says I have a pc. And see "Anglo-Lutheran Relations, Part I"

"Anglo-Lutheran Relations, Part I" *Pro Ecclesia Lutherana* 2:1 (1934): 58-69. Arthur Piepkorn ["Carl" is missing on the article], Chisholm, MN. c pc Piepkorn's 2nd publication if his Ph.D. dissertation is not counted Part II is apparently "Lutheran Influence on Anglican Reform Movements During the Reign of Henry VIII. The First Period: 1518-31," *PEL* 1935, but there is no indication of that in either article. The latter article was apparently continued in "Anglo-Lutheran Relations during the First Two Years of the Reign of Edward VI," *CTM*

6 (September 1935). See "Anglo-Lutheran Relations . . ." He apparently included a copy of the latter article in an Alleluia Saturday (February 16), 1935 letter to W. Arndt. In this letter he states that the essay "treats of a subject which has been occupying my attention ever since 1932, and I am continually adding to the mountain of notes that I have on Anglo-Lutheran relations in the Reformation century. From time to time I manage to assemble a chapter or two. Thus an appendix ["Anglo-Lutheran Relations, Part I] has appeared in *Pro Ecclesia Lutherana*, volume 2, and the earlier phases of the relationship between the two Churches down to the death of Henry VIII. was the subject of an unpublished paper which I read at the fateful Manhattan conference of the S. James group. [new para.] The present study, covering the first two years of Edward VI.'s reign, is probably of more general interest to our clergy, tracing as it does the stages through which the leader of the English Reform movement passed on his dark pilgrimage from Lutheranism to Calvinistic Protestantism." Paul Sauer gave me a copy of this letter, which he found in the Papers, but did not indicate the box or folder number. Piepkorn may have planned to include "Lutheran Rubrics of the 16th Century" (*PEL* 1:1, 1933) in the book too. His assignment to Chisholm made it difficult to get materials for these chapters and when he got married and went to the Lutheran Hour in 1936, where he also served as a curate of a vacant congregation, and then went to Cleveland in 1937, where his first two children were born, and then on active duty in the Army in 1940, this planned book apparently got no further.

"Announcing the Christian Year," *Una Sancta*, 7:1 (Advent 1946): 12. c pc s

Ansgar Lutheran (United Evangelical Lutheran Church, a synod of Danish origin) reprinted Piepkorn's article that was published in the *American Lutheran* prior to March 24 1947. Letter to his parents 24 Mar 1947 I have a copy. ## PP2/10

*"The Apostolic Succession: The Present Situation," Resource Material Gathered by Arthur Carl Piepkorn for a Discussion of the Subject by the Joint Faculties of Concordia Theological Seminary, Springfield, Illinois, and Concordia Seminary, St. Louis, Missouri, at the Latter's Campus on December 5, 1959. Mimeod, single spaced, 11 pp. 7000 words. Sections on The Past, Protestant Voices, E. Orthodoxy, R. Catholicism, Old Catholic, Anglicanism, Church of South India, Unitas Fratrum, Lutheran: Sweden and Finland, The Lutheran Symbols. The latter contains the relevant passages from the Symbols. pc.

*"Architectural Requirements of the Lutheran Cultus" Mimeographed, 1963? 30 pages. 17,000 words. Also on cassette.

"The Article By Which the Church Stands or Falls," February 22, 1971, reply to a note from John H. Tietjen. **Reprinted in SSLC**, 259-61.

"Article VII of the Augsburg Confession: Theses for Discussion." Unsigned. Developed by a committee. 14 Theses. Three Annexes. Introductory sheet has "Apr. 1957 at the top in

what may be Piepkorn's hand. Second page of the introduction is missing in my file. ###check in Archives. ACP probably had a hand in these.

“The Augsburg Confession for Our Time,” *Response* 4 (Advent 1962): 73-83. **Reprinted in** *SSLC*, 177-92. c pc

Six principles deduced from the last seven articles of the AC, which comprise 70% of it. 1. Central in the faith and life of the Church is the Gospel of God's love, manifested through the atoning, sacrificial, victorious work of Christ Jesus our Lord. 2. The authority of Christ in His Church as He exercises it through His Word and the Sacred Ministry of His Word is supreme. 3. The Church in the process of any reformation or change must remain the Catholic Church. 4. The concern of the Church's leaders must be for the conscience[s] of the people. 5. The Sacraments that Our Lord instituted as channels of grace must retain always their primitive primacy. 6. The Church and we with it need to repeat not only verbally but also practically the complete Creed and to stress a Christian secularism against the false spiritualism that disparages God's material creation and the legitimate natural purposes and activities of human life and human society.

[“The Augsburg Confession and the Small and Large Catechisms”] n.d. typescript on 42 half sheets of paper. Probably notes for a presentation on the AC. No foreign terms or footnotes. Quotations from the AC are indicated, but not typed out. 61-3 Justification, ministry, “priest,” “father,” faith and works, the church: does not use the terms visible, invisible, militant, triumphant; is the mother of every Christian; Catholic; sacraments; baptism; holy communion an “essential sacrament”; Holy Confirmation not a prerequisite; 7-12 years; Confession and Absolution; repentance; good works; ceremonial; sign of the cross; marriage ceremony; civil affairs; saints, vows, SC and LC on fatherhood and motherhood; use of symbols in Bible Study and devotions. pc

B bbb

*"Baptistries and Fonts." *American Lutheran*, 1947 or 1948. Reprinted in *Christian Worship*, n.d., 44-46. XX ck date.

“A Beautiful Tradition . . . The Advent Wreath,” *The Lutheran Companion*, December 3, 1952, pp. 8-9, 42-14. Scan.

##“A Brief Statement’ and the Lutheran Symbols.” “Revised 2/14/62” with the initials “WRR” below appears on the last page. 17 pp. double spaced typescript (or mimeo?) 6 footnotes. Piepkorn's name appears nowhere, but there are sections that are verbatim identical with what he wrote elsewhere, e.g. the benefits of Holy Communion on p. 9. I have no doubt at all that this is Piepkorn's. c A-65/57 The positive functions of the Symbols not mentioned by ABS pp. 1-2; *quia* but does not use *norma normans/normata*, which are not used in the Symbols and may be misleading unless properly defined” 2; reflects the theological systematizations of the 17th century and applies to issues of the 18th and 19th 3. Most citations of the symbols are apposite; with these minor exceptions: 1) clear passages Ap 27:60 but symbols do not use “rule of faith” or “analogia fidei” 2) ABS's assertion that “ordination is not a divine but a commendable ecclesiological ordinance” pp 3-4. Differences in emphasis or terminology: Our Lord assumed “human nature,” not “a human nature.” 5. understanding of “apostasy” p. 5. emphasis on the subjective remembrance of God . 5. the phrase “means of grace” 6. Clergy function not just “by order and in the name of a Christian congregations,” but primarily in the name of Christ. “Duty of obedience of Christians to yield unconditional obedience to the office of the ministry, whenever and as long as the minister proclaims to them the Word of God.” Ap. 7.47, p. 6. proper meaning of “infused grace” 7; the Antichrist 8. Emphases of the Symbols omitted by ABS: the broad meaning of the word “conversion” 8. the extensive benefits of Baptism and Holy Communion 9f. the technical meaning of *proprie* when applied to the Church 10. catholicity and apostolicity in the Nicene Creed 11. The dynamic character of the Church 11. The necessity of active participation in the Church 11. the Symbols' differentiation of the church from “the kingdom of God” 12. The empirical aspects of the Church. 12. The marks of the Church. 12. The primary purpose of the preaching of the Gospel and the administration of the sacraments is to constitute and to preserve, rather

than to identify, the church. 12. Election and predestination 13-15; “We can and must cooperate with “ the Holy Spirit. 15. Cf. “Is the Article ‘Of the Election of Grace....’ Below.

Breviary. Piepkorn had done a fair amount of work on a proposed Breviary, including a Vespers service, a Matins service, periscopes, a list of post 1500 martyrs, confessors, widows, bishops, doctors. Circa 1946. The files are in 29-2. See “A Lutheran Breviary,” below.

C ccc

“Candles in the Lutheran Rite,” American Lutheran a number of years prior to April 3, 1957. As per letter in 96-13 bearing that date.

“Can We Do Without Patriotism?” *Walther League Messenger* (July 1952): 11-12.

c pc(missing p. 12) A-65/4 Also in 65/59

“[Cassock, Surplice and Stole:] “An Inquiry and an Answer,” *Una Sancta* 7:1 (Advent 1946): 22.

c s pc

*“The Catholicity of the Lutheran Church,” *Una Sancta*, 11:3 (St. Athanasias, 1952): 7-11. 2700 words. A-65/4 FC 1/59 German translation: “*Die Katholizität der Lutherischen Kirche*,” *Brüdern: Ein Rundbrief für Ev.-Luth. Christen*. Beilage October 28, 1962 13. Jahrg. Nr.48. Trans. By D. Red from *Una Sancta*, 11:3 (St. Athanasius Day, 1952): 77-11. This article was converted to digitized text by Susan Rubendall and Philip J. Secker and reprinted in LF, 40:3 (*Una Sancta*/Fall 2006): 36-40. Piepkorn’s earliest assertion in print of the priority of the Church of the AC? He mentions the article in a Dec. 1953 letter to his parents.

**“The Celebrant’s Communion,” *Una Sancta*, 7:6 (Holy Cross 1947): 22-27. 2050 words. c pc s/680 Piepkorn wrote this article in response to the Reverend Rudolph Norden’s “Self-Communion” (*American Lutheran*, October 1946), which argued against the celebrant’s self-communion. Piepkorn refutes Norden’s five arguments. I have in digitized text and edited. See also “Thoughts on the Eucharist,” *Una Sancta*, 1942.

**“[The Celebrant’s Self-Communion],” June 18, 1965. (Carbon, one page double-spaced. No notes. 400 words) See also “The Celebrant’s Communion” c pc A=104 I have in digitized text and edited.

“Chaplains-Civilian vs. Military, et al.” undated. This is the draft of a several hundred page long document that appears to have been written by Piepkorn and has edits in his hand. If he wrote it, he probably did it during his two weeks of annual training at the Chief of Chaplains Office while he was a professor at Concordia Seminary and probably also during other times when he could do the work. It is a study rather than a position 15-3.

***“Charisma in the New Testament and the Apostolic Fathers,” *CTM* 42 (June 1971): 369-389. With 39 item bibliography. Concludes: 1. Thinks *pneumatikon* would be a better word to describe what “charismatic” has come to imply in the church. 2. “The primitive church recognized and operated with the necessity for responsible spiritual and administrative leadership from the beginning.” 3. “The polar tension between structure and ‘spirit’ has always existed in the church.” 4. “It would seem to be the task of the church’s administrative leadership at every echelon to take to heart the apostolic injunction not to quench ‘the Spirit.’” He refers to this article in “‘Charismatic’ Renewal.” c pc orig V A-65/12

*“‘Charismatic’ Renewal.” Typewritten, n.d. 11 half pages, double spaced. Not signed but can be positively identified as his by his reference to “Charisma in the New Testament and the Apostolic Fathers,” which reference dates this typewritten to after June 1971. 62/16 pc Apparently his notes for a presentation on this topic. Says he has not received what his “charismatic friends call the fullness of the baptism of the Holy Spirit” or “ever spoken in other tongues as the Holy Spirit has given utterance” but is open to this gift, should the Holy Spirit give it. States: I have “found that Pentecostals in general live up to their ideals about as well or as badly as most Christian groups do. I have not found them as a rule to be happier or healthier or more loving or more concerned about the welfare of their fellow human beings than members of other denominational traditions.” Is not certain that modern speaking in tongues is the same as what is referred to the Bible. Says we should be more open to miracles than our age tends to be. Has difficulty with certain aspects of denominational Pentecostalism such as its view of history and of the last things, “a certain relativization of the value of baptism and the sacrament of the altar, that sometimes come out “in a kind of denigration of the proclaimed word and sacraments.” Adds that “the baptism of the Holy Spirit is no guarantee of correctness of faith.”

***“Christ and Culture: A Lutheran Approach,” *Response*, 2 (Pentecost 1960): 3-18. c 2pc A=65/4

“Contemporanea.” A section in *Una Sancta* in the 40’s. See “[The Episcopal System].”

“The Contemporary Scene with Special Reference to the World Council of Churches. Presented to the Northwestern Seminary Convocation on that theme after January or February in 1963. A copy of his presentation is in 42-16. It consists of handwritten pages and edits and double spaced, 2/3 page columns on typed pages and runs to maybe 100 pages. Mostly historical. I have a scan of 19 pages on the factors that have been operating during the last 400 years to bring Lutherans and Roman Catholics closer together. .

“The Crisis in Systematic Theology.” **Printed in *SSLC***, 253-58. Untitled typewritten. 6 pp. double spaced. This is printed in the upper right corner: “delivered at meeting of district contact men, Concordia Seminary, July 22, 1970.” Edited heavily in Piepkorn’s hand. Can be proved on internal evidence that Piepkorn is the author. The “contact men” were

pastors who served as contacts in their Districts for people interested in studying at the Seminary. I neglected to write down the box and folder number in the PP. Is in Volume 2 of *SWACP*.

*“The Christian and the Fine Arts,” *The Cresset*, 17:10 (September 1954),: 18-26. From an address before a Chapel convocation of Valparaiso University during its First Fine Arts Festival April 29, 1954. Says it is about “the Christian legitimacy of the arts,” “The Lutheran Church and the Arts,” 459, note 7. Says he can’t sing, p. 19. c pc A-65/6 or 60/6?

“Christian Art and the Ecumenical Enterprise,” Presented at the Open Forum of the Fifth Annual Christian Art Show at Peace Church in Sparta, MI. n.d. but after 1965 but before the completion of the Luther Tower in 1966. Mimeod, 9 pp., sing. sp. Begins with a one page bio of Piepkorn by “Pastor Schroeder.” A Lutheran chancel is incomplete without a representation of the crucifixion. Definition of “church art,” “ecumenical,” its synonym “catholic,” and “sacrament” and in what sense art can be sacramental. Its communicative value. 28-11 c

“Christian Education In a Nation At War,” Lutheran Education Association, Bulletin 2, (March 1943): 2-10. Problems caused by the War and a six point program for responding to them. c pc A-65/61

“Christian Freedom and Ecumenical Development,” _____ (October 1965): 138-163. Offprint from Edgar Krentz. Has “October 1965. Written for a Roman Catholic Journal” written on it in pencil. A speech (p. 140, par. 2) to a Roman Catholic audience (note 4 and the reference to “our two rites” on 162, par. 4), consisting of “teachers” (161). Uses the Challoner-Reims version n. 4. Cites his Mar 65 CTM article. n. 20. An introduction (138-41) to Luther’s “On Christian Freedom,” excerpts from it (141-52) and an application of it to the ecumenical movement, with ten specific recommendations (152-63).

**“The Christian in the World Today: Resources in the Lutheran Tradition.” The words “Statement by the Rev. Arthur Carl Piepkorn” occur above the title. An archivist has dated it “1965,” but there are no dates in it. A loose note found with it from L.W. Spitz is dated 1/31/66. 8 pp. dbl. sp. mimeod. So probably a mimeod copy of a speech or handout. About how “the conservative Reformation of the sixteenth century” had “quite revolutionary” effects on the everyday lives of believers enabling them to be “effective Christians in the world today.” c pc A-65/61

Christian Worship. ALPB. This is a collection of many of Piepkorn’s columns on worship in the American Lutheran. I have listed the various sections of it separately in this bibliography. ### I need to add the bibliography information for *Christian Worship* here.

- “Christians Should Say the Same Things the Same Way.” n.d. Carbon. I have only pp. 4-5.
Mistranslations in the Creed and in the liturgy. A=64/6
- “Christmas in Bashiqua,” *The Student Leaguer: pro aris focis et literis*, 6:2 (December 1933):
pp?? c pc A-65/6
- “Christ Today: His Presence in the Sacraments,” *Lutheran World*, 10:3 (July): 267-287.
Reprinted in *The Church*, 1993, 139-162. I made an .opd from the offprint that Ed
Krentz sent me but have not processed it. c pc V A-65/4
- Chronicle: The United States Army Chaplain School*, ed. Nella Hartog. Army Chaplaincy,
(Spring, 1993): 28-35?, (Winter 1993): 42-56. c V
- “Chronicle: The United States Army Chaplaincy School,” *Army Chaplaincy*, Spring 1993, 42-56;
Winter 1993, 28-35. I have the Spring issue.
- **“Church, Nation and Nationalism,” In *God and Caesar: A Christian Approach to Social
Ethics*. Edited by Warren Quanbeck. Minneapolis: Augsburg, 1959, 53-97. c
- **“The Church of the Augsburg Confession in the United States and the Fine Arts,” *The Lutheran
Scholar*, 10:3-4 (July - October, 1952), 215-233. Prepared for the Institute of Religion
and Modern Culture sponsored jointly by the Lutheran Academy for Scholarship and
Valparaiso University. Reprinted as a pamphlet: “The Church of the Augsburg Confession and
the Fine Arts.” Elsewhere he says its central thesis is: “the contribution of the Lutheran Church to
the fine arts in the United States has not been great,” either in that the Lutheran Church has
brought forth large numbers of artists whose art is informed by their religious faith or in that the
Lutheran Church has extensively engaged in the Church’s traditional role as patroness of the
arts”(“The Lutheran Church and the Community of the Arts,” 1956, p. 452). c 2pc A-65/62
- **“The Church of the Reformation in This Age of Dialog,” *American Lutheran* (October 1965):
6-9, 25. “Ten things that the church of the Reformation needs to do in this age of dialog.”
#3 is “Let us learn what it really means to be Lutheran?” c pc orig A-65/62
- Citadel of Schism [Qurdistan],” *Walther League Messenger* (November 1935): 150-151, 184. c
cdnc A-65/62
- “Commemoration of the Lutheran Martyrs of Florida,” *Una Sancta*, 11 [10?]:5 (The Lutheran
Martyrs of Florida, 1951): 6-7. Propers for the Observance. c Cf. Richard T. DuBrau
“Martyrdom in Florida,” *Una Sancta*, 11 [10?]:5 (The Lutheran Martyrs of Florida): 2-5.
c s -- According to DuBrau, Pedro Menendez de Aviles, on the orders of King Philip
II of Spain “to clear out the nest of heretics from the southeast coast of the New World,
commonly called La Florida,” slaughtered 142 Protestant Huguenots on September 20,
1565, sparing only women and children. p. 4. On September 29, 111 who had
confessed that they were adherents of “Luther’s religion” were executed by knifing as

they crossed a line in the sand with their hands tied behind their backs. On September 30, about 80 Huguenots escaped and an equal number butchered. "By All Saints' Day 1565 all Lutherans in Florida and had been rounded up and either killed or sent to the galleys. Many bodies were hung to the trees with the inscription 'Not as Frenchmen but as Lutherans.' The chronicles agree that well over 900 Huguenots were exterminated in New France." p. 5. King Philip later ordered those who had been spared by confessing that they were Christians, were to be sent to the galleys as slaves. 142 French Lutheran Huguenots were slaughtered by the Spanish under Pedro Menendez de Aviles on the orders of King Philip II of Spain "to clear out the nest of heretics from the southeast coast of the New World, commonly called La Florida." p. 3. The Spanish ships were those of Don Felipe. Women and children were spared. were those of Don Felipe.

"Comparative Religion" 3 X 5 typed cards. (One has "Comparative Religion" written on the back.) c pc A-65/63

***"Concurrences, questions and alternatives," Part III in "Reflections on Common Eucharist," *Lutheran Forum* 5 (March 1971): 20-21. "To make interconfessional celebrations of the Sacrament of the Altar the first item on the ecumenical agenda is a mistake. The history of the Church does *not* support the pious hope that such celebrations will by themselves create a oneness that does not in fact already have inchoate existence." 20 Such services raise many questions for both Roman Catholics and Lutherans. Even greater problems would arise if the president of the service were from other churches. Suggests that bilateral agreements for extraordinary circumstances might be better. Or a non-Eucharistic service perhaps combined with an "interconfessional agape ('love-feasts') – comparable to those in which the primitive Christian community embedded the Sacrament of the Altar, only to dissolve the connection at a later date." 20 pc and orig. A-75/209

***"Confessionalism and Ecumenical Concerns," in *Obstacles Facing the Lutheran Church of the Twentieth Century in its World Outreach*. Handout for a Panel Discussion held at Concordia Seminary, St. Louis on November 19, 1959. Typed 2 pp. c pc A-74/192 ??ck this

["Confessional Subscription,"] June 8, 1967. One page, double-spaced. A carbon copy with the date and Piepkorn's name typed at the bottom and with edits in Piepkorn's hand is in PP 106-177. The document has no title but looks like Piepkorn edited it for someone to type up, perhaps for reproduction in some form. A copy of it will be in Volume 2 of the *Selected Writings of ACP*.

"The Contribution of the Lutheran Church to American Protestantism," *The Augustana Quarterly* (October 1937): 291-307. The past contribution has been negligible unless we count "the vast number of individuals" we have lost to the Reformed Protestant denominations. Conscious of its mission as a *via media*, we can contribute in these areas: Attitude toward

Scripture, the doctrine of the church, evangelical discipline, methods of pedagogy, piety. c pc A-65/63 Was largely reprinted in *The Lutheran*, 2/2/28 and 29/38. The article was reviewed in "A Breakdown" in the February 2 and 9, 1938, issues of *The Lutheran*, which states that "Pastor Piepkorn could find very little in the way of contributions from the Lutheranism of the past" to America. The author of the review is not stated. It is critical of Piepkorn's article. Part of the February 9 review is in 30-Septuagesima. (There is no box number.)

*"Conversation Piece: A Common Heritage and a Common Separation Impel Lutherans to talk with Roman Catholics," *Lutheran Forum* 1:10, (October 1967): 6-9. Christians should be involved in conversations with other Christians. Lutherans should engage in conversations "specifically with the Christians who acknowledge the authority of the Bishop of Rome" because Lutherans "have committed themselves to the Augsburg Confession" (p. 7) and because they "have so much in common," including "1500 years of history that belong equally to both." They also have a similar church calendar, a similar liturgy, many hymns in common, and appeal to many of the same fathers and theologians of the Western Church. "Lutherans have never attempted to turn the clock back, to wipe out the centuries that have intervened in God's providence since the year 100" but "have respected time as the arena in which God works and reveals himself and in which the Holy Spirit has been leading the pilgrim people of God into the fullness of the truth of the revelation which he inspire." (8) They have a "common understanding of Our Lord's Incarnation by the Holy Ghost out of the Blessed Virgin Mary" and "see the world in which we live as sacramental." They also need to engage in conversation because of the more than 400 years of separation." (9) pc & orig.

"The Council of Chalcedon, 451-1951," *Una Sancta* 11 [error for 10?] (The Lutheran Martyrs of Florida, 1951): 19-23. **Reprinted in SSLC**, 66-71. c s pc

D ddd

Daily Office *The Daily Office* (Concordia, 1965, Herbert Lindemann, Editor), page x of the Preface: "Thanks are due also to Dr. Arthur C. Piepkorn for his advice and loan of books and for his supervision of a group of seminary students who carefully checked the Scripture readings."

**"Deacon' Ordination," Nihon Lutheran Church, Japan, press release, with comments by A. C. Piepkorn. *CTM* 38 (January 1967): Theological Observer section, 54-59. c A Lutheran missionary, with the permission of his superior, "ordained" a deacon to be responsible for the proclamation of the gospel and the administration of the sacraments during the missionary's furlough. Fr. Piepkorn concluded that the "deacon" had in fact been ordained into the Holy Ministry and welcomed him into the latter. Conclusion: If a

duly authorized pastor commits the ministry of Word and Sacrament to a layperson, the layperson has been ordained in the Holy Ministry. See “Lay Workers in the Church” and my unpublished “May Laypersons Ever Exercise the Office of the Word and Sacrament?” Elsewhere Piepkorn asserts argues that “his own church” in the Tractate 65 does not mean his own “congregation” but a group of congregations.

["The Death of Dogma."] 1963-64 unpublished 1 page. The “death of God” movement coincided with the death of dogma underling the need for artists in the communication of the Word. Contrasts “understanding” with “meaning” and “significance.” 65/11

“Description of the Chapel, Lutheran Convalescent Home [Dedication address]. Lutheran Convalescent Home, Webster Grove, MO, [1971]. C The published soft cover edition has a photo of the chapel on the cover and of Piepkorn on the back, as well as a short biography and short “About This Book.” It sold for 50 cents. There is a copy in the Concordia Seminary Library. Fr. James Fackler has a copy too.

*“The (Dialog) Word Needs Spreading.” Editorial. *CTM* 42 (December 1971), 707-709. This may be his last published commentary on the Lutheran/Roman Catholic Dialog. Summarizes the result to date and expresses optimism about the discussions of the office of the Church [ministry? ###] and the Petrine or papal office.

“Did Luther Teach That Christ Committed Adultery?” *CTM* 25 (June 1954): 417-432. Written in response to an item by the Rev. Richard Ginder in *Our Sunday Visitor*, 42:44 (February 28, 1954) p. 12, which item Ginder apparently got from *Martin Luther: Hitler's Spiritual Ancestor* (London: Hutchinson and Co. [1945]. The item quotes a passage from the *Table Talk* of Luther in which he appears to say that Christ committed adultery with the woman at the well, Mary Magdalene and the adulteress of John 8. Piepkorn cites the passage in question in the original Latin. He demonstrates that Luther believed in "the perfect deity and perfect manhood" of Jesus Christ and in "his sinlessness from the first moment of his conception in the womb of the Mother of God," who — according to Luther — was herself sinless. Finally Piepkorn points out that Luther often asserted that "by an astonishing interchange (*admirabili commertio*) [also called “the felicitous exchange” or “happy exchange”] our sins are henceforth not our own, but they are Christ's, and the righteousness of Christ is not Christ's, but ours" (p. 420). Christ, then, can be called "accursed of God" and a "criminal" (p. 421); a "robber, blasphemer, desecrator, thief" (426); and "Peter the denier, and Paul the persecutor, blasphemer, and the adulterer David" (428) even though He never committed any of these sins "in His person." orig c y A-71/172

“Digests of Recent American and European Lutheran Discussions of the Sacrament of the Altar.” In *Eucharist as Sacrifice*. Edited by Paul C. Empie and T. Austin Murphy, 125-148. Vol. III of *Lutherans and Catholics in Dialogue*. New York: USA National Committee for Lutheran World Federation [1967]. c s

- *"Discussion of the Term 'Canonical Scriptures' in the Agenda." [1961?] 2 pp. A=66/14 **Printed in SSLC**, Volume 2, 2-4. A two page carbon copy of this document is in PP 66/14. Although unsigned, it is consistent with what Piepkorn says elsewhere on this topic. At its meeting on September 6, 1960, the Faculty Senate considered a suggestion that the Worship Commission of the MS be requested to alter "canonical" to "prophetic and apostolic" in the formularies of *The Lutheran Agenda* for the ordination of ministers and missionaries and the installation of professors. It is quite possible that the suggestion was made by Piepkorn. In any case the Senate then resolved that Piepkorn "convey to the Commission the suggestion that the ordination formula be brought into harmony with the constitution of the Missouri Synod ('the Scriptures of the Old and New Testament')." (Faculty journal. Concordia Seminary, St. Louis, 1960/1961, p. 5). The document argues that the word "canonical" is equivocal. See "Lutheran Use of Deuterocanonical Books," 1972. And "The Use of the Apocryphal Books in the Lectionary," which I cannot find.
- *"Doctrine of Marriage in the Theologians of Lutheran Orthodoxy," *CTM* 24 (July 1953): 465-89. 12 pp. of text; 14 pp. of notes. A survey of "the teaching of the orthodox Lutheran theologians on marriage from the end of the sixteenth into the first third of the eighteenth century, with particular reference to the influence of these theologians on the traditional doctrine of the LC-MS." "They were consciously applying not only God's Word, but the principles of 'right reason,' of natural law, of imperial legislation, of provincial statutes, and of local customs to the immediate and current problems of marriage and family life" (p. 564). One of their axioms was "Moses is not our government in Germany, but the Jews' in the law of Canaan" (p. 466). Treats Forbidden degrees, Parental Consent, Disparity of Religion and Cult, Betrothal, Marriage. c orig A-66/85 Cf. "The Theologians of Lutheran Orthodoxy on Polygamy, Celibacy, and Divorce."
- "Do the Lutheran Symbolical Books Speak Where the Sacred Scriptures are Silent?" *CTM* 43 (January 1972): 29-35. **Reprinted in SSLC**, 262-74. This preface is printed at the top: "*An introduction to some of the problems raised by the fact that the Lutheran Symbolical Books on occasion use nonbiblical concepts, draw their metaphors from nonbiblical sources, go beyond the Biblical materials, extract doctrine from textually dubious Bible passages, use an allegorizing hermeneutical method, and give a specifically 'Lutheran' interpretation to certain Biblical terms and texts.*" This article is an adaptation of a statement Piepkorn read at the annual faculty retreat on September 1, 1971 in connection with a panel discussion on the relation between the Lutheran Symbolical Books and the Sacred Scriptures." Reprinted in *Concordia Journal* 15:3 (July 1989): 351-59, apparently with no changes other than the wording of the note identifying Piepkorn, and the conversion into one column. The article is posted on [Concordiatheology.org](http://concordiatheology.org). and cited in *CJ*, 36:2 (Spring 2010), p. 103ff by Joel P. Okamoto of the sem faculty. This article is now online at <http://concordiatheology.org/2010/06/do-the-lutheran-symbolical-books-speak-where-the-sacred-scriptures-are-silent/>
- *"Draft of a Statement on the Translation of *descendit ad infera* in the Apostles' Creed," September 25, 1970 unpublished memorandum for John H. Tietjen. 6+ pp sing sp

E eee

“The Ecclesiastical Arts.” A column by Piepkorn in the *American Lutheran*.

XXX, No. 1 (January 1947): 7-9.

XXX, No. 2 (February 1947): 12-13

XXX, No. 10 (October 1947): 10-11,25.

XXXVI No. 4 (April 1953): 19.

XXXVI No. 10 (October 1953): 10-11.

XXXVI No. 11 (November 1953): 10,26.

These are in A 67/3 = FC1/92 c A-67/92

“The Ecclesiastical Arts.” A reprint of some of Piepkorn's columns in the 1947-1948 *American Lutheran*. In Paul John Thiello, ed. *Christian Worship*. New York: American Lutheran Publicity Bureau, n. d. Pp. 11-49.

*** [“The Ecclesiastical Arts:] By Way of Introduction,” *American Lutheran*, 30:1 (January 1947), 11. Piepkorn’s first column for a new department in the *American Lutheran* entitled “The Ecclesiastical Arts.” He includes a tribute to Frederick Roth Weber, who had edited “The Fine Arts in the Service of the Church,” which had lapsed a number of years earlier. It was reprinted in *Christian Worship*, n.d., 11. 200 words. DOC Lists “the fundamental principle of ecclesiastical art: ‘The best is only just good enough for the service of God,’” and lists three of his convictions: 1) “The Sacred Scriptures hand down few binding declarations relating to the ecclesiastical arts.” 2) “The Lutheran Church has a distinctive character.” (He describes it.) 3) That he regards his role as “being editorial and not oracular.”

****“Ecclesiological Milestones: The Catholic Creeds, The Lutheran Symbols, Baier’s Compendium,” *Seminarian* 45, No. 4 (December 16, 1953): 13-18. c pc
A=66/89 Excellent summary of the doctrine of the church in all three. Baier “represents the beginning of a synthesis between the Orthodox Lutheran emphasis upon the corporate nature of the Church and the increasingly subjective emphasis of nascent Pietism.” The *Compendium*, as edited by CFW Walther and long used as a textbook at Concordia Seminary, St. Louis, “exerted a profound influence on the systematic theology” of the LC-MS. He concludes the section on Baier’s Compendium with these words: “Extensive traces of Lutheran Orthodoxy, Confessional ecclesiology, and Catholic conviction are thus obviously still present to a marked degree, but it is equally obvious that the breaches have been made through which Pietistic subjectivism was ultimately able to rush in and effect the almost complete revolution in thinking about the Church whose baleful effects still continue.” III, p. 18. Piepkorn refers to this in his December 1953 letter to his parents.

"The Educated Man and the Church," Delivered at the Fifth University Staff Assembly, Ann Arbor, MI, March 31, 1963.-*Lutheran Scholar* 20:3 (July 1963): 4-15. Contains a photo of Piepkorn. pc

"[The Episcopal System]," printed as a part of a "Contemporanea" column that Piepkorn contributed to in *Una Sancta*. This was printed in that column in *Una Sancta*, 7:5 (St. James the Elder): 20-21. I assigned it to Joe Morrison Dec 16 2011.

"Erasmus and the Paradox of Subjective Salvation," See "Who Was Desiderius Erasmus of Rotterdam?"

"Ernst Gorsemann, Sculptor," *The Lutheran Witness*, 71 (September 30, 1952): 10-11
c dnc A-66/89

"The Eucharistic Prayer (Part 1)." Howard R. Kunkle, co-author. *Una Sancta*, 7:3 (Passiontide 1947): 6-22. c A-67/90

"The Eucharistic Prayer (Part 2)." Howard R. Kunkle, co-author. *Una Sancta*, 7:4 (Pentecost 1947): 6-17. c pc of pgs. 16-17 A-67/907

*"Eucharistic Prayers," *American Lutheran*, August 1966, pp 6-7, 11. Consists of four prayers adapted and with a short introduction by ACP. SBH, El Culto Cristiano, Apostolic Tradition/Hippolytus, First Book of Common Prayer. c orig A-67/90

"Evanston and We." Editorial. *American Lutheran* XXXVII No. 5 (May 1954):, 304.
c dnc A=67/91

*"Eve Reversed: Intentionally Non-controversial Reflections on the Woman Who Gave Birth to God," *Seminarian* 51, No. 2 (February 1960): 7-19. Scholar Saints and Others. The Mother of God. Born of a Virgin. A Virgin Holy. St. Mary and the Bible. Announcement and Vow. Fulfillment and the Cross. Mother of My Lord. An Occasion for Misunderstanding. Brief Allusions. The Two Eves. Pre-Reformation Tendencies. 30 endnotes. Says very clearly that the Roman Catholic Church "came into being" at the Council of Trent." p. 15. Warns of the danger of misunderstanding the "solus" in *sola Scriptura, sola fide, sola gratia* and *solo Christo*. p. 15 c A-67/93

*"Exercise in Comparative Ecumenism: Two Statements on the Eucharist," *Lutheran Forum*, 8:1 (February 1974), 11-14 [according to editor's ambo this was written for *LF* more than a year earlier and printed after death of ACP.] est. 3000 words. A "brief and hence necessarily modest comparison" of the "Windsor Statement on the Eucharist" (which Piepkorn an "undeniably a momentous document") with "The Eucharist: A Lutheran-Roman Catholic Statement." p. 11. Says the former has created "a new vocabulary for eucharistic discussion." 11f. Compares the two statements on names for the Eucharist,

benefits, response elicited, sacrifice, remembrance (anamnesis), the eucharistic prayer, the faithful departed, the real presence, the role of faith, the phrase “offers Christ,” proprietary (“or more exactly, expiatory”) aspects, private masses, the “span of time during which Christ’s body and blood are present,” reservation, honoring Christ as long as He is sacramentally present, both species, transubstantiation. In all contains an excellent summary of the Lutheran position as Piepkorn understands it.

c pc & orig. A-67/91 Also in c 2pc A=67/2

F fff

“February’s Festivals,” *CTM*, 31 (February 1960): 84-86. c

“Finite-Infinite God of Edgar Sheffield Brightman.” *CTM* 25 (January 1954): 28-53. c
dnc A-67/96

“Foreword,” Henry W. Reimann, *Lets Study Theology. St. Louis: CPH, 1964, 5-9.*

*“Form in Worship,” *Seminarian* Vol. 42, No. 8 (June 1951): 7-8, 14. c pc A-67/95
###Is this date right? he was not at the sem yet. But vol 43 began in the fall so seems to be correct.

*“The Formula and Book of Concord,” in *The New Catholic Encyclopedia*, 1967. (4 pages carbon in the Archives) c A-62 FC 1/17 [4]

“Four Foes Of Our Faith,” An address before the Lutheran Men in America meeting, October 4, 1950, *Milwaukee Lutheran* (December 1950): 11, 114, 16, 18, 20, 22.
1. Totalitarianism, 2. Medievalism=the papacy, 3. religious Humanism particularly as it appears collectively in what we know as Protestantism=the religious expression of the Renaissance which makes man and human reason the measure of all things, 4. Secularism among ourselves. I do not have p. 22 and any continuations. ## c pc A-67/95

*“'Fraternal Conversation and Consolation' as a Means of Mutual Care.” 3 ¼ pp. double spaced carbon. 8/9/65 is written in ink in what may be Piepkorn’s hand on the top left. The title is preceded by Roman Numeral II. There is no Part I or any subsequent parts. This part is primarily about “the office” or “authority of the keys” but it ends with this: “The present discussion is therefore not about the ‘office of the keys’ or the ‘authority of the keys’ in the strict sense . . . but about the function of Christians generally as they engage in ‘mutual fraternal conversation and consolation’ of which SA, Part III, IX declares that through it also a superabundantly compassionate God gives us needed aid and strength against sin.” Since he does not discuss that here, this reference from “Reaction to Church Offices” is noteworthy: A layman “can engage in any aspect of what the Smalcald Articles call "mutual fraternal conversation and comfort" (Part Three, 4). This last takes in a great deal of territory and could include almost any kind of face-to-face

encouragement, reassurance, admonishing, and counseling short of absolution.” For a while I gave it the title "Office of the Keys," but the above title is more accurate. 62/1.

“The Function of the Hymn in Early Lutheran Liturgies,” *The Lutheran Scholar* Vol. V, No. 1 (January 1948): 1-8. Read at the Lutheran Academy for Scholarship, July 1947. c
dnc A= 67/105 Was read at the Lutheran Academy for Scholarship in July 1947 according to the back cover of the Holy Cross 1947 issue of *Una Sancta*.

G ggg

“Germany News Letter: Lutheran Landeskirchen and Lutheran Free Churches in Germany,” *American Lutheran* Vol. XXXVII, No. 8 (August 1954): The Church Abroad, 7-18 c
(should have used in “ACP Confessor” ?)

“The Greatest Saint of France,” *Una Sancta*, 7:7 (error for 8:1?) (Martinmas 1947): 4-7 c
s pc

H hhh

“Have the Lutherans Gone Ritualistic?” AL (November 1941). ### See “Liturgical Trends....”

“He Comes!” *The Lutheran Layman* VII, No. 6 (December 4, 1936): 41-42.
c dnc A-67/106

“Here I Stand!” The subtitle inside is: “The Christian principles of human relations and the status quo in the church.” The cover has on it: “An Essay on the Church and the Negro in 1951 and 1952.” Institute on Human Relations, Valparaiso, n.d. Proceedings of the 1952 Valparaiso University Institute on Human Relations, July 28-30, 1952. 5-31. Vs. racial prejudice. The 1951 and 1952 on the cover appears to be the editor’s own title designed to point up the fact that Piepkorn presents extensive details of statements and actions on race relations made by the church in 1951 and 1952. c dnc A-68/111 It was reprinted as “Here I Stand!” *Walther League Messenger for Youth*, February 1953, 24-27.
c pc A-67/110

Historical Review. 1 July 1962 to 30 June 1963. Office of the Chief of Chaplains. Department of the Army, Washington DC. 151 pp. I think ACP did one of these every year for his two weeks of annual training requirement. He worked in the Chief of Chaplains’ Office but often finished them up during the year at his home.

“Historiography in the Lutheran Tradition: Martin Chemnitz (1522-1596)” Delivered at the joint meeting of the American Society of Church History, The American Society of Reformation Research and the American Historian Association, all of which met in

Washington from Dec. 27-30, 1965. Faculty Notes Jan 4, 1965. 28-1965. The essay is not in the file but was expected to be printed in the *Archiv fue Reformationsgeschichte*.

*"Holy Communion at a Wedding," *Una Sancta*, 10:4 (St. Lawrence, 1951): 9-13.

c s pc and original

"Historiography in the Lutheran Tradition: Martin Chemnitz (1522-1596). December 29, 1964. 23 pp. carbon w. edits. Looks like it was to be published. Begins: "When M.C. publicly announced" Last page: catholicity. Does not appear to be a draft of a draft of the 1966 CTM "MC: The Genius and Genesis . . ."....

"Holy Cross Day," *Una Sancta*, 7:6 (Holy Cross 1947) 3-13. (In VIII:3, p. 29, this article is referred to as "Holy Cross Day (September 14) Its History and Its Propers.") More precisely the Feast of the Exaltation of the Holy Cross. Luther opposed it because of sub-Christian accretions, but it survived in some Lutheran churches. A brief history of the day, plus the propers for Holy Communion, Matins and Vespers. Note 16 gives the references to the sign of the cross in the *Book of Concord*: SC, Appendix 1, pars. 1 and 4; LC, 2nd Commandment, pars. 73-74. 38 footnotes. c s original

"The Holy Order of Mans, by ACP. Unknown binding 1973." I found this on Amazon.com 6/07 Not available and no details. Probably for *Profiles in Belief*?

*"How do Lutherans evaluate, theologically and practically, episcopally structured churches?" N.d. but after Vatican II. Typed, with edits in his hand, 4 pages double spaced. Citations from the Symbols with comments. Can't be positive this is Piepkorn's but is consistent with what he states elsewhere.
Pc c 23/4?

I iii

"I Believe." Piepkorn's untitled portion of *I Believe: Personal Confessions of Faith and Discussion of Issues*, Part 2 in *Faithful to Our Calling, Faithful to Our Lord: An Affirmation in Two Parts*, by the Faculty of Concordia Seminary, St. Louis, MO, [1973]. n.p. Pp. 107-19. **Reprinted in full for the first time in SSLC**, 282-96.

Piepkorn's untitled statement of his personal beliefs and his discussion of specific issues: The Relation between the Law and the Gospel. The Purpose of the Sacred Scriptures. The Authority of the Sacred Scriptures. The Infallibility of the Sacred Scriptures. The Unity of the Sacred Scriptures. The Interpretation of the Sacred Scriptures. The Relation between the Gospel and the Sacred Scriptures. The "Canonical Text." Old Testament Prophecy. Original Sin. Part of Piepkorn's general statement was omitted by haplography in The general statement was reprinted with the missing section in *LF* 380 (Fall 2004), p. 37. His discussion of specific issues has never been reprinted to my knowledge. [1 p. + 5 pp.= 6 pp.]

“I Have a Rendezvous with Christ,” *Loyalty Christ and Country*, Published by the Lutheran Church, May 1941, 12-15. c pc A-68/114

“In Conclusion,” in *Public Relations for Lutheran Education*, Walter M. Wangerin, Editor, St. Louis: Concordia Publishing House, 1950. 77-86. c s pc

“In Memoriam Henry William Reimann, Priest, Pastor, Professor.” *Una Sancta*, 20:4 (St. Matthew and the Advent of our Lord, 1963) 7-8. c s A-68/114

[“The Inspiration of Scripture.”] Review of Robert Preus, *The Inspiration of Scripture: A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians*. Mankato: Lutheran Synod Book Company, 1955. *CTM* 28 (November 1957): 868-70. **Reprinted in *SSLC, 20-24.

“The Inspiration of Scripture: The Position of the Church and Her Symbols,” *CTM* 25 (October 1954): 738-742. **Reprinted in *SSLC, 20-24. c V s 2pc A=75/202
 In its “official pronouncements—as well as in various approved, in part even quasi-authoritative” publications, especially in *The Brief Statement* of 1932, the Missouri Synod goes beyond what is required “of its candidates for Holy Ordination and of its college and theological seminary professors” and what the Symbols say (p. 738, 740-42). “[T]he Verbal Inspiration affirmed within The Lutheran Church—Missouri Synod reflects here as at other points a revived seventeenth-century Lutheran orthodoxy modified by Pietistic influences,” and that it was “constituted in conscious antithesis to the religious empiricism of the Schleiermacher tradition.” “Pietism was at many points a reaction against Orthodoxy, but in this article conservative Pietism tended to reinforce the Orthodox position.” States that “we do not have an explicit article on the Sacred Scriptures in the Lutheran Symbols” because there was agreement “in the theology of Calvin, in the Tridentine decrees, and in every school of pre-Reformation Scholasticism” on “the authority, the inspiration, and the inerrancy of the Sacred Scriptures” (p. 740). In contrast to Lutheran Orthodoxy, “the Symbols deal with the implicit doctrines of inspiration, authority and inerrancy in an existential and functional way, without the use of philosophically refined technical terms, such as Verbal Inspiration, perspicuity, and sufficiency, and without a two-way equation between the Scriptures and the Word of God” (pp. 740f.). Richard R. Caemmerer states in his introduction that the “Scriptures should be regarded as the sole source and norm of faith” (p. 738). The MS oaths of ordination and installation have “the only infallible rule of faith and practice.” (ibid.) The title page of the *Book of Concord* has “the only standard.” Piepkorn balances this by quoting the more complete statement in the Formula of Concord, which adds the qualification “according to which all teachers and teaching are to be judged and evaluated” (SD Summ 3; cf. Ep Summ 7).

*[“Intercessions On Behalf of the Souls of the Dead.”] 1957. Mimeographed. 19 pp. including a two page bibliography. Prepared to furnish a basis and resource for a discussion at the

Joint Meeting of Faculties of the two LCMS Seminaries in St. Louis, April 26-27, 1957. pc 68/114 Begins "The title is badly formulated. Our conventional use of the term 'soul' with reference to the faithful departed reveals strong Hellenistic and Roman Catholic influence" (p. 1). The canonical Scriptures nowhere explicitly prohibit or command intercessions for the faithful departed. Such intercessions are a very early Christian institution (many examples, mostly in Latin). Luther "inclines toward a cautious toleration of the practice." The Apology states that Lutherans do not prohibit prayers for the dead or believe that they are useless. The Smalcald Articles leave the question "*in suspenso*." "Examples of cautious approval of prayers for the faithful departed can be found among Lutherans" from the 16th to the 20th centuries (many examples). The practice antedates the Roman Catholic doctrine of purgatory, "the doctrine of a particular judgment immediately after death," "the doctrine of the efficacy of the Sacraments *ex opera operato sine bono motu utentis*," and "is in itself an indifferent matter (*adiaphoron*)." "Since the Lutheran Symbols explicitly refuse to disapprove it and since it is a very ancient practice" of that primitive 'orthodox and authentic Church' of which our Symbols speak (FC, Ep. Von dem summarische Begriff, 3), it cannot in itself be legitimately condemned among us" (p. 17). See also "Prayers for the Faithful Departed" (1961, one-half page), "A Statement on 'Intercessory Prayers for the Benefit of the Souls of the Dead' Prepared by a Committee of Synod's Two Theological Faculties. n. d., and Piepkorn's 6 page letter of November 21, 1962, to Bretscher, both of which are in 100/615. JAO Preus, LW Spitz and OF Stahlke were the other committee members. I don't know if the statement was ever published. I think not. ----Assigned to Joe Morrison Sep 12 2011.

*"The Inter-Lutheran Proposal [for the Celebration of Holy Communion]: Some Reflections, Mainly Theological." May 28, 1971. 18 pp. plus one page of edits. But in 4/06 I found 20 pp. the last two of which are Notes ⁵ sent to Carl Schalk on June 10, 1972. pc 68/114

*"Interpretation of Scripture." [1972] Typed with edits in his hand, 19 half-sheets. c pc 68/114

*@"Interview on the Lutheran/Roman Catholic Dialogue," November 11, 1971 unpublished transcript of interview with Herbert McCabe. pp. 15-25 in a longer document A68/115 pc of typescript. General comments. Papal primacy and infallibility, *ius divinum*. Does not "foresee within my lifetime / or even on the horizon the size of a man's hand the possibility of intercommunion or organic union . . . would hope for . . . in extraordinary situations" could "avail themselves of the ministries, services and sacraments of the other without prejudicing their status in their own church." pp. 18-19.

"Introduction," in John Theodore Mueller, *The Lutheran Confessions*. [St. Louis: Concordia Publishing House, 1953], 1-2, with five pages of single-spaced comments by Piepkorn on Mueller's semi-final draft. c pc A=68/115

"In What Sense does Mission Belong to the Essence of the Church?" A Report on the Deliberations and Findings of Study Group I of the Second Term of the Seventh Semester

of the Graduate School for Ecumenical Studies, 1958/59. Prepared by Arthur Carl Piepkorn, Group Leader. [Ecumenical Institute], Céligny, [Switzerland], December 16, 1958. 8pp. double spaced. Piepkorn attended the Graduate Seminar in 1958/59. He is reporting the deliberations and findings of his study group, which was made up of members from some of the religious communities discussed in the report. His influence is obvious throughout. The section on the "Evangelical communions" is probably largely his. This Discusses "essence," "marks" of the Church, "mission," "church," Biblical background, contemporary conceptions of the mission of the Church in Eastern Orthodox, Evangelical and Roman Catholic thought. c pc 68/115

"Is America Losing the Way?" Guest Editorial. *This Day* Vol. 5, No. 11 (July 1954): 5. c pc A-68/115 "The process by which we Westerners divested ourselves of our beliefs has been going on for a long time." *Beliefs determine behavior. To get the right behavior we must have right beliefs*, including "our confessed dependence upon God." The link between the two, the immense God and the finite mortal, is Jesus Christ."

*"The Issues That Divide, Do They Still?" Third Annual Theological Institute. Augustana College, Sioux Falls, SD. October 30, 1967. 19 pp. c pc A-67/116
 What we have consensus on (p. 1). Differences and convergences on: hierarchy of truths, closed canon of Symbols, dogmatics, 95 Theses, indulgences, purgatory, burning of *Exsurge dominis*, canon law, casuistry, ordination, George Rörer, Lutheran orders, monasticism, marriage of priests, the crucial positive affirmation of the AC = forgiveness of sins, *articulus stantis*, both kinds, frequency of communion, *ex opere operato*, penance, distinction of foods, authority of bishops, original sin, free will, doctrine of the church, confession and absolution, number of sacraments, cult of the saints, B.V.M., papacy, who is the Church?

See "Lutheran Reformation: Issues then and now" May 1968 news clipping.

"Is the Article 'Of the Election of Grace' in 'A Brief Statement of the Doctrinal Position of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States' (1932) Satisfactory in 1961?" Mimeoed 4/1/61 "Not for publication or quotation." 10 pp. plus 7 pp. of notes. pages. Concludes that it was satisfactory in its time. If it is not now, that is no surprise. Return to the Sacred Scriptures and the Confessions. Cf. "A Brief Statement and the Lutheran Confessions" above.

c pc A-68/115

***"Ius Divinum and Adiaphoron in Relation to Structural Problems in the Church: The Position of the Lutheran Symbolical Books." In *Papal Primacy and the Universal Church*. Edited by Paul C. Empie and T. Austin Murphy, 119-26. Vol. V of *Lutherans and Catholics in Dialogue*. Minneapolis: Augsburg, 1974. c V James D. Fackler has a mimeographed copy, 8 pp. single spaced.

J-K jjj kkk

***“Justification’ in Lutheran Theology.” Rogation Monday [March 24] , 1965. A three page “outline” using complete sentences that Piepkorn handed out before making his presentation on that topic at a meeting of Lutheran and Roman Catholic theologians from the St. Louis area. The outline and a 21 page double-spaced transcript of his presentation bearing the caption “Catholic and Lutheran Considerations on the Subject of Justification” is with it in Piepkorn Papers 68/115, as is a 21 page transcript of the discussion period that followed. Piepkorn’s presentation followed a presentation by the Very Rev. Nicholas E. Persich, C.M., to whom Piepkorn alludes. Participants in the discussion include Edgar Krentz, Fr. Vawter, , Msgr. Baker, Fr. David Fleming, Msgn. Molley, Persich and Piepkorn. Contains words the transcriber could not transcribe. 68/125 Ed Krentz loaned my his copy of this 3 p. outline with many glosses in Ed’s hand. I have a copy of it.

[Justification in Küng] a typed appraisal of his *Rechtfertigung*, February 3, 1959. 18 pp – in opening sentence refers to “our studies in this course.” c dnc A-67/106

*“The ‘Just War’ Theory and the Lutheran Theological Tradition.” “For Discussion Only—Not to be Quoted.” Rev[ised] August 1972. 33 pp. Mimeographed. “The classic form of the doctrine . . . is not integral and necessary to Lutheran theological thinking” Refers to “the consistent Lutheran conviction that we are not to look to the Sacred Scriptures for explicit ethical instructions, but instead to see these as belonging in the realm of prudence within the broad ethical prescriptions of the divine law. The consequence is that there is always room among Lutherans for a considerable variety of opinions.” 68/122 pc

“Koinonia as the Life-Pattern of the Christian Community.” Essay delivered at Neuendettelsau after 1971 (p. 8). 58 pp. 1.5 lines spacing, wide margins. 69-127. Also in the folder is a 49 page German translation, entitled *Koinonia Lebensforder Gemeinde* by Ernst Seybold.

L iii

“The Latest Supreme Court Decision.” Editorial. *American Lutheran*, Vol. XLVI, No. 7 (July 1963): pp 3-5. [his initials at the end in his hand] c

*“The Lay Server,” *American Lutheran*, Ecclesiastical arts, (March 1948): 89, 13.?? Is in *Christian Worship*, 36-8. c A-69/128. I have an opd and a graphics pdf.

“Lay Theology gets a Break,” *American Lutheran*, Ecclesiastical Arts (August 1957): 204. 2/5 of Book of Concord is by a layman. Chemnitz was a layman the entire time that he lectured in theology at the University of Wittenberg. c

***“Lay Workers in the Church.” Co-authored with Herbert J. A. Bouman and Erwin L. Lueker. *CTM* 39 (December 1968), Brief Studies, 772-775. Reprinted in *The Bride of Christ: The Journal of Lutheran Liturgical Renewal*, 18:1 (Advent 1993), 12-14. Argues from the Lutheran Symbols that “lay workers should *not* be given charge of congregations by District officials, if this implies that they are to exercise the pastoral ministry.” Suggests that “if the situation in our church is so grave anywhere that it appears necessary to have ‘lay workers’ perform the functions of the sacred ministry . . . [they] be ordained to the sacred ministry.” P. 774. See “Deacon Ordination,” and my unpublished “May Layworkers and Seminarians Exercise Functions of Sacred Ministry?”

[“Law and Gospel in the Formula of Concord.”] n.d. 12 half sheets A=34/10. Typed with edits in his hand, some unintelligible.

“Let’s Change the Creed!” *Lutheran Forum* (November 1967): Editor’s Ambo. 12-13. **Reprinted in SSLC**, 244-48. *LF* article recommends dropping the words, “and the Son.” Unsigned, but there is a typed copy of this in 69/129, and the editorial is by editorial associate Piepkorn according to Glenn Stone, editor, in a 9/15/67 letter in 106-709. c pc Wrote to Glenn Stone about this 1/06/06. He replied 1/11 that he thought it was by Piepkorn.

“Let the PAST Speak to the PRESENT.” Editorial. *AL* (September 1953): 218. About the dedication of the Concordia Historical Institute. Positive statement about LCMS fidelity to the Faith. orig, c pc A-69/128

“The Life of God in the Life of the Parish,” Christian Preus and J. Stephen Bremer co-authors. *Response* 4 (Pentecost 1962) pp. 38-48. In *The Church*, 107-118. c

“A Litany,” *Una Sancta*, 7:5 (Feast of St. James 1947): 17-20. In *Una Sancta*, 8:3, p. 29, it is referred to as “A Litany Based on a Meditation by Blessed John Arndt.” c s

“The Liturgical Significance of Lent.” Unpublished.

“Liturgical Trends in the Missouri Synod,” a chapter in a 1940 projected book by Lawrence B. Meyer, D.D., Executive Director of the Emergency Planning Council of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. According to a letter to Meyer on January 30, 1942. 84-2. I scanned the letter but have not found the article or the book but have not looked for them. ### A shortened version of the chapter was published as “Have the Lutherans Gone Ritualistic? In the November 1947 *American Lutheran*.

*“Living with Brothers in the Lord” *CTM* 39 (March 1968): 164-174. Originally delivered to the Institute on Ecumenism conducted by the clergy and laity of the Roman Catholic Diocese of Fort Wayne-South Bend on 11-11-1967. Meaning of “Protestant.” Never a monolithic Protestantism. Anti-papal references in TLH p. 166 and its predecessor 169. Hierarchy of

truths. Differences on faith and justification are not merely semantic. The three fundamental disagreements. Lesser barriers. Intercommunion in emergency situations. Divorce and abortion, 173. Practical steps. c s V orig

“Lutheran and Protestant Vestment Practices in the United States and Canada; A Survey.” *CTM* 37 (November 1966): 645-655. c V pc A=17/144

“A Lutheran Breviary,” *Una Sancta*, 7:1 (Advent 1946): 12-16. c s pc See also “Breviary” above.

“Lutheran Chorales,” *American Lutheran* (November 1952). c dnc A=69/130

*“The Lutheran Church and the Community of the Arts,” *The Lutheran Scholar*, 13:1, 2 (January-April 1956): 451-65. Reprinted in *Our Church*. c A=60/130

“The Lutheran Church A Sacramental Church,” *Augustana Quarterly* 17 (January 1938): 45-58. Reprinted in *The Church*, 77-87. c 2pc A=70/145 [note “P&W (?) A=65/56]

*“The Lutheran Churches.” The Church of the Augsburg Confession. Doctrine and Theology. Nature and Function of the Church. *Protestant Denominations*. II in *Profiles In Belief*. New York: Harper and Row, 1978: 3-104.

“The Lutheran Church’s Contribution to American Protestantism.” pc 65/56

“The Lutheran Doctrine of the Sacrament of the Altar, Ecumenically considered,” in *North American Liturgical Week*, 25 (1964). *The Challenge of the Council: Person, Parish, World*, The Papers of the 25th Anniversary Liturgical Week. (Washington: The Liturgical Conference, 1964): 134-54. See “*Die lutherische Lehre vom Altars . . .*” Reprinted in *The Church*, 119-137. c
German translation: “*Die lutherische Lehre vom Altarssakrament in ö[e]kumenischer Sicht*,” *Sonderdruck* [March 1967], tr. Cornelius Baron von Heyl, *Una Sancta: Zeitschrift fü[e] öekumisische Begegnung*, Kyrios-Verlag Gmbti Meitingen, 185-202. See: “The Lutheran Doctrine of the Sacrament . . .” c

“The Lutheran Dogmaticians on Marriage and the Family.” 1953 Carbon. pc 69/131

“Lutheran Influence on Anglican Reform Movements During the Reign of Henry VIII. The First Period: 1518-1531,” *Pro Ecclesia Lutherana* 3:1 (June 1935): 107-121. Arthur Piepkorn [his middle name does not appear], Chisholm, MN. c s pc “Lutheranism was the dominant note in the reform movement” in the first period, 1518-31, and shared “in the creation of the noblest literary monument of the English Reformation, the First Book of Common Prayer.” . “From now on the movement inclined more and more to the left, and in

1548 the triumph of Helvetianism became complete.” Pp. 120 and 121. This article is apparently the continuation of “Anglo-Lutheran Relations, Part I” *PEL* 1933, but there is no indication of this in either article. The series continued in “Anglo-Lutheran Relations during the First Two Years of the Reign of Edward VI,” *CTM* 6 (September 1935).

*“The Lutheran Liturgical Movement,” in *The Liturgical Renewal of the Church*. Massey H. Shepherd, Jr., ed. Oxford University Press. Reprinted in *Una Sancta*, 17: 4 (St. Luke the Evangelist, 1960): 5-12. This article is part of an address delivered to the Liturgical Conference, Grace Episcopal Church, Madison, WI, May, 1958. c s 2pcng For the full address see “The Protestant Worship Revival and the Lutheran Liturgical Movement” below.

“Lutheran Reformation: Issues—then and now,” *Great Plains Observer*, May 1968, 14-15. Excerpt from Augustana Sioux Falls College lecture “The Issues that Divide . . .” c

*[“Lutheran/Roman Catholic Dialogue”] Interview with Herbert McCabe. Typed. November 1, 1971. Pp. 15-25 (sic) General plus some on papal primacy. Pc c 68/115

“Lutheran Rubrics of the Sixteenth Century,” *Pro Ecclesia Lutherana*, 1:1 (1933): 67-89. Arthur Carl Piepkorn [full name], Chisholm, MN. c pc Delivered at Trinity Church, Detroit, MI, in September 1933 at a meeting of the St. James Society. This is his first published article if his Ph.D. dissertation is not counted. See my comments on “Anglo-Lutheran Relations, Part I” for details on the history of this and related articles.

“Lutherans and the Non-Segregation Decision,” *American Lutheran* XXXVII, No. 9 (September 1954): 3-4. Unsigned but there is a carbon half-sheet draft in the file with the initials A.C.P. on it. c dnc A=69/132

“The Lutheran’s Image of the Jew,” *American Lutheran* 48 (July 1964): 14-19. c pc A=70/155 Reprinted as “Lutheran-Jewish Relations,” along with Solomon S. Bernards, “A Jewish Image of the Lutheran.” “The Anti-Defamation League of B’nai B’rith, NY, NY, n.d., 12 pp. The number R179 appears on the back, bottom. It was sold for 15 cents. CHI Piepkorn Collection, Box 1, Folder: “Articles, 1963-64.”

“A Lutheran Speaks Out On Church Unity,” *AL* 39 (August 1956): 4. A commendation of R. C. Caemmerer’s *Christian Century* article of April 4 on “The Nature of the Unity We Seek.” c See also “A Lutheran Speaks Out On Church Unity,” *AL* 36 (February 1953), 3.

*“A Lutheran Statement to Lutherans” typescript, carbon. Essay, 8 pp. with two endnotes. February 6, 1973. B. and C. are written in script in margin. Printed somewhere? History of the Lutheran identification of the Pope as the Antichrist. Evidence of

movement in the RC Church. Looks like it was written for publication but I have not found it anywhere. c pc A=69/132

“The Lutheran Symbolic Books and Luther.” In *Luther for an Ecumenical Age: Essays in Commemoration of the 450th Anniversary of the Reformation*, Carl S. Meyer, ed. St. Louis: Concordia Publishing House, 1967, 242-70. **Reprinted in SSLC**, 2.205-43. pc
 s V Lutheran Church is the only church that has not succeeded in “shuffling off a designation that links it to a man.” 242 Hierarchy of symbols. 243. Luther’s impact on the AC, Apology, Tractate, and Formula of Concord. Original sin 244, 249f. Confession and absolution and justification 244. Free will 250 [=2.216f]. Justification, faith and good works [2.218f], law and gospel 253f. [2.219f] Sacrament of the altar, real presence, sacramental union, the character of a sacrament [2.222], meaning of “spiritually,” [2.222f] the right hand of God 254ff. [2.224], descensus 258 [2.224], soul = the total person 258 [2.225], adiaphora 258 [2.225]. “The astonishing thing is not how frequently the Lutheran symbolical books quote Luther’s nonsymbolical works but how infrequently (speaking relatively) they do so, not how often they appeal to his great magisterial authority but how rarely. Of interest too are the works they cite most often. . .” They are not the ones that church historians acclaim – the writings of 1520, for instance . . . are not so much as alluded to.” 258f.[2.225f]

@“The Lutheran Symbolic Books from 1580 through the 19th Century.” September 1970. 23 page typescript, double-spaced. “*For discussion only*” is typed at the top of p. 1. 71-150 pc History of the reception of the Symbols. Development of the terms *norma normans/normata, norma primaria/secundaria, auctoritas normativa/norma secundum quid, principium/principatum*. 7-8 Three efforts to alter the symbolical canon: Saxon Visitation Articles of 1592, the *Consensus repetitus* (17th century), the American recension of the AC (S Shumucker 1838ff).

#@“The Lutheran Symbols,” *AL*, Vol __:10 (October 1957), 14-5. Have p. 14 only.

“A Lutheran Theologian Looks at the Ninety-Five Theses in 1967,” *Theological Studies*, 28:3 (September 1967): 519-530. Reprinted in *The Church*, pp 89-98. c Have pc and .opd made from offprint. A=70/153

*“The Lutheran Tradition.” Handout for a course on Comparative Religions (Th-Hs 181). Part I, (October 18, 1965) has six pages dealing with Lutheranism under these heads: History, Theological Sources, The Church, Clergymen and Laymen, Faith, Grace, Justification, Baptism, Confirmation, Marriage, The Holy Eucharist. Part II (January 1966) consists of one page on Roman Catholics. It begins with this statement: “Modern Roman Catholicism begins with the Council of Trent.” (Part III is missing.) Part IV (February 1966) consists of one page on the Protestant Episcopal Church. 69/132 c

“The Lutheran Understanding of Baptism—A Systematic Summary.” In *Lutherans and Catholics in Dialogue II: One Baptism for the Remission of Sins*, P. Empie, ed. New York: USA National Committee for Lutheran World Federation, [1966], 27-60. Reprinted in *The Church*, 215-242. c s

**“The Lutheran Understanding of Prayer,” mimeo copy, 1965. c pc A=69/132

***[“Lutheran Understandings of the Church with Reference to the Question of the Authority of the Church”]. This unsigned and untitled typescript consists of 21 numbered and one unnumbered, double spaced half pages. The copy in the ELCA Archives has been dated by an archivist in 1968, but there is no internal evidence for that. It was written to be presented to a group of Lutheran and Roman Catholic theologians or clergy, most likely those on the Lutheran/Roman Catholic Dialogue in the U.S. The “Father Peter” referred to is probably the Rev. Carl J. Peter of the Catholic University of America, who was a member of Dialogue V on Papal Primacy and the Universal Church. Although there is no indication of authorship, Piepkorn routinely worked on half sheets, the style and content of the document appears to me to unequivocally be his, and the handwritten editing is in his hand.

The document is important because this is the only place I have found in which he explains in some detail why be believed that the word *ekklesia* in Matthew 18:17 does not refer to “the church.” It is also the only place I know of where he explicitly states that the Church is prior to its members, and one of the few places where he writes at some length on the relationship of “the churches” to “the Church.”

He is inconsistent in his use of initial capital letters for words such as Biblical, Church, and New Testament. Since he uses capitals for them in some places, I have added them in other places where I think he would have used them if he had edited this document for publication. I have added punctuation in a number of places and supplied minor words that he obviously had left out by mistake.. Vicar Robert W. Paul typed it up. Karna Secker assisted me in editing it. All additions in square brackets are mine. Don Veitengruber proofread it. 61-13. 5 pages, 3000 words, no notes.

****“A Lutheran View of the Validity of Lutheran Orders.” In *Eucharist and Ministry*. Edited by Paul C. Empie and T. A. Murphy, 209-226. Vol. IV of *Lutherans and Catholics in Dialogue*. New York: USA National Committee for Lutheran World Federation, 1970. c s V A=23/2(14-page manuscript) James D. has a mimeographed copy, 14 pp, sing spaced . May be the copyPiepkorn spoke from or edited for the book.

M mmm

“Man As He Is: A Review,” Co-authored by Leonhard C. Wuerffel. A review of *What, Then Is Man?: A Symposium of Theology, Psychology, and Psychiatry*, by Paul E. Mehl, H. Richard Klann, Alfred F. Schmieding, Kenneth H. Breimeier, and Sophie Schroeder Sloman. St. Louis: CPH, 1958. ” *CTM* 29 (November 1958): 823-831. c V

*“Martin Chemnitz’ Views on Trent: The Genesis and the Genius of the *Examen Concilii Tridentini*,” *CTM* 37 (January 1966): 5-37. c V This was to be published in “Symposium on the Council of Trent,” editor Elmer Kiessling of Watertown, WI, for publication by CPH.

“Martin Luther, Pontifex: A Brief Account of Some of the Stirring Events of May, 1527, and Several Events that took Place During the Preceding Months.” By Arthur C.[sic] Piepkorn. *Alma Mater*, Official Publication of Concordia Seminary and the fifteen associated Concordias throughout the United States and Canada (May 1927): 260, 287-90. The events behind the historian Cochaeus’ story that in May 1527 “William of Saint-Celle dressed himself in the robes of the Pope and put on his head the triple crown; the others, decorating themselves in the hats and long red robes of cardinals, surrounded him. And all of them, going in procession through the streets of the village, arrived before the Castle of St. Angelo, where Clement VII. had hidden himself. . . . After this they formed a conclave, and when the ‘Pope’ had announced to his consistory that it was his intention to renounce the Papacy, immediately all hands were raised for the election, and they all cried out, ‘Luther is Pope, Luther is Pope.’” Piepkorn’s first publication? 20-1927

“Mary’s Place Within the People of God According to Non-Roman-Catholics.” Peterson, NJ: Mariological Society of America, 1967(??). *Marian Studies*, XVIII (Proceedings of the Eighteenth National Convention of the Mariological Society of America) (Paterson, NJ: The Mariological Society of America): 1967, 46-83. Reprinted in *The Church*, 259-286. c pc Library No. BT576 M33 or File 269 (209)? He presented it the Passionist Retreat House at North Palm Beach, FL, January 2, 1967.

“Matthias Flacius Illyricus: A Bibliographical Sketch Related to the Foundation for Reformation Research’s Extensive Holdings,” *Bulletin of the Library: Information About Collections and Resources of the Foundation for Reformation Research*, Vol. 4, No. 4, (December 1969): 37-38, 46-47. Four pages plus a list of microfilms. c pc A=71/157

[“Melanchthon on Christian Doctrine,”] A review of “*Melanchthon on Christian doctrine, Loci communes* 1555, ed. by C. L. Manschreck, 1965. *Church History* 35 (September 1966): 344-353. Three pages about M. and his writings. Six pages of errors in Manschreck’s preface and translation. One paragraph summary of M. and his contributions, bottom p. 347. c pc V

“Melanchthon the Confessor,” *CTM* 31 (September 1960): 541-546. [Also Sound recording, 1960.] Describes the immensely important contributions that Melanchthon made to the sixteenth century Reformation both within and outside of Lutheranism, and identifies ten characteristics of the symbols that Melanchthon bequeathed to the church. Of particular note his Melanchthon’s understanding of the

relationship of Scripture and tradition. In note 2 Piepkorn dispels the erroneous idea of Clyde Manschreck (*Melancthon, the Quiet Reformer*, 1958, p. 72) that Melancthon, who was never ordained, usurped the privilege of celebrating Holy Communion for his students on St. Michael's Day in St. Mary's Church during Luther's absence. c V A=71/157

"A Memorial to the First American Martyrs," *Lutheran Witness*, 59: No. 16 (date?? 1940): 174. c npc

***"Methodology of a Lutheran Philosophy of Education and the Problems of Truth and Knowing," From a Seminar on Philosophy, Concordia Seminary, St. Louis, March 1-2, 1957. Written 2-18-1957 by Arthur Carl Piepkorn. Mimeoed, double-spaced, 19 pp. Edgar Krentz sent me his copy. What "Lutheran" means, how it differs from other Christian denominations historically and theologically, and how it applies to a Lutheran rationale of education. Relationship of faith and reason. The nature of truth, knowledge and historiography, the "freed will," the "absolute presuppositions of the Lutheran rationale of education," the purpose of the divine revelation, the problem of communication, and a "warning against an absolutizing of an individual or partisan understanding of the divine revelation."

"The Ministry in the Scriptures, the Symbols, and the Church." This was presented at a Chaplains' Workshop that was held at Concordia Seminary in St. Louis on June 24-28, 1957. Whether the chaplains were institutional or military is not stated. The presentation appears to be identical to his 1955 *Una Sancta* article, except that the captions before sections 38. and 38.b. are omitted in the 1957 document. It was apparently never published. 11 pp., single spaced. 6900 words. Mimeoed. 74-192 DOC

"Missionary Miseries: By One Who Has Them." [1937] Printed in *LF, Una Sancta*/Fall 2008. Typed. pc

"Missouri Synod at the Lutheran World Federation Assembly," *American Lutheran*, (October 1957): 14-15. c pc A=17/158 CF. #@"The Lutheran Symbols," *AL*, Vol__ :10 (October 1957), 14-5. Have p. 14 only.

*"The Moment At Which the Real Presence Begins." Mimeoed, single-spaced. 15 pp. + 3 pp. of notes. St. Anthony's Day, Jan. 17, 1958. Est 11,500 words. Begins with: "The concern which led to this inquiry was evoked by two sentences in an article [AC Piepkorn, "A New Liturgy (Continued)"] in the *American Lutheran* for June, 1949, in which the writer [stated that] the early (and most dependable) doctors of the Church of the Augsburg Confession for the most part wisely refuse to define the precise moment when the sacramental miracle takes place. . . ." Argues that the theological question of when the sacramental miracle takes place is improper since it has no dogmatic answer. The early church does not know the problem. This is followed by 13 ½ pages of quotations in

Latin, German and French from “the early (and most dependable) doctors of the Church of the Augsburg Confession” supporting Piepkorn’s assertion (above). Edgar Krentz sent me his copy in 3/06, with his notes on it, so the mimeoed document must have been seen by at least some faculty members at some point. I have not found it in the Archives.

On May 2, 1959, when Piepkorn was in Europe, the joint theological faculties of Synod adopted “The Moment of the Real Presence in the Lord’s Supper.” This statement was printed as a Brief Study in *CTM* 30, (July 1959): 530-531.

Piepkorn then published “The Moment At Which The Sacramental Union Begins”(*Una Sancta*, June 25, 1960) under the pseudonym Titus Verinus so as not to embarrass his colleagues. Piepkorn states in a February 25, 1960 letter to Editor Glenn Stone that his pseudonym is a play on "Timothy Verinus (1672-1749)," the pseudonym of Valentine Ernst Loescher (1643-1749), who wrote a critique of Pietism. The 1960 article was reprinted in *The Church*. The 1960 article is a much shorter, all English summary of his longer unpublished 1958 study. In 1967 Piepkorn asked Seminary President A. Fuerbringer if he could update the *Una Sancta* article and publish it under his own name instead of a pseudonym. F. said Yes but I have never found it if he did. @*["Title?."] Edgar Krentz sent me his copy of the 1958 study in 3/06. His copy and my photocopy are too poor for optical character recognition, but there must be a good copy in the Archives. See also Two Statements on the Eucharist. LF Feb 74, p. 14a where he distinguishes the position of Luther and Melancthon.

*“The Moment At Which The Sacramental Union Begins,” by Titus Verinus, *Una Sancta*, 17:3 (The Presentation of the Augsburg Confession, 1960): 12-18. Reprinted in *The Church*, 1, 1993, 243-51. In a February 25, ____ letter to *Una Sancta* Editor Glenn Stone (Papers 98/11), Piepkorn explains that his pseudonym, Titus Verinus, is a play on “Timothy Verinus (1672-1749),” the pseudonym of Valentine Ernst Loescher (1643-1749), who wrote a critique of Pietism.) Background information on Verinus is in my entry (or file?) on “The Moment at which the Real Presences Begins.” A=71/164

***“The Mother of God—As Other Christians See Her: An Address by the Reverend Professor Arthur Carl Piepkorn Given at the Marian Regional Conference of the Apostolate of Christian Renewal at Milwaukee, Wisconsin, on June 16, 1973. One of his last essays. The Holy and Apostolic Catholic Church of the East, the Oriental Orthodox Churches, the Eastern Orthodox communion, those conventionally known as “Lutherans,” the Anglican Church, the Reformed community, other denominations. ##Was it ever published?? pc 71/165 See also “The Virgin Birth Controversy...” which he also delivered to the Society and which was published in 1973.

***“Multiple Ministries in the Early Church.” Presented at the River Forest Seminar on Problems of Larger Churches. May 20-21, 1958. Pp. 40-55 including Bibliography. Mimeographed. FW Sem Library. “Begins with the close of the NT—roughly 100 A. D. —and ends with the stabilization of ecclesiastical institutions in the Roman Empire in the fifth century.” Not an inquiry into ministerial origins. An “historical” rather than a

“dogmatic” approach. Recommends that that parochial teachers “be ordained to the presbyterate, but with the common understanding that they are not eligible for a pastorate” without further study. Recommends “the revival of the male diaconate in the primitive sense of a non-clerical, lay, full-time ministry with primarily administrative functions.” PC from FW Sem Library (see above). Have DOC.

N nnn

*[“The Native Sinfulness of Human Beings according to the Lutheran Symbols.”] [1971] 14 pp. sing. sp. half-pages vertically. Notes for a speech but almost all in complete sentences. pc 62/3

[“The Nature of the Church”] Typescript. 22 half pages (one unnumbered), dble spaced. Archivist dated in 1968 but there is no internal evidence for that. Presented to a group of Roman Catholic theologians or clergy. “Father Peter” was present. Probably during the consultation on Papal Primacy??

##“A New Liturgy,” *AL* 1949? I don’t have it. See the next entry.

##“A New Liturgy (Continued),” *AL* 32:8 (June 1949): ____ - _____. ACP quotes this at the top of “The Moment at which the Real Presence Begins.” I don’t have it. See the previous entry.

***“A New Look at the Biblical and Symbolical Data Underlying the Doctrine of the Sacred Ministry” 1965? 63 pp. double spaced. 26,500 words. Perfectly typed, yet is clearly a speech. Contents: I [The biblical data] pp. 7-27; II [Roughly 100 A.D. to the end of the fifth century] 28-45; III [The Symbols] 45-57; IV [Conclusion] pp. 58-63. Unsigned. A few typos. A speech. May have been typed up for mimeoing but is dble spaced. est 26,500 words. The President of a District of the LC-MS asked the author of this paper to “talk to about ‘The Doctrine of the Call with Particular Implications for the Contemporary Church.’” 4. Must have been to clergy because he uses Hebrew and Greek words. John Elliot was on the faculty so that narrows it to 1963-67. Was before the publication of Elliot’s *The Called and the Holy* by E.J Brill in Leiden but before *CTM* published an experimental service of ordination (if it was ever published). Parts of it are very similar in organization and terminology to “The Sacred Ministry and Holy Ordination in the Sacred Scriptures and in the Symbols and Liturgy of the Church of the Augsburg Confession,” *Una Sancta*, 12:4 (St. Michael’s Day 1955), 3-11, so is unquestionably by Piepkorn. Includes some material that is not in earlier or later essays. 74/194 pc On September 30, 2011, I found this in 28-1965: *The English District Bulletin*, No. 2, 1965, p. 2. I have a scan of p. 2 which refers to his essay as “The Doctrine of the Call with Particular Implications for the Contemporary Church.” even though ACP changed the title.

“No New Symbols!” Editorial in *American Lutheran* XL, No. 7 (July 1957): 3-4. **Reprinted in SSLC**, 102-05. The printed copy of this in 74/192 has "ACP" in his hand on the bottom. Also in 7/57. Reprinted in my “Arthur Carl Piepkorn, Confessor,” LF 38:3 (*Una Sancta*/ Fall 2004), p. 34. c pc

*“The Norm of Lutheran Piety (Part 1),” *Una Sancta*, 6 (Lent 1946): 3-10. “The Norm of Lutheran Piety (Part 2),” *Una Sancta*, 6 (Easter 1946): 10-15. “The *norm* of Lutheran piety is that body of practices and procedures which we find illustrated in those places and at those periods in which Lutheranism was permitted to evolve and express its peculiar genius free of external influences and interferences. . . . In general, *the norm of Lutheran piety is essentially medieval piety modified by the doctrinal reforms of the Lutheran movement*” (p. 3). Both the “believing I” and the universal Church must be taken into consideration to avoid “dead Orthodoxy” on the one hand and “moralistic practicalism” on the other. “Christian piety is both individual and social” (p. 4). “The Lutheran norm of piety calls for ritual, primarily because ritual is inescapable” (p. 7). Lutheran piety also accepted symbolism “as a reinforcement and enrichment of ritual” (p. 10). “Another safeguard of objectivity was the retention by Lutheran piety of the Church Year, both in liturgy and sermon” (p. 12). Both “praise *and* petition are parts of the sacrifice that we are in duty bound to offer to God” (p. 14). “The spirit must be the pulse-beat of all our praying, all our piety, and all our life” (p. 15).

“Note on the History of the Liturgy in the Lutheran Church in Hungary,” *CTM* 25 (March 1954): 231-235. c

“Notes,” *Una Sancta*, 6:6 (Michalmas, 1946): 18-19. c

O ooo

“The Office of the Keys” For awhile I gave this title to "'Fraternal Conversation and Consolation' as a Means of Mutual Care", but decided the latter is more accurate.

“On Being a Chaplain in an Age of Crises.” And address delivered at Fort Carson, CO, by Chaplain (Colonel) Arthur Carl Piepkorn, USAR-Ret., on July 29, 1972, at a Dinner Commemorating the 197th Anniversary of the Establishment of the Chaplaincy in the U.S. Army) 10 pp. single spaced, mimeod? Perfect copy. 74/192

“The One Eucharist for the One World,” *CTM* 43 (February 1972): 94-108. [Reprinted in *The Church*, 163-179.](#) c V pc There is a draft of a German translation entitled *Die eine Eucharistie für die eine Welt* in 21-15 with edits in what appears to be Piepkorn’s hand. There is no mention of who made the translation. Piepkorn said his

German was 19th century ecclesiastical German. He probably would not have undertaken a translation into modern German.

“One Roman Catholic Evaluation of American Religious Pluralism: John Courtney Murray.”

10 pp., n.d., mimeod. Done for the Study Commission on Church and Society Relations in a Pluralistic Society. Rufus Cornelsen’s instructions: “‘To do a brief critical analysis of the John Courtney Murray position’ as revealed in his book *We Hold These Truths* [Subtitle: *Catholic Reflections on the American Proposition*, Sheed and Ward, 1960], which would look at Murray’s position in terms of its similarities with and deviations from the classical Roman Catholic point of view.” In pp. 7ff, Piepkorn cites various reviews of the book, the latest from 1961. Conclusion: “Fr. Murray’s book appears to have given some new direction to the American Roman Catholic reinterpretation of the Latin Church’s traditional principles. The echoes of his arguments will be reverberating for years to come.” p. 10. pc from Concordia Seminary Library. No further bibliographic info.

[“On the Making of Theological Assertions.”] March 17, 1971. Response to a critique of “Dialogue of Faith and World” regarding Luther’s statement in *De servo arbitrio* that it is the business of theology to make assertions. Piepkorn says we must make them, but must endeavor to ensure that they are legitimate, relevant and intelligible.

“The Orthodox Lutheran Dogmaticians of the Seventeenth and Eighteenth Centuries on Marriage and the Family.” 9 pp. + Bibliography. Carbon. 75/200 do not have a copy

[“Orthodoxy and Pietism”] Pastors’ Conference, South Dakota District, April 24-26, 1962. Augustana College, Sioux Falls. Note.

“Our Debt to a Non-Saint: Reflections on the Anniversary of the Death of Desiderius Erasmus.”

Response, 3:2 (_____ 1961): 16-25. A note states that “this article reproduces the substance of an address given in the Chapel of Concordia Seminary, St. Louis, on July 12, 1961.”

Desiderius Erasmus' career, influence, defects, merit, sobering reflections. His “profound concern for the preservation of the links that bind the empirical Church together” is a concern “that we might well have in a day when some are all too ready to make a virtue of separateness and schism, all too ready contemptuously to reject and blithely to break unities that God has brought to pass, all too ready to refuse in patience and charity—as well as in loyalty to the truth—to seek ways of knitting up the raveled cords that might bind together parts of Christendom now severed from one another.” p. 24. c

A=74/192 pc

“Our Future.” *Lutheran Education* Vol. ? (January 1948): pp 263-271. c pc A=75/201

P ppp

“The One Eucharist for the One World,” *CTM* 43 (February 1972): 94-108. but refers to “my paper on ‘*Jus Divinum and Adiaiphoron* in Relation to Structural Problems in the Church: The Position of the Lutheran Symbolical books.’” Written between May 6 and September 1972 and delivered during the “evening.” A summary of the various papers that were presented. 61/1 For Piepkorn, Papal primacy and infallibility were the major obstacle to Lutheran-Roman Catholic reunion. He participated in the dialogue that culminated in the publication of *Papal Primacy and the Universal Church* (1974), but only in the first consultation of the one that culminated in *Teaching Authority and Infallibility in the Church* (1980).

“*Pater Orthodoxiae*,” *Una Sancta*, 11:3 (St. Athanasius, 1952): 2-5. c s

“Personal Confession of Faith,” The untitled first five paragraphs (pp. 107-09) of Piepkorn’s untitled portion of *I Believe: Personal confessions of Faith and Discussion of Issues*, Part I in *Faithful to Our Calling, Faithful to Our Lord: An Affirmation in Two Parts*, by the Faculty of Concordia Seminary, St. Louis, MO, [1973]. Pp. 107-119. A portion of Piepkorn’s personal confession of faith was omitted by haplography from the first full paragraph on p. 109. The missing portion has been restored in “Personal Confession of Faith,” *Lutheran Forum* 38:3 (Fall 2004): 37. c See “A Witness to Our Faith ...”

“Philipp Nicolai (1556-1608): Theologian, Mystic, Hymn Writer, Polemicist, and Missiologist: A Bibliographical survey [bibliog],” *CTM* 39 (July/August 1968): 432-461. c V

“Philosophical Freedom and Psychoanalysis.” Draft of editorial for *AL* 1954. 75/202 Lutherans are not committed to any one philosophy.

**“Possible Courses of Action Involving a Disaffected or Dissident Individual or Group of Individuals in the Church,” *CTM* 42:11 (December 1971): 726-730. c s V orig
“Considers possible courses of action open both to church administrations and to disaffected or dissident Christians themselves, specifically in The LC—MS.”

**“Pray Brethren,” *Una Sancta*, 8:2 (Conversion of Saint Paul 1948): 8-13. The devotional values of a prayer of consecration. c s

*[“Prayers for the Faithful Departed.”] November 22, 1961. Typed. One-half page, single-sp.. Four points stating and commenting on the position of the Lutheran Symbols. 62/1 pc c
See also “Intercessions On Behalf of the Souls of the Dead” (1957, 19 pp.).

“Prayers for the Feast of Saint James the More, Apostle and Martyr,” *Una Sancta*, 7:5 (Feast of St. James): 3-4. (attributed to Piepkorn in *Una Sancta*, 8:3, p. 29.) c s

"Preface to a New Volume [of *Una Sancta*]" *Una Sancta*, 10:1 (Advent 1950): 2-3. By the editorial staff inc. Piepkorn

*“Preludes to Praise; Devotional Reflections,” *CTM* 34 (December 1963): 709-720.

37 footnotes. About the *Benedictus*, the *Laudamus, te* and the *Te Deum Laudamus*, c
V carbon in A=75/205(1962)

“Presentation about Adolf Hitler to the students of the Virginia Junior College, Virginia,
Minnesota,” February 16, 1934. ### need to add bibliog info

[“The Problem of the Development of Doctrine,”] This paper has no title. Piepkorn did not like the term “development of doctrine” but used it occasionally (e.g. in [The Nature of the Church], fragments.) I have used it here for lack of a better term. A presentation Piepkorn made about the Lutheran/Roman Catholic Dialogue, Baltimore, MD, July 6-7, 1965, to a Roman Catholic audience. Typescript. [1-24]. Unsigned but with a gloss in his hand and very consistent with his teaching elsewhere. A=61-13.# Discusses: doctrine and its development, dogma, authority in the Church, tradition, *sola scriptura* vs. *nuda scriptura*, the sufficiency and adequacy of the Scriptures, *Scriptura scripturam interpretatur*, hierarchical structure of the Lutheran Confessions, *credenda/credita*, why creeds, *fides qua creditur/fidea quae creditur*, the object of faith, hierarchy of verities, the *Filioque* clause, the liturgy as a witness to the faith p. 11, changing the Lutheran Symbols p. 12, interpreting and applying the Symbols to our time, examples of where the creeds and symbols go beyond the Scriptures. In the Creeds: consubstantiality of the Father and the Son, the *Filioque* clause, the somewhat imprecise terms “catholic” and “apostolic,” the *descensus*, *sanctorum communionem*, *carnis resurrectionem*, *trinitas*, *persona*, *substantia*, Our Lord’s subsistence in a reasonable soul and in human flesh and that they are one man, divinity, humanity. In the Lutheran Symbols: two natures, the reversal of the dominant trend of the development of Western theology since St. Augustine by its definition of justification, *concupiscentia*, *ministerium ecclesiasticum*, the *ordo ecclesiasticus*, the *potestas ecclesiastica*, the definition of sacrament, the designation of clergy as priests, the command of infant baptism, use of the formula “under the species (*Gestalt*) of,” confession as *jure humano* and absolution as *jure divino*, the requirement of *rite vocatus*, freedom of the will, the definition of repentance as “contrition and faith with good works as the fruit,” concupiscence as the matter of original sin, the intercession of the saints and specifically of the B.V.M. for the church in general, the description of the sacramental union as analogous to the hypostatic union, the use of the scholastic prepositional formula “in, with and under,” the polarity of the law and gospel in their specialized meanings, the *potestas ordinis/jurisdictionis* distinction, the perpetual virginity of the B.V.M., calling her *Theotokos*, *Dei genetrix*, the pope as the veritable antichrist, “*nihil habet rationem sacramenti extra actionem divinitur institutam*,” the communication of attributes distributed among the three genera, sacrament/sacrifice, *ousia/hypostasis*, definition of *persona*, gender of words used of the Holy Spirit, degrees of certainty, his belief in the perpetual virginity of the B.V.M., Lutheran reluctance to resolve paradoxes, theological terms as labels for mysteries, demetaphorization of the

session at the right hand and the *descensus*. Other topics include the postecumenical councils, the Newman/Blondel understanding of doctrinal development, the Lutheran definition of the church (p. 24), “the insuperable obstacle to the achievement of the ecumenical ideal in our time, the self-identification of the Roman Catholic Church with the one holy catholic and apostolic church of the creed,” and an aspect of the latter, namely, “if one segment of the empirical church . . . possesses the competence to define . . . as an indispensable part of the deposit of faith, a particular tenet for which the demonstration from the word of God as understood in primitive tradition is dubious.”

*“The Problem of Universalism.” Reformation Bible Study Seminar. St. Louis Pastoral Conference. October 18, 25 and November 1 (Wednesday); October 19, 26, November 2 held in four different St. Louis locations on an alternating basis. n.d. but Piepkorn had just returned from Europe. 12 faculty members participated. Wednesday fell on October 18 in 1961, 1967 and 1972. Has to be 1972 since he mentions the Seminary Chapel of the Holy Apostles on p. 27. Piepkorn apparently introduced his speech with this: “The dilemma. Agreed to speak on Universalism and Particularism in the New Testament. When I returned from Europe I found the topic had been changed to ‘Salvation—through Christ or through Another?’ Explained that this had been selected as a more interesting topic. Difficulty is that I can not talk about it very long. Everything I have to say is” “There is no salvation except through Jesus Christ.” For me to stop here and to open the time for questions would be unsatisfactory. You would feel that you are the victims of a put-on. I pointed this out to Dr. [Alfred Von Rohr] Sauer and he suggested that I try to combine the two topics.” Definitions of “universalism, and “particularism,” application of *scriptura scripturam interpretatur*, “Who gets the glory?,” metaphors for atonement, Origen, biblical data, development of limbo, the mystics, the oxymoron term “anonymous Christians.” “The Origenistic type of Universalism is . . . excluded both by the scared scriptures and for Lutherans by the Lutheran symbolical books.” p. 9.

“Processions,” in *Sharer’s*: Associated Parishes Publication. Madison, WI. No date.

c dnc A=75/206

“Processions In the Lutheran Church,” *Sursum Corda* Vol. I, Nos. 4 and 5, and Vol. II, No. 1, (1939 and 1940). I = pp. 14-15. II= pp. __, __ and 16. III=pp. 13, __. IV=pp. __, __. My c has very small type and is marked up.

Profiles in Belief: The Religious Bodies of the United States and Canada. 4 v in 3. Edited by John H. Tietjen. The Foreword by Martin E. Marty is repeated in all 3 volumes. Volume I, 1977. Introduced by Harry J. McSorley. Volume II, 1978. Introduced by Robert T. Handy. Volumes III-IV, 1979. Introduced by Vinson Synan. New York: Harper & Row, 1977-79. Published posthumously. According to the jackets of all three volumes, volume 5 was to be titled "Metaphysical Bodies," volume 6 was to be entitled "Judaism," and

volume 7 was to be entitled "Oriental, Humanist, and Unclassified Religious Bodies." Piepkorn's files for *Profiles* are in 28 boxes in the Archives of the Graduate Theological Union in Berkeley. Tietjen edited volumes 1-4 but stopped at that point. and as of 2012 no one has edited any volumes beyond them. Piepkorn published a number of articles in the Theological Observer section of the *CTM* that he intended to include in *Profiles in Belief*. I have not listed those articles in this bibliography nor compared them with what was published in *Profiles in Belief*.

Volume I. Richard John Neuhaus, a Piepkorn student, knew that Piepkorn believed that the Roman Catholic Church that we know took on its particular or distinctive form at the Council of Trent when it adopted new dogmas and that, therefore, the Church of the Augsburg Confession, which took on its distinctive form at the Diet of Worms in 1530, is both logically and chronologically prior to the Roman Catholic Church. Neuhaus claimed that this was a mere debating point that Piepkorn used. But McSorley, a good friend of Piepkorn's, spends a little over 48% of his introduction to volume 1 trying to refute Piepkorn's belief, about which he knew Piepkorn was deadly serious. Piepkorn makes the assertion in scores of places in his personal and professional writings beginning at least as early as the 1930s.

Volume II. Unfortunately, Piepkorn was waiting until volume II was close to publication to do the chapters on Lutheranism. Kurt Hendel did Chapter 1, "The Church of the Augsburg Confession." I will review it sometime and put my comments here. John Tietjen did Chapter 4, "Lutheranism in the United States and Canada."

David Truemper did Chapter 2, "Doctrine and Theology," and Chapter 3, "Nature and Function of the Church." After his death I went through all of his Papers in the Valparaiso University Library but did not find any files or notes relating to those two chapters. His wife has told me that there are none in their home. The first three or four boxes of the Piepkorn Papers that are in the Archives of the Graduate Theological Union deal with Lutheranism, but they mostly consist of pamphlets and similar materials that Piepkorn had collected to write up Lutheranism. I did find some handwritten pages on Lutheranism that I will transcribe and cite in this bibliography entry in the future. Since many will look at chapters 2 and 3 for Piepkorn's understanding of Lutheranism, those chapters deserve special attention here.

Truemper was a visiting professor at Concordia Seminary in the school year 1972-73, I think. He was working on his ThD at the time but did not complete it before Piepkorn's death in December 1973. Although he lists sixteen of Piepkorn's works in the bibliographies to the two chapters, he cites Piepkorn only five times in the endnotes of Chapter 2 (notes 2, 5, 28, 51, 54), and only four times in the endnotes of Chapter 3 (notes 1, 2, 33, 43). He cites other theologians on many points on which he could have cited Piepkorn's own beliefs. This can be easily seen by searching this bibliography on any of the points.

Truemper's summaries of Piepkorn's beliefs are very accurate in the places where he is summarizing one of Piepkorn's articles on a given theological topic. But this is not true elsewhere. Of course, Truemper no doubt did not know of or have easy access to the scores of articles and papers in this bibliography.

Most telling, however, is that the fact that Piepkorn often said that he had no desire to be original or novel. He also did not like or use neo-logisms. Yet Truemper uses the following terms "sinnerhood" (twice on p. 53) "Godness," "empiricality," "coercer," and "corporalness." I know of no instances where Piepkorn ever used any of those terms.

Several of the works of Werner Elert were used in courses at Valparaiso or at Concordia Seminary by Robert Bertram, Robert C. Schultz or Edward H. Schroeder. Truemper lists works by all four theologians in his bibliographies. He cites Elert in Chapter 2, note 38 (page 53), and quotes Schultz in Chapter 2, page 62, note 82.

The article he lists by Schroeder is "Is There a Lutheran Hermeneutics?" It is well known that the law/gospel hermeneutic that Bertram and Schroeder considered "*the* Lutheran hermeneutic," was believed by Piepkorn to be merely "*a* Lutheran hermeneutic. (For a description of the two hermeneutics, see Jaroslav Pelikan, *Credo*, 2003, pp. 275-76.) I think Truemper agreed with Bertram and Schroeder, and that this is evident in these two chapters as well as in other writings by Truemper. If that is so, his interpretation of Lutheranism would have varied significantly from Piepkorn's. I also think that at key points Truemper is reading his own understanding of Elert into Piepkorn, who rarely referred to or cited Elert. I hope someday to document these assertions.

"Proof Texts that Prove Nothing." Editorial. *AL* 36 (December 1953): 3-4. Unsigned editorial but a carbon in the file has "A.C.P." Synodical Catechism "Gospel [of Christ]" Ro 1:16; "[and tables]" Mk 7:4; "[holy] angels" Mt 25:31; "[holy] men of God" 2 Pet 1:21; and others where references only are given. c pc A=75/202

***"Proposed Theses on Old Testament Exegesis and the Lutheran Symbols." February 10, 1965. 1 page, single-spaced, mimeoed 950 words. ACP's initials. **Printed in SSLC**, 56-58.

"Propositions on the Scriptural Doctrine of the Church." October 19, 1954. For Faculty Discussion. 1 p. mimeoed. Has edits in Piepkorn's and a question mark in the margin at one place. So it may be that he did not compose it. 34/6. 8. points. Useful summary of key points including Jesus' description, Paul's definition, *koinonia*, appropriate use of "invisible" and "visible," not an abstraction, true function of, marks of. 12/08 I decided that he did not write it.

"The Protestant Worship Revival and the Lutheran Liturgical Movement," in *The Liturgical Renewal of the Church*, Addresses of the Liturgical Conference held in Grace Church, Madison, WI, May 19-21, 1958, Massey Hamilton Shepherd Jr., ed. New York: Oxford University Press (1960): 55-97. c s pc "The Lutheran Liturgical Movement" was reprinted in *Una Sancta*. See above on that title.

R rrr

***“Reaction to the Paper ‘Church Offices in the Light of the Lutheran Confessions.’”
December 1971. St. Louis. 4 pp. mimeoed. 2000 words. Presented at an unnamed
“conference” called to discuss the question: “Within the framework of the Lutheran
symbolical books what can a layman do?” The author of the paper he is reacting to is not
mentioned. After a few words on the approach of the Symbols in interpreting the
Scriptures, Piepkorn comments on the terms used in the Scriptures and then on the
answer that the Symbols give to the question. pc 75/209

***“Reactions to the Revised Edition of *Prayers we Have in Common*.” September 29, 1973.
Mimeoed, 8 pp. dbl sp. Comments on the Our Father, the Creeds, Gloria, Sanctus and
Benedictus, Gloria Patri, Sursum Corda, Agnus Dei, Te Deum and Nunc Dimittis. 22/10
pc

“Reflections on the Objectives of Latin Instruction for Pre-theological Students in the Synodical
System.” 3 pp. pc 75/209 [1965]

“Reflections on the Teaching of Courses in Symbolics.” March 1966. **Reprinted in *SSLC*,
198-202. 3 pp. Mimeoed. 1600 words. A very useful summary for any Lutheran of what
the Symbols are and are not; what Lutherans are bound to and not bound to in them; how
they are related to dogmatics, ethics, Church, “theologies of the Symbols,” and Luther.
pc 75-209

[“Reflections on the Virgin Birth, Resurrection, Eschatology and Atonement.”] n.d. Author not
indicated but edits in Piepkorn’s hand. 6 pp. single-spaced. A=34/8

“Reply,” *The Lutheran Outlook* 17, (February 1952): 44-47. A Reply to four editorials in *The
Lutheran Outlook* regarding Piepkorn’s article in the February, 1948, *AL*.
On vestments, the number of sacraments, the “sacramental miracle,” epiclesis, moment
of the sacramental union, the elevation, never the “editor” of *Una Sancta*. c pc
A=75/209 and 2/52. I have copies of the 4 editorials.

“A Response” to “Lutherans and Roman Catholics in the Philippines Reach Agreement on
Baptism,” A Bulletin of the L[utheran] C[hurch in the] P[hilippines} Commission for
Ecumenical Affairs, January 21, 1969. *CTM* 41, No. 7 (July/August 1970): Theological
Observer section, 425-427. Piepkorn states, “This draft is of great ecumenical
importance.” p. 425. Conditional baptism, “should” is too weak – better “can never
validly” be rebaptized, any baptized Christian can perform a baptism in an emergency,
sprinkling, “Protestant.” c s V pc

“Response to Ralph Bohlmann’s ‘Is the writing of confession[s] possible only where Scripture
speaks?’ Faculty Retreat, September 1, 1971. 10 pp. mimeoed, single spaced. PP 75/203.
Piepkorn presented this paper as “Panel Reaction No. 1.” The title “Response....” is
written at the top of the first page in Piepkorn’s hand. The paper is substantially identical

to “Do the Lutheran Symbolical Books Speak Where the Sacred Scriptures are Silent?” The two differ as follows: 1) The paper lacks the explanatory headnote, “An Introduction to” 2) The paper begins with four paragraphs not contained in the article. 3) In three places material in the paper has been placed into footnotes (notes 2, 3 and 5). In the four paragraphs Piepkorn states: “Certainly no Lutheran committed to the Lutheran symbolical books can quarrel with the intent of the carefully worked out paper that we have before us. He might quarrel with the *title*. “The writing of confessions” could seem to be something in which the church is habitually engaged. I would submit that the *Book of Concord* is a unique phenomenon in the history of the church.”

“Roman Catholic observer’s appraisal of Helsinki,” *CTM* 35 (July/August 1964), Theological Observer section: 433-436. Lorenz Volken’s article in *Unitas*. c V

“A Roman Holiday in Cleveland,” Part I, “A Bid for Converts and Saints,” [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 56:18 (September 7, 1937): 299-300. c pc A=75/209 A largely factual report on “the tenth annual convention of the [Roman] Catholic Students’ Mission Crusade.” held in Cleveland on August 16-20, 1937. Since he had just come to Cleveland, he probably did not want to be identified.

“A Roman Holiday in Cleveland,” Part II, “Rome Tremendously Alive,” and Part III, “Why Was the Reformation Necessary,” [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 56:19 (October 1937): 317. c pc A=75/209

*“The Roman Primacy in the Patristic Era: II. From Nicaea to Leo the Great.” In *Papal Primacy and the Universal Church*. Edited by Paul C. Empie and T. Austin Murphy, 73-97. Vol. V of *Lutherans and Catholics in Dialogue*. Minneapolis: Augsburg Publishing House, 1974 and 1977. c MS in 23/1 In these years the Dialogue did not have a patristics specialist among its participants. In his review of Volume 2 of *SWACP*, George Tavard, A.A., who was on the Dialogue with Piepkorn from its inception until Piepkorn’s death in 1973, stated that Piepkorn’s “knowledge of Patristic thought and of medieval church history was deep and extensive.” That view of Piepkorn may explain why he was asked to write this article despite his lack of specialized training and knowledge in the area. It should be remembered too, that in these consultations “the papers were intended to be brief, evaluative, and designed to ferret out areas in need of further consideration.” (Papal Primacy Summary 1972 TITLE may change, p. 4 of the original.) That is certainly true of this paper. James D. Fackler has a mimeographed copy with the title “The Primacy of the Bishop of Rome from Nicaea I to Leo I.” 42 pp double spaced. ACP 12/72; revised 2/73.

S sss

*“The Sacrament of Repentance,” Photocopy of an essay 35 pages. Workshop on Christian Unity, June, 1966. c dnc A=76/223

“Sacrament, Sacrifice, and Stewardship,” *Una Sancta*, 18:4 (St. Simon and St. Jude Apostles, 1961): 25. (A.C.P. says this is a slightly abbreviated copy of the next entry.)
Reprinted in *The Church*, 191-214. 2pcng A=76/221

“Sacrament, Sacrifice, and Stewardship,” in the Proceedings of the 78th Convention of the Michigan District of the Lutheran Church-Missouri Synod. University of Ann Arbor, August 21-25, 1960. 11-16. c s A=76/221 See the preceding item.

***"The Sacred Ministry and Holy Ordination in the Sacred Scriptures and in the Symbols and Liturgy of the Church of the Augsburg Confession," *Una Sancta*, 12:4 (St. Michael's Day 1955), 3-11. Organized into 41 short sections such as Mission, St. Peter, The Apostolic Church, Apostles, Prophets, Teachers, Presbyters, Deacons, The Keys, Laity and Clergy, etc. It appears to be identical to “The Ministry in the Scriptures, the Symbols, and the Church,” 1957, except that the captions before sections 38. and 38.b. are omitted in the 1957 document. A=76/224 pc His earliest publication on this topic? Refers to it in an April 15, 1965, letter to Norman D. Kretzmann, 104/674 that I have a copy of.

“Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church,” *CTM* 40 (September 1969), 552-73. This is “an extension and adaptation of the paper” that Piepkorn presented to the Consultation of Roman Catholic and Lutheran Theologians.. See the earlier and shorter version in *Lutheran and Catholics in Dialogue IV. . .* (1970). Reprinted in *The Church*, 53-76. c s V pc
German translation: “Das Heilige Amt und de Heilige Ordination in den Symbolischen Büfe]chern der Lutherischen Kirche,” *Brüfe]dern. Kirchlich-Theologische Zeitschrift vom Standpunkt der Augsburgischen Konfession Heft 1/2 22.Jahrgang (Rogate, 16.Mai 1971): seite 2-28*. Translated from *CTM* Vol. 40, No. 8, September 1969 by Hellmut Lieberg.
c

“The Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church.” In *Eucharist and Ministry*. Edited by Paul C. Empie and T. Austin Murphy, 101-119. Vol. 4 of *Lutherans and Catholics in Dialogue*. [New York]: Lutheran World Federation, 1970; and [Washington, DC]: Bishops Committee for Ecumenical and Interreligious Affairs, 1970. See the “extension and adaptation” in “The Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church,” *CTM* 40 (September 1969), 552-73, which is reprinted in *The Church*, 53-76.

“The St. Louis Faculty Speaks Again.” Editorial. *AL* 445, (May 1962): 3-4. About “A Brief Statement: Guidelines and Helps.” This is unsigned but the Archive folder contains a manuscript that looks like A.C.P.’s and his initials appear in his hand at the top of the printed copy of the editorial in the file c s V pc A=76/221 and 5/62

“The St. Louis Faculty Statement on Holy Scripture.” Editorial. *AL* 43 (December 1960): 3-4. Unsigned editorial but the Archive folder contains a typescript in A.C.P.’s style and with

edits in his hand. The content of the editorial is very consistent with Piepkorn's thinking on this subject. The editorial applauds the statement for "its conservatism and its catholicity," its "contemporaneity," is "carefulness," its "awareness" that "in the Holy Scripture we face a great mystery," its "churchliness," and its "ecumenical and missionary tone." c pc A=76/221 and 12/60

"St. Nicholas, Bishop and Confessor (December 6)," *Una Sancta*, 11:1 (St. Nicholas 1951): 2-5.
c s

*"St. Paul on Social Relationships," *CTM* XI. No. 10 (October 1940): 721-752.
c pc A=76/221 and 10/40

*"The Salvation that God Bestows—What Is the Goal and Content of His Sending? (The Witness of the Lutheran Symbols)" April 7, 1973. Seven thesis used as a handout and as the basis for a talk? Handwritten glosses on what may have been his copy. Pc c
76/226

"'Die Sammlung' Dissolves," *CTM* 35 (June 1964): Brief Studies, 346-6. c s

["Scholastic technical terms."] 9 pp. typed. A=74/198

"Shall We Make the Same Mistakes Again?" *AL* 1947. Reprinted in *Christian Worship*, pp. 11-15. 4200 words c s pc

"The Significance of the Lutheran Symbols for Today," Faculty Lectures 1954, *The Seminarian* 45 (June 1954): 332-43. **Reprinted in *SSLC***, 78-101. 3pc (2nd one is good) A=70/151. Replies to questions regarding their relevance, timeliness, sufficiency and authority. An extended argument for the Catholicity of the Symbols. Defends his article in a Feb. 16, 1959 (sic) 7 page dbl sp. Letter to A. O. Fuerbringer after the Confessional Lutheran had attacked the article. The attack and the letter are in 94-494. I have a pc (55-02-16).

"The Sign of the Turtle," co-authored with Howard R. Kunkle. *Una Sancta*, 8:5 (St. Mary Magdalene 1948): 3-8. About the liturgical movement in the Lutheran Church. The turtle has a hard shell, sticks its neck out, but can't make progress unless he does, and moves slowly.

"Some Reflections on the Churching of Women," co-authored with Miriam Södergren Piepkorn, *Una Sancta*, 7:2 (Candlemas 1947): 20-30. c s (pcng as pp 22-23 missing) Have article

*"Some Thoughts on the Church in the Lutheran Symbols" n.d.

#"Statement of the Legality and Constitutionality of the Chaplaincy." Delivered originally as an address at a conference at Fort Leonard Wood, Missouri, in 1963. Source: Roger Vrenzke.

"Statement on Ordination." *Triangle* (student newspaper at Concordia Senior College in Fort Wayne, IN), done sometime between 1962-66, when he was Chairman of the Systematics Department at the Seminary. c pc DOC A=104/683

"Statement on the War in Vietnam." June 8, 1967. Typescript. 5 pp. double spaced. 106-719

["Subscription to the Symbols."] Typescript with "June 8, 1967" and "Arthur Carl Piepkorn" typed at the bottom. **Reprinted in *SSLC***, 203-04. PP 106-717.

"Suggested Principles for a Hermeneutics of the Lutheran Symbols," *CTM* 29 (January 1958): 1-24. Photocopied edition, Concordia Seminary Print Shop. (n.d.) Also in *Three Articles on Confessional Subscription*, compiled by Alan Borcharding. Fort Wayne: Concordia Theological Seminary Press, 1992. The other two are C.F.W. Walther, "Why Should Our Pastors, Teachers and Professors Subscribe Unconditionally to the Symbolical Writings of Our Church," *CTM*, 18:4 (April 1947), 241-253; and Robert D. Preus, "Confessional Subscription," *Evangelical Directions for the Lutheran Church*, edited by Erich Kiehl and Waldo J. Werning, N.p.: 1970, 43-52. **Reprinted in *SSLC***, 106-39. c orig 2pcs A=76/222 Ed Krentz has a 12 p. mimeoed early version of this article that Piepkorn completed on Fest. Nativ. B.V. M., 1957, that has glosses in EK's hand, probably entered as Piepkorn presented this to some of the faculty. I wrote them in my copy of the CSP edition. There are significant differences, mainly in that Piepkorn added to the final version. I did not make a copy of Krentz' copy. *Suggested Principles . . .* was reprinted in Volume 2 of the *Selected Writings of ACP* with all foreign terms in the text translated.

["Suggested Revisions of the Statement of the Faculty Committee on Justification.]" May 4, 1965.

"Summary of Faculty Discussions etc." Tentative Form, March 15, 1960. Piepkorn's suggested changes. March 23, 1960. 3 pp. 76/222 pc

**"Systematic Theology" July 22, 1970, unpublished. 2100 words. Points out that systematizing is an essential part of all fields of theology, explains how systematic theology relates to those fields, and relates how dogmatic theology came to take precedence over the Lutheran Confessions in the Missouri Synod. Box?/Folder?

T ttt

- “Take Part In a Twentieth-Century Reformation,” *Leaders’ Guide*, Issued Quarterly by the Lutheran Laymen’s League, St. Louis. 12: 4 (October-November-December 1954): 4-7. Says “We must ‘Catch Up,’ ‘Carry Out,’ and ‘Go Beyond’ the Reformation.
c pc A=78/255 (Fall/54)
- *“The Teaching Ministry of the Whole Church in Lutheran Perspective with Special Reference to the Authority of Scripture, Bishops, Councils, the Pope. n.d. [1972?] 9 pp. Looks like Piepkorn’s work but does not say it. 22/7 essays, Drafts, Ordained Ministry ca.. 1972 There is no folder number. ###Do I have a copy??
- “Te Deum Laudamus; A New English Version With Commentary,” *Una Sancta*, 24:2 (1967): 72-75. have orig Piepkorn did this earlier: “Te Deum Laudamus: A New English Translation” [1963] A=78/245 V pc Robert Bergt, S.T.M. did a plainsong setting for it that Edgar Krentz sent me. See 4-Te Deum ACP trans w music.opd and .pdf
- “The Titles of a Clergyman, Part I,” [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 58:20 (October 3, 1939): p. 342. Part II,” [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 58:20 (October 17, 1939): 360. [ACP was in Cleveland in 1939, and copies of these articles are in A=78/243. They are not original manuscripts, but Fr. Minimus is probably ACP] [cf. “A Roman Holiday in Cleveland,” Parts I and II]
c pc A=78/243. Typed up by Bob Klawitter. Proofread by Don Veitengruber.
- *“The Theologians of Lutheran Orthodoxy on Polygamy, Celibacy, and Divorce,” *CTM* 25 (April 1954): 276-283. 3 1/3 pp. of text, 4 pp. of notes mostly in English. Treats Polygamy, Celibacy, Divorce, Separation from Bed and Board, and Matrimonial Courts.
c V orig & pc A=78/246(4/54) See also “Doctrine of Marriage in the Theologians of Lutheran Orthodoxy.”
- “Thoughts on the Eucharist,” *Una Sancta*, 3:2 (March/April 1942): 126-128. c s pc
Meaning of “sacrifice.” Frequency of communing. Live the Liturgy (v. Shenk). Self-communion of the celebrant.
- *“Three Words in our Worship: Devotional Reflections,” *CTM* 32 (July 1961): 389-402. The three words are: Hosanna, Alleluia, Amen. c V pc A=78/248(2/61)
- “Tituli Ecclesiarum—The Names of Our Churches,” *CTM* 29 (February 1958): 117-124. c
- [The Tractate: Quotations from Latin and Greek sources pertinent to sections 1-19]. Dittoed, single-spaced, 15 pp. N.d. Author not indicated. Given to Edgar Krentz with a sheet from a notepad with “Arthur Carl Piepkorn” printed at the bottom (CPH made these available to professors). After the printed “To” at the top is printed “Mr. Krentz.” E.K. sent me his copy in 3/06. I made a p/c of it.

*"The True Body and Blood," *Lutheran Witness*, 74:7 (March 29, 1955), 5, 10. A "Clarification" was published in 74:13 (June 21, 1955), 3. A commentary on the Questions about the Sacrament of the Altar in the Small Catechism. pcs of both. The draft of for the article is entitled "It Is the True Body and Blood of Our Lord Jesus Christ," and has many references to the Symbols written in by hand that are not in the printed article. 6 dbl sp pages. There is also a MS of the clarification. pc c 68/115

"The Two Natures in Christ by Martin Chemnitz in English Translation: A Review Article," *CTM* 44 (May 1973), Brief Study: 218-226. A review of Martin Chemnitz: *The Two Natures In Christ*. Tr. J. A. O. Preus. St. Louis: CPH, 1971. c V

"Toward a Hermeneutics of the Lutheran Symbols: Theses for Discussion at the 1957 Retreat of the Teaching Staff of Concordia Seminary, St. Louis, Missouri." Fest. Nativ. B.V.M., 1957. Mimeoed. Single-spaced. I have not found this in the Archives, but Edgar Krentz sent me his copy, with his notes on it. I did not make a copy since this is obviously a draft of his "Suggested Principles . . ."

"Traditionalism and Functionalism in the Liturgy." A paper he delivered. He lists the four theses of the paper in a 51-06-08 letter to a USNR Chaplain at Church of the Redeemer, Oak Forest, IL. Thesis 1 lists six major functions of the liturgy: Sacrificial, Sacramental, Affirmative; Pedagogical; Intercessory; Witnessing.

"Two New Interpretations of Patristic References in the *Book of Concord*," with Donald Veitengruber and Karl Wyneken, *CTM* 35 (March 1964), 158-60. AC Latin 24.33 and Apology 4.173. The first of these has made it into a post-1953 edition of the *BSLK* but not into Kolb/Wengert 2000, p. 71. The second is in Kolb/Wengert 2000, p. 149, n. 146.

U uuu

UNAMED Delivered a paper to a Roman Catholic conference in 1964. The reference has been published on pp. 149-50 of *The Challenge of the Council: Person, Parish, World* (Washington: The Liturgical Conference, 1964.) Letter to his parents, April 15, 1965. PP 104/674. I have a copy, in which he states: "Years ago I had to face up to the issue . . . and I think my resolution of the problem might have been of help to ___."

##"Una Sancta—the Burden and the Obligation," (*Una Sancta*, date???) ACP?? from Paul Sauer. No Bib. Data. c pc

*"The Urgency of Lutheran-Roman Catholic Dialogue," in *The Reformation and the Revolution: A Series of lectures celebrating the Protestant Reformation and commemorating the Bolshevik Revolution*. Augustana College, Sioux Falls, 1967-68.: The Augustana College Press Monograph Series, Number 3 (July 1970): 68-78. Originally presented as "The Urgency of Dialog." 11 pp. Third Annual Theological Institute. Augustana College,

Sioux Falls, SD. October 30, 1967. 19 pp. Mimeod. 21/15 I have pcs of both. Cf. “The Issues that Divide . . .” and “What Have We to Celebrate” See “The Urgency of Lutheran Roman Catholic Dialogue.”

“The Urgency of Lutheran Roman Catholic Dialogue,” in *The Reformation and the Revolution: A Series of Lectures Celebrating the Protestant Reformation and Commemorating the Bolshevik Revolution*. Augustana College, 1967-68. Monograph series. Augustana College Press, 1970. See “The Urgency of Dialog.” BR309 R443 1970

***[“Lutheran Use of the Deuterocanonical Books.”]. *CTM* 43, (July/August 1972): Theological Observer section, 449-453. Reprinted in *The Bride of Christ: The Journal of Lutheran Liturgical Renewal*, 18:1 (Advent 1993), 8-10, with an *Afterword* by Philip H. Pfatteicher, p. 9. Also **reprinted in SSLC**, 2, 5-13. On January 9, 1972, Dr. John Reumann of the faculty of Mount Airy Seminary in Philadelphia wrote to Piepkorn asking for his help on “a matter before the Pericopes Subcommittee of the Texts Committee of the Inter-Lutheran Commission on Worship.” 2 pp. single spaced. PP 111/780. Piepkorn replied on January 27. 6 pp., single-spaced. PP111/780. Except for the closing paragraphs the letter appears to be identical to the article. “The Lutheran Symbolical Books nowhere define ‘prophetic and apostolic scriptures,’” and use the phrase “canonical scriptures” only once that Piepkorn knows of and that in a quotation from St. Augustine, whose canon included the deuterocanonical books of the Old Testament” (AC 28:28 Latin). “The Lutheran Symbolical Books nowhere list the books of the Biblical canon” and “twice treat passages” from those books (Apology 4:156-58 and 21:9). p. 449. The rest of the article discusses the use of the books in Lutheran worship, Luther, Bibles, commentaries, and theologians. Piepkorn recommends including some in the Lectionary “if only to assert our Christian liberty against the Biblicists who say that we cannot do so.” He also recommended that the committee “propose alternative lessons for the lessons from the Old Testament deuterocanonical books.” p. 453. In the closing paragraph he states: “With the irregular attendance of many of our people at divine worship and with the general lack of preparation for the service on the part of many of the worshipers that do come, I feel that a three-year cycle or even a two-year cycle would mean that many of our people would in the end be less well acquainted with the Sacred Scriptures than they are now.” He recommended that both a one-year and a three-year cycle be made available, with the latter also available “for sermon texts.” p. 453. c pc V orig See “The Use of the Apocryphal Book in the Lectionary,” n.d., below, which I cannot find, and “Discussion of the Term ‘Canonical Scriptures’ in the Agenda.” Also search on canon/ical.

“The Use of the Apocryphal Books in the Lectionary.” n.d. pc ##6/06 I can’t find this. Could this be my early title for “[Lutheran use of the Apocryphal Books]” 1972? See “Discussion of the Term ‘Canonical Scriptures’ in the Agenda” [1960?].

V vvv

“Valid Celebrations,” *Lutheran Witness*, 85:7 (July 1966): 10 [170]. 750 words. Required is: “A celebrant, a congregation of communicants, and valid matter, that is, bread and wine. The celebrant must be an ordained clergyman (AC 14) who possesses the ‘authority of order, that is, the ministry of the Word of God and of the sacraments (Apology 28:13; Tractate 60f). Sponsorship by a congregation is “neither a Biblical nor a symbolical requirement.”

“Valid Celebrations” is a part of “Celebrating Holy Communion Outside Congregational Services” (pp. 7-11; [167-171]). The following message is in the left margin of the first page: “Is it proper or necessary to celebrate Holy Communion when Christians assemble for worship at camps, colleges, or public auditoriums? This question is raised by Pastor Korcok, who views the local congregation as the custodian of the means of grace and possessor of the Office of the Keys. The *Witness* asked a panel of Missouri Synod clergymen to comment on his point of view. Here is Pastor Korcok’s article, which is followed by the reactions of the four panelists: a parish pastor who is an authority on liturgical usage, a seminary professor, an executive secretary for a Lutheran council, and a former parish pastor now working full time under interchurch auspices.”

Pastor John Korcok’s article, which has no title, is on pages 7-8 [167-168]. The first reaction, which is by the Rev. Paul J Schulze, is entitled “A Faulty Identification,” (p. 9 [=169]). The second reaction is Piepkorn’s “Valid Celebrations” (p. 10 [170]). The third reaction is by the Rev. Herbert H. Mirly and is entitled “Clarification Needed” (p. 11 [=171]). The last reaction is by the Rev. Herbert Lindemann and is entitled “Other Places” (p. 11 [=171]). A photocopy of a three page, double spaced typewritten draft of Piepkorn’s article is in the Piepkorn Papers, Box 21, Folder 11. “May 13, 1966” and Piepkorn’s name are typed at the bottom of the article. I have a PDF of all and a DOC copy of Piepkorn’s article.

A copy of Valid Celebrations is also in 28/1966: Clippings.

***“The Virgin Birth Controversy—A Lutheran Reaction,” *Marian Studies* Vol. 24 (1973): 25-65. His second address to the Society. Responds as “a Lutheran, and therefore a Catholic” p. 25. Notes that the investigation of the faculty of Concordia Seminary by the president of the LC-MS “resulted in a finding that no member of the faculty denied the virgin conception and birth of our Lord” p. 27. I. Liturgical and Symbolical Books. II. Older Theologians. III. Modern Authors. A Recent Controversy [LC-MS]. General Observations. c 2 pc A=79/258(1953) I sent an email to Dr. Elizabeth Boss on 2/13/05 asking what month the issue was published and asking for copyright permission but never heard back. I have commented on this in my Virgin Birth Controversy.doc. Piepkorn knew that the Mariological Society is aware of the controversy in the MS. I think he is trying to tell the members of the Society that the controversy is not between liberal doubters of the Bible and the creed and Bible and creed believers. In other words, that the controversy in the MS is not the controversy between liberalism and conservatism that had swept through many Protestant churches, as the members of the Mariological Society may have assumed from what they read about it in the press. For that reason this is a very good article for understanding Piepkorn’s understanding of the

controversy in the MS. See also “The Mother of God—as Other...” which he delivered to the Society on “June 16, 1973.” I do not know if it was ever published. That seems to indicate that he delivered The Virgin Birth Controversy earlier. It was published in 1973.

W www

“Walther and the Lutheran Symbols,” *CTM* 32 (October 1961): 606-620. **Reprinted in *SSLC***, 151-76. c s V orig.

"[What About Vestments?]" *American Lutheran*, Ecclesiastical Arts section. The introductory paragraph begins "In various forms this question . . ." suggesting that the title “What About Vestments?” should occur at the top of Parts I-II, as well as at the top of Parts III and IV. (The question is not listed in the Contents, on the opposite page or on the first page. Maybe an editorial oversight.)

Part I, [Introduction] and II [The Black Gown], 30:12 (December 1947): 8-10, 18. With 4 engravings in 2 Figures.

Part III [The Simple Albe or “Surplice”], 31:1, (January 1948): 6-8. With 3 engravings in 3 Figures.

Part IV. [Surplice and chasuble]: 31:2, (February 1948): 6-8. With 3 engravings in 3 Figures.

Parts I-II and IV were reprinted in [“What About Vestments?”], *Christian Worship*. pc

[“What About Vestments?”] *Christian Worship: Reprints from the American Lutheran Magazine*. Ed. by Paul John Thielo. New York: American Lutheran Publicity Bureau, n. d. Part I, p. 29. Part II, pp. 29-32. Part III is missing. Only Part IV is entitled "What About Vestments?", pp. 33-35. See "What About Vestments" (above), from the *American Lutheran*, and “What About Vestments for Pastors” (below). With same engravings as in the original articles. The sketches of a pastor in a cassock, surplice and stole on pp. 32 and 35 and the sketch of a chaplain preaching from a pulpit on p. 38 were probably added by the editor since they do not appear in the original articles and Piepkorn did not recommend this usage.

*“What About Vestments for Pastors?” *CTM* 30 (July 1959): 482-493, and (August 1959): 582-594. This is a largely verbatim updating of the articles printed in the *American Lutheran* and reprinted in *Christian Worship* under the title “What About Vestments.” To be in Vol. 4. See also “When Selecting a Vestment” (below), 1958.

#“What Catholics Can Learn from Lutherans,” *The Catholic Reporter* (January 14, 1966): p. 11 Printed in the January 1966 *Lutheran Witness*. Under the title: “What Lutherans Contribute to the Dialog with Roman Catholics.” c pc of draft [of the CR article??] A=79/260(1/14/66) pc of printed article. The CR article is identical in first and last word of all paragraphs except it capitalizes Church and spells Dialog as Dialogue.

“What Chance Has the Chaplaincy?” *The Chaplain* Vol. 27, No. 4 (July/August 1970): 3-13.

c have 2 mimeod copies A=79/262(7-8/1970)

[“What Constitutes a Valid Celebration of the Sacrament of the Altar?”] 3 pp. carbon in 21-11, dated May 13, 1966. May be in the Lutheran Witness (under a different title?) according to an archivist note. I gave it this title and scanned it 09/28/09. There is no Confessional or Synodical requirement for a congregation to be the sponsor of a Eucharist.

“What Does ‘Inerrancy’ Mean?” *CTM* 36 (September 1965): 577-593. **Reprinted in *SSLC, 25-55. c V A=79/260 There is a summary in *Memoirs*, pp. 125-6. See “What Do We Mean By Inerrancy?”

“What Do We Mean By Inerrancy?” September 1963. “For Discussion Only—Not to Be Quoted.” 15 pp. mimeo, single spaced. PP 21/3. “We all remember that for Bl. Martin Luther ‘*Kirche*’ was a ‘blind word’ that he declared he liked to void. I suppose that each of us has his own list of words that seem ‘blind’ to him and that he tries to avoid. My own list includes ‘invisible church,’ ‘means of grace,’ ‘elect’ as a translation of *eklegomai* and its derivatives, and ‘inerrancy’ as applied to the Sacred Scriptures.” I., p. 1. See note 1 of “What Does ‘Inerrancy’ Mean?” *CTM* September 1965 for the occasion of this paper, which—except for the first two paragraphs, the translation into English of many foreign words and phrases, and the fact that this paper has no footnotes—appears to be identical to the *CTM* article. The material in footnotes in the latter is largely identical to portions of the text of the former.

**“What Is Liturgy?” *Seminarian* 44 (September 26, 1952): 4. 570 words. pc .doc

#“What Is the Lutheran Church?” *AL* 47 (February 1964), 8-11. orig. What the Lutheran Church is not. Lutheranism and Protestantism. Lutheranism and Roman Catholicism. Lutheran Theology. What the Lutheran Church Is. The Lutheran Church refuses to absolutize any shibboleth, p. 9B

***“What is Worship?” *Faith Forward*, St. Louis, [1963] , pp. [2-9]. c pc A=80/265(1963)

**“What Law Cannot Do for Revelation.” [1960] 20 pp. half-sheets, carbon 80/266 pc

“What Lutherans Contribute to Dialog with Roman Catholics,” *Lutheran Witness*, 85 (January 1966): 5-7. Also published in *The Catholic Reporter* (January 14, 1966) under the title: “What Catholics Can Learn from Lutherans.” MS for LW article is in 23/1. Have a pc of printed article. c s

***“What The Bible Has To Say About Unity,” *The Lamp: A Christian Unity Magazine* 66, No. 4 (April 1968): 10-13, 31. c pc(p. 11 is a picture) A=21/17

****What the Symbolical Books of the Lutheran Church Have to Say About Worship and the Sacraments*. St. Louis: Concordia Publishing House, 1952, 1955. References in these

editions are from the *Concordia Triglotta* (CPH 1921). The Concordia Seminary Print shop put out a photocopied edition of the 1952/1955 edition in 1974. It is identical to the 1952 original, according to Marvin Huggins at the Concordia Historical Institute. St. Louis seminary professor L. Dean Hempelmann typed out the 1952/1955 edition, replacing the references to and quotations from the *Triglotta* with ones from the 1981 Tappert edition of the *Book of Concord*. The seminary Print Shop put out a photocopied edition of the "Hempelmann edition" in 1989. That edition is also in the *Workbook* of the Second Annual Institute on Church and Society, Concordia Senior College, Fort Wayne, IN, June 8-10, 1994(?), pp 93-136. c There is a printed copy of the 1952? edition in A=80/169 . I have the 1952 edition and a PFD of it. Marvin sent me a photocopy of the 1989 Hempelmann edition.

"What the Reformation Was Not," *The Seminarian* 43:2 (October 1951): Devotional View of the Month, ed Warren Rubel: 4, 13. **Reprinted in SSLC**, 72-77. pc Roman Catholic caricatures of Luther, common misunderstandings of the Reformation and the worship and ritual of the Lutheran Church following the Reformation. "The real relevance of the Reformation for the twentieth century lies in its common *doctrinal* emphases." p. 13. "In an approach that largely gives the Church of the Augsburg Confession her specific and distinctive character, the Reformation described the Sacraments as 'signs and testimonies of the divine Will toward us, instituted to awaken and confirm our faith.'" p. 13.

"What the Symbols Have to Say About the Church," *CTM* 26 (October 1955): 721-763. Also published by Concordia Publishing House, 1955. (Printed copy is in A=79/260). Reprinted in *The Church*, 19-52. c pc(of CTM) A=79/206

"What We Can Learn From the Roman Catholic Church in the Present Dialog," *Lutheran Witness*, 84 (October 1965): 358-9. Letters to the Editor regarding this: A=104/3 c s See also the note at the top of "What Lutherans Contribute to Dialog with Roman Catholics: "The replies it evoked ranged from cordial appreciation to incoherent fury." p. 5. have pc Was reprinted in the October 20, 1965, issue of *The National Catholic Reporter* as "What Lutherans Can Learn from Roman Catholics or How to be More Lutheran." In 1966 it was printed in excerpt form in *Documents of Dialogue, A Source Reference Book of Catholic-Protestant Relations Today*, ed. by Hilley H. Ward.

"When Selecting a Vestment," *The Seminarian* 49:3 (Lent/March 1958): 29-35. A largely practical discussion of the cassock, "Luther's gown," "surplice-down to the ankles," chasuble and "et al." With four drawings. have original.

"Who Was Desiderius Erasmus of Rotterdam?" Editorial. *CTM* 40:11 (December 1969): 719-721. **Reprinted in SSLC**, 249-52. Discusses "the question of the relative roles of God and of human beings in the subjective salvation of the individual."

"Why Lutherans Should Talk to Catholics," *Lutheran Standard* (October 31, 1967): 18-20.

Also published in *The Catholic World* 206 (November 1967) copyright by The Paulist Press, 1967, titled "Why Lutherans Should Engage in Conversation with Roman Catholics." Reprinted in *The Church*, 99-104. c pc A=79/260(10/31/67A) version also appears in the Lutheran Council in the USA, New Bureau 67 – 71, August 28, 1967, followed by Harry J. McSorley's "What Catholics Want to Dialogue with Lutherans." It is in box 28/1967: clippings. I have a scan of ACP's article from there.

"Why Move Things?" *Lutheran Memorial News*. Lutheran Memorial Church, St. Louis, MO. (January 1971): 2. c pc A=79/260

##"Why Still Be Lutheran?" *AL* 48 (October 1965): 3-5. **Reprinted in *SSLC***, 193-97. This is an unsigned editorial, but there is a 5 page. carbon copy of this document in Papers 79/260 that has "[1965] *Am Luth?*" written on the top of page one, indicating the archivist's belief that Piepkorn may have written it. Carbon copies in the Piepkorn Papers are generally copies of something he has written. The copy also has an editing mark typical of Piepkorn. There is a copy of the printed editorial in Piepkorn Papers 65-7. It has no authorship indication on it. Piepkorn's "The Church of the Reformation In this Age of Dialog" immediately follows the editorial. The editorial itself notes that there have been changes in both the Roman Catholic and Protestant churches (e.g. many no longer espouse double predestination and a completely symbolical interpretation of the sacraments.) Lutheranism is not a particular way of organizing the church, or theology. "Lutherans do not hold doctrines peculiar to themselves." 4A. Part of the one church so don't need to be a part of a church with a name other than Lutheran. 4B Importance of Gospel. 4B Mission to Roman Catholics including "insisting that Scriptures must be the judge of tradition." 4B Mission to Protestants including pointing out "that the church has a teaching role and is obligated to interpret the Scriptures for her members." 5A Clergy are servants and ministers but also "shepherds and bishops with a responsibility to feed and lead." 5A Will no longer need to be a distinctive church only when the other families of Christians share "in all that it has meant and still means to be Lutheran." 5A

"Widening the Circle of Theological Dialog." Editorial. *AL* 48 (September 1965): 3-4. Has ACP's initials on copy in A=79/260. pc Hails Missouri Synod acceptance of an invitation from the National Lutheran Council to open talks with Eastern Orthodox Christians. Asserts that "there is more basic agreement at many points . . . than there is between Lutherans and" R. Catholics or members of the Presbyterian and Reformed even though "there are of course great differences." p. 4. Urges extension of conversations to the Anglicans.

"Will the Decision on Fellowship at Denver Make a Difference?" Editorial. *CTM* 40 (May 1969): 260-264. Argues that the de facto fellowship with the ALC will continue even if not formally approved by the Synodical Convention. (The Convention approved fellowship with the ALC while electing as President, J.A.O.Preus, who opposed it, over

re-electing Oliver R. Harms, who favored it. c s V orig
A=79/260(5/69)

“Women Priests in the Church of Sweden,” *American Lutheran*, 42:2 (February 1959): 13-14 [41-42]. Comments on the 1958 vote of the Church Assembly of the Church of Sweden that “women shall have the same right as men to participate in and to be admitted to the priestly ministry” (13A). Appears to refer to that action as an “evil” (14B). Points out that membership in the Assembly is “not restricted to the devout” but is open to “practically any Swedish citizen.” (13A). Describes the position of the opponents as “theologically solid” (13B). Refers to “a soberly worked-out exegetical analysis” by Dean Nils Johansson of Linköping of the NT passages (13B) (which analysis Piepkorn made efforts to get published in 1971 at the request of Eric Segelberg). States that “a repeal or at least a radical modification of the offensive statute is not considered impossible” (14B), apparently viewing either as “a happy outcome under God” (14A). But see Piepkorn’s statements in 1960 and June and November 1973. Original copy sent to me by John Huber.

“Worship During the Epiphany Season.” By Arthur Carl Piepkorn. An address given to the Fifth Annual Conference of the LSWMA, June 1963, at Gustavus Adolphus College, St. Peter, Minnesota. 14 pp single spaced mimeographed. I scanned to email, 9/28/09.

xxx, yyy, zzz No listings

SERMON STUDIES, SERMONS and DEVOTIONALS

*“Admit You’re Guilty” 1964. A short meditation on Psalm 32:5. Typed.

*“All Those Who Are Penitent: A Shrove Tuesday Chapel Address.” Pp 3-4. I had a copy of this document in my files, but do not know where I got it. It is 6 in. X 9½ in. and has “June 21, 1907 + Dec. 13, 1973” printed at the end. My guess is that it was published in early 1974 by either *The Seminarian* or in an Evangelical Lutherans in Mission publication. c pc .doc

*“Ascension Day,” *Sermonic Studies on the Standard Epistles in Honor of the 50th Anniversary of the Ordination of John W. Behnken*. Ed. Lawrence B. Meyer. St. Louis: CPH, 1957: 349-60. pc DOC A carbon copy of Piepkorn’s typescript for this study bearing the title “The Ascension of Our Lord Jesus Christ: Acts 1:1-11” is in PP 62-14, and has been dated 1956 by an archivist. His name appears at the end. 12 pp. dbl sp. 4800 words. I used Piepkorn’s sermon study for the homily I delivered on June 7, 2011, at a retreat of the Florida Chapter of the Society for the Holy Trinity, which was held in Winter Park, FL on June 6-7, 2011.

**"A Baby, A Mother, and A Seer," Feast of the Presentation of Our Lord and the Purification of Mary. February 2. *The Concordia Pulpit for 1967*. St. Louis: CPH, 1966: 324-30. OCR and c %\PC\A Baby A mother and A Seer.doc

"What Lutherans Contribute to Dialog with Roman Catholics," *Lutheran Witness*, 85 (January 1966): 5-7. Also published in *The Catholic Reporter* (January 14, 1966) under the title: "What Catholics Can Learn from Lutherans."

**"Belief and Unbelief: [Is There Still Room for God?]" [Heb. 2:10-17, 1 John 3:1-2]?. Wednesday morning, July 28, 1965. Triple spaced carbon. 19 pp. ca 3700 words c 120/940/911

**"Belief and Unbelief: The Unbelief of the Believer." Mark 9:14-29. Thursday, July 29, 1965. Triple spaced carbon. ca. 3700 words. C pc 120/940/911

"Blessed Art Thou Among Women," *Una Sancta*, 15:3 (Visitation, 1958): 4-7. Ernst Seybold translated it into German for the *Brüder*. Piepkorn had never seen the translation when Hermann Sasse used it for his article in the 1959 *Lutherische Blätter* attacking Piepkorn. Seybold wrote a defense of Piepkorn following that attack. (PP 98-11) The English original was reprinted in *The Church*, 1993, 287-291. c Piepkorn defends his homily and his own position with a five point statement in a three page dbl spaced Sep 16, 1959, letter to Osmar O. Lehenbauer. Says he thinks the "pious opinion" about the Immaculate Conception cannot be said to be inconsistent with Lutheran theology, but believes that it is "incorrect" and that he does not hold it. It is in 98-568. I have a copy (59-09-16).

**"Chapel Address on the Feast of the Holy Cross" (Sep 14) - 65/4 Do I have it?/

"Chapel Address on the Feast of the Annunciation of the Blessed Virgin Mary," March 25, 1971, *CTM* 42 (June 1971): 408-410. Reprinted in *The Church*, 1993, 255-258. c of 3 pp sing sp typed copy

"Chapel Address on the Feast of the Exaltation of the Holy Cross." Concordia Seminary Chapel, September 14, 1971. 4 pp. Mimeographed. Pc. Was in my ACP file from sem days.

**"Chiefly Are We Bound to Praise Thee for the Resurrection," *Loyalty: Christ and Country*, (April 1950). Pp ?? Published monthly by the Armed Forces Commission of The Lutheran Church—Missouri Synod. c pc A=65/4

**"Christians *Are* United." St. John 17:20-23. January 22, 1950. First draft=1013. Final draft=1027. 9 pp.

**"Christmas Means Redemption." *Cavalcade*, Carlisle Barracks, December 21, 1948, p. 2. . A short homily with strong law and Gospel. c pc A-65/61

*["The Community of Hope, Love and Grace"] Homily preached at Concordia Seminary immediately following the 1973 Synodical Convention. Sent to me by Victor Mennicke.

[Devotional reflections on the Litany.] As per the editor's notes, it was originally planned as a series of two devotions, but was expanded to four.

1. "Let Us Pray for the Church," *Response* 6:2 (St. Michael and All Angels 1964): 69-72. "This devotional reflection is the first of two . . . preached at the Concordia Seminary chapel service during the spring of 1964." #1 of 4
2. "Let Us Pray for the State," *Response* 6:3 (Epiphany 1965): 121-25. "This devotional reflection on a part of the Litany is the second of two . . . preached at the chapel services of Concordia Seminary during the spring of 1964." #2 of 4
3. "Good Lord, Deliver Us! . . . Help Us, Good Lord!" *Response*, 7:___ (Pentecost 1965): 22-28. See note 1: condenses two chapel reflections and continues a series begun in the St. Michael and All Angels 1964 issue and continued in the Epiphany 1965 issue. Has 13 footnotes. c pc A-67/108 Good copy. #3 of 4.
4. "Let Us Pray . . ." *Response*, 7:3 (Epiphany 1966): 134-137. "This article reproduces a devotional reflection . . . preached during the Octave of Easter 1965 in a chapel service at Concordia Seminary. St. Louis. It completes the series begun in the St. Michael and All Angels 1964 issue of *Response* and continued in the Epiphany and Pentecost 1965 issues." c #4 of 4

["Devotional Reflections on the Prayers in the Small Catechism."] Series of "four devotional reflections delivered . . . in the chapel services of Concordia Seminary in mid-February" of 1963. "The first reflection appeared in the Pentecost, 1963, issue of *Response*, the second and third in the two subsequent issues." (From the note on the fourth, which was in the Easter 1964 issue.)

1. "As You Get Out of Bed—As You Go To Bed," *Response*, 5:1 (Pentecost 1963): 35-40. "This devotional reflection is the first in a series of four delivered . . . in the Chapel of Concordia Seminary, St. Louis, Mo., during the week of Septuagesima Sunday, 1963." #1 of 4 in 1963-64 series.
2. "This Little Prayer in Addition," *Response*, 5:2 (St. Michael and All Angels 1963): 70-3. #2 of 4 in 1963-64 series. No notes other than the editor's. 5 notes.
3. "Benedicite and Gratias," *Response*, 5:3 (Epiphany 1964): 139-43. #3 of 4 in 1963-64 series. 2 notes.
4. "Our Father," *Response*, 5:4 (Easter 1964): 183-87. #4 of 4 in 1963-64 series. Five footnotes including a long one on the meaning of "daily" in the Lord's Prayer. According to Piepkorn, "the question of its precise meaning" is "still controverted." Text, p.183. Note 2 is on the doxology. Note 5 is on the understanding of the prayer as an eschatological prayer. Piepkorn calls the prayer "concentrated eschatology, to be uttered in full consciousness of the tension between the 'already' of Christ's victory and the 'not yet' of His coming at the end of the age." Text, p. 185.

"Disabled but Enabled." A Homily Delivered in the Chapel of Concordia Seminary, St. Louis, on the Friday after the Eighth Sunday after Trinity, July 24, 1970. Based on 1 Peter 4:6 and the Collect for that Sunday. 4 pages, single-spaced, mimeoed.

*"And Ever Shall Be, World without End," December 16, 1953. 4 pp. typed. 62/13

["Fathers, Children, and The Father,]" Ephesians 6:1-4 [the Epistle for the First Sunday after the Epiphany in the First Series, TLH, 1941], [1947], 3 pp., typed. 1200 words. Refers to "our colleagues in the chaplaincy" in his prayer. The Hymn he chose was 190 [Christ the Lord Is Risen Again in TLH], which may have been in a military hymnal. Fathers' Day was on June 15, which was the 2nd Sunday after Trinity. #1972. It could be that he used this text for a sermon on Fathers' Day. pc and .doc

XX*"Feast of the Presentation of our Lord and the Purification of Mary," *The Concordia Pulpit for 1967*. St. Louis: CPH, 1966. pp. ___ to ___

"Forward With God" Joshua 1:5-6. Centennial Service of the Missouri Lutheran Synod, St. John's Lutheran Church, Philadelphia. September 5, [1947]. (100th Anniv of LC-MS =Apr 26, 1847). Five legal sized pages, single-spaced, mimeoed. I don't have the Archives number. Begins with assertion that zRC Church "younger" than the Lutheran Church. He was at Carlisle Barracks.

*"Four Christmas Meditations" *Una Sancta*, 7:1 (Advent 1946): 3-9. c s pc and DOC

*Four Devotional Reflections Delivered in the Chapel of Concordia Seminary in mid-February 1963. Printed in *Response*.

1. "As You Get Out of Bed—As You Go to Bed," 5:1 (Pentecost 1963): 35-40.
2. "This Little Prayer in Addition," 5:2 (St. Michael and All Angels 1963): 70-73.
3. "Benedicite and Gratias," 5:3 (Epiphany 1964): 139-43.
4. "Our Father," 5:4 (Easter 1964), 183-7. Five footnotes. (See note one for details on the series.)

*"The Good Shepherd," *The Lutheran Witness*, 73 (April 27, 1954): 7. c pc A-67/106
Devotional reflections on Psalm 23 and the Holy Ministry.

*"Guidelines for Dialog: A Sermon," *CTM* 36 (March 1965): Brief Studies, 171-176. See "The Questions are the Same—So Are the Answers" for another sermon in *CTM*. c s
V orig

"Light and Glory: Devotional Reflections on the Holy Gospel for February 2," *CTM* 32 (February 1961): Brief Studies, 98-104. In *The Church*, 1st edition, 181-189.

c

*"The Lutheran Christian and His Community," A sermon delivered at Lisner Auditorium, Washington, D.C., October 30, 1955. [Published by the Armed Forces Commission of The Lutheran Church—Missouri Synod.]? 2-46. c pc A=69/131

*["Memorial Sermon for Walter A. Maier. "] February 1955. See my unpublished "A Tribute to Walter A. Maier."

@*"The Prone or Pulpit Office" His last sermon? Nov 11, 1973

*"The Queen of Holy Days," *The Lutheran Chaplain*, 13, No. 2 (March-April 1952), The Armed Forces Commission of the Lutheran Church-Missouri Synod, 3-4. c pc A=75/209
Also printed in the *Cavalcade*, Friday, April 1947, 3-4. 2:7, 2.

*"The Questions Are the Same—So Are the Answers," *CTM* XLI, No. 9 (October 1970), Homiletics Section: 620-623. A homily on the 18th Sunday after Pentecost, October 5, 1969, in connection with the Symposium on archaeology and theology at Concordia Seminary, St. Louis, October 3-5, 1969. This is apparently the only time that anything by Piepkorn appeared in the Homiletics section of *CTM*. "Guidelines for Dialog: A Sermon" appeared in the Brief Studies section. Despite the change in "world-picture" in the modern age, "we have discovered that the real questions have not changed in substance and that the effective answers to those questions have not changed." 622 ". . . we stand committed to the irremissibly historical nature of the divine intervention in Christ." 623 ". . . Christ made a further excursion into history and created as a body on earth for Himself a historical institution, the church . . ." c pc A=75/209

*"A Reformation Sermon for 1964: What the Church of the Reformation Needs To Do In This Age of Dialog. Galatians 3:26-28. 7 pp., mimeoed 75/209 pc

Sermon for the Fourth Sunday in Advent. Text Isaiah 64:1. Originally preached at Luther Memorial Church, Richmond Heights, MO, on December 22, 1968. Mimeographed and distributed by Lutheran Family and Children's Services in March 1969. 6 pp. double spaced. 21-17

*"Thanksgiving—Worry in Reverse?" *Lutheran Witness*, 70 (November 27, 1951): 387.
c pc A=78/243(11/27/51)

*"The Three Most Important Names in the World," Sermon for The Circumcision and the Name of Jesus," *The Concordia Pulpit for 1962*. St. Louis: CPH, 1961: 39-47. 4140 words. Based on Psalm 8:1 (Introit) and Philippians 2:10. The Center Director shortened this sermon to 2,400 words and preached it, with proper credit, at two churches on January 1, 2006, where it was well received. If you would like a copy, let him know.

*“What Have We To Celebrate In the Reformation?” Sermon for The Reformation Rally.
 Augustana College, Sioux Falls, SD. October 29, 1967. 12 pp. c pc A=21/15 Cf.
 *”What Have We To Celebrate in the Reformation?” [1967] MS 16 pp. 80/264
 and “The Urgency ...” and “The Issues that Divide...”

SOUND RECORDINGS

Note: There are many in the index to the Piepkorn Papers that are not listed here.

“Abraham in the Lutheran Symbolic Books.” Sound recording. St. Louis: Concordia Seminary Media Services, 1972. c s cosl CASS 72-70

Architectural Requirements of the Lutheran Church. Sound recording. St. Louis: Concordia Seminary Media Services, 1963. c Also printed.

The Army Chaplain—per se, Sound recording. St. Louis: Concordia Seminary Media Services, 1968. c cosl CASS 68-1

The Church’s Relationship and Responsibility: Ministry and Community. Sound recording. St. Louis: Concordia Seminary Media Service, 1966. c 66-51

The Commemoration of the Faithful Departed and Dedication of the Candle Sticks.

Sound recording. St. Louis: Concordia Seminary Media Service, 1973. c 73-83

Discipline in the Liturgy: Adiaphora. Sound recording. About 45 minutes. St. Louis: Concordia Seminary Media Services, 1957. John Huber gave me his CSMS copy. c 57-5
 Piepkorn was at the Seminary at the time. He was speaking to a group of LC-MS pastors in New Jersey, most of whom belonged to “the Order of Benedict.” He refers once to St. Michael’s Lutheran Church in [unintelligible], NJ. In the beginning Piepkorn says his presentation is about the “so-called third use of the Law,” as it is described in FC 10. This should not be taken to mean that he rejected the third use of the Law. He did not. But he preferred to speak of the “functions” of the Law rather than their “uses.” The first part of his presentation consists of an excellent discussion of the fallen nature of man—the best I know of in his written or recorded works. (Cf. Cassette counter 66-88; 103-5) He then discusses the way Christians should discipline their bodies with such things as prayer, meditation, fasting, confession of sins, etc.

Ecumenics: Brothers in the Lord Sound recording. St. Louis: Concordia Seminary Media Services, 1973. 73-45. In about 2005 John George Huber gave me a cassette that he purchased from the Library many years earlier. It has the title: "*Brothers in the Lord: Other Lutherans and Other Christians.*" On the back is this caption: "Concordia Seminary Cassettes. Piepkorn. Side 2." The back side has 20" of the speech followed by Q&A. The presentation on this cassette was made by Dr. Arthur Carl Piepkorn sometime between late 1972 and July 1973, because in the recording he says the Lutheran Church-Missouri Synod and the American Lutheran Church have been in fellowship "for almost four years." At the beginning of his presentation, Piepkorn says that he was given the subject "Ecumenics," but that he has changed it to "Brothers In the Lord," which he confesses he has borrowed from the beginning of the third section of the Second Vatican Council decree on ecumenism, "Unitatis Redintegratio." That may explain the title "*Ecumenics: Brothers in the Lord*" in the seminary catalog. Huber does not know how the subtitle "Other Lutherans and Other

Christians," was added to his cassette, but it is an accurate description of the contents. Piepkorn lists the three parts of the presentation as: 1. What We All Know, 2. What "What the clergy know;" 3. "What the practical consequences are." It is clear from the tape that he is speaking to an audience that is made up predominantly of members of the Missouri Synod. I have put it on a CD. See also 70-1 Living with the brothers of the Lord, 1967.

How the World Began: Panel Discussions Sound recording. St. Louis: KMOX; Concordia Seminary Media Services, 1963. c

How the World Began. Panel discussion. Sound recording. St. Louis: Concordia Seminary Media Services, 1962. cosl CASS 63-27

How to Stay Alive in the Reserves Sound recording. St. Louis: Concordia Seminary Media Services, 1968. c 68-1

Life of God—Epiphanytide. Sound recording. St. Louis: Concordia Seminary Media Services, 1962. 62-12

"Melancthon the Confessor." Sound recording. St. Louis: Concordia Seminary Media Services, 1960. **Reprinted in *SSLC***, 140-50. 60-7. See the same title in *CTM* 31 (September 1960): 541-546.

Ministry and Community. Sound recording. St. Louis: Concordia Seminary Media Services, 1966. cosl CASS 66-1

Personal Counseling in the Program of the Military Chaplaincy. Sound Recording. St. Louis: Concordia Seminary Media Services, 1968. 68-1

Selective Conscientious Objection: Historical and Theological Reflections. Sound recording. St. Louis: Concordia Seminary Media Services, 1969. c 69-59

Side A. 30 minutes. Piepkorn discusses two definitions of conscience and carefully defines and analyzes the various issues that are involved. Prefers "righteousness" as a translation of "*iustitia*." Side B has a presentation by the Rev Mark Pera, Chaplain at Southern Illinois University. Pera had not seen Piepkorn's presentation before hand, refers to Piepkorn's presentation only with regard to a counseling point on which they agree, and seems to be interested mainly in justifying conscientious objection with regard to Vietnam and future wars. Piepkorn speaks only a few times in the short discussion on the tape following Pera's presentation. At one point he says: "I am not in favor of the war in Vietnam. I see a great many disadvantages to it. I regret profoundly that we are involved in it. At the same time, I think that we are in it legitimately. I think there is more to than was presented this morning [this seems to be largely a reply to Pera's presentation]. I think that we have at the present time a president who is desirous of extricating us from a difficult situation in as effective a way as possible. I may be wrong. This is a risk that I have to take, but when it finally comes down to making the decision "Shall I or shall I not obey this order which conscripts me?" then I think more than attitudes toward war are involved. We are dealing here then it seems to me with a part where we have to talk it terms of conscience, a conscience that is answerable to almighty God for the decision that is made. Now I've tried to leave both options open and to indicate that I have a very first general principle that a church cannot abandon a member who feels compelled by his conscience to refuse to engage in combatant service

and or to refuse induction or to refuse or to perform a particular act in war. It must support such fellow Christians with its prayers, with material assistance if this is necessary and possible, and with the word of God and the sacraments. I have insisted that while the church may speak to all” The recording ends at this point. I was in Vietnam at the time. I almost refused to go but Piepkorn and an incident I will not go into here, convinced me to go and see and then discuss the matter with Piepkorn at the Far Easter Lutheran Chaplains Retreat in Sanyo, Japan, in April. I did both and decided to remain in Vietnam. I saw Piepkorn again when he visited Vietnam shortly after the Retreat at the invitation of Chaplain (COL) Gerhard Hyatt, who was General Creighton Abrams’ Chaplain. In 1968 he told me that he was impressed by how many Lutheran chaplains who served there defended the war. During his visit to Vietnam in 1969 he told me how many Vietnamese people smiled at him and the soldiers he was with during his visit. The latter was my experience too.

What is Being Said in Print About Worship Today? Sound recording. St. Louis: Concordia Seminary Media Services, 1968. c 68-51

What Mean These Stones? Sound recording. St. Louis: Concordia Seminary Media Services, 1965. C 65-37

Partial List of Brief Studies that probably are in *Profiles in Belief*

This is only a partial list. Since they are probably in *Profiles* I stopped listing them here.

“Christian Fellowship (People on the Way, Disciples of Jesus, Friends, Two-by-Two’s),” *CTM* 43 (January 1972): 36-41. c V A-66/85

“Church of God, World Headquarters.” *CTM* 40 (October 1969): 622-625. c

“The Church of the East and of the Assyrians (The Holy and Apostolic Catholic Church of the East),” *CTM* 41 (July/August 1970): 436-441. c dnc

“Plymouth Brethren (Christian Brethren) [bibliog.],” *CTM* 41 (March 1970): 165-171. c V

“Primitive Baptists of North America,” *CTM* 42 (May 1971): 297-314. c V

“Primitive Baptists of North America,” *Baptist History and Heritage* (January 1972): 33-51. c V

“Reorganized Church of Jesus Christ of Latter Day Saints,” *CTM* 40 (October 1969): 619-622. c

Translations by others of his articles

The Office of the Holy Ministry and the S... of Ordination. Jim Fackler has a copy in German that he gave to me. I have not listed it yet.

“Blessed Art Thou Among Women,” *Una Sancta*, 15:3 (Visitation, 1958): 4-7. Ernst Seybold translated it into German for the *Brüdern*. Piepkorn had never seen the translation when Hermann Sasse used it for his article in the 1959 *Lutherische Blätter* attacking Piepkorn. Seybold wrote a defense of Piepkorn following that attack. (PP 98-11) The English original was reprinted in *The Church*, 1993, 287-291. c

Translations he did of other documents

- “The Formula of Concord,” ed. Theodore G. Tappert. *The Book of Concord*. Philadelphia: Muhlenberg Press, 1959ff.
- The Great O Antiphons of Advent*. Healy Willan. Tr. Arthur Carl Piepkorn. St. Louis: Concordia Publishing House, 1958. c dnc A-68/109
- “Preface to the Book of Concord,” ed. Theodore G. Tappert. *The Book of Concord*. Philadelphia: Muhlenberg Press, 1959ff.
- Sasse, Hermann, "Liturgy and Lutheranism," tr. Arthur Carl Piepkorn. *Una Sancta*, 8:3 (*Annunciation of the Blessed Virgin Mary 1948*): 6-18.
- St. Ulric's in Brunswick—A Contemporary Lutheran Confessor-Congregation*. By Jobst Schöne. Draft of a translation that appears to be by Piepkorn. The German original is there too. After 1958.
- “*The Te Deum Laudamus*,” tr. By Arthur Carl Piepkorn. Setting by Robert R. Bergt. Tones VII and VIII. 1966. 8 pages. A78/245 pc and PDF of Ed Krentz' copy.

Credits given to him by other authors

Lindemann, Herbert, editor. *The Daily Office*. Concordia, 1965. "Thanks are due also to Dr. Arthur C. Piepkorn for his advice and loan of books and for his supervision of a group of seminary students who carefully checked the Scripture readings." Preface, p. x. Thanks to Ben Eicher, son of one of Piepkorn's students for this reference.

PARTIAL CHRONOLOGICAL LIST

This list is fairly complete up until 1940. After that it mainly includes documents and recordings of a doctrinal nature. Items are not always in chronological order within a given year. Blue font = Scripture & Symbols (about 30 entries). Green = Sacraments and Church (about 90 entries). Many could be classified in the other group.

1933

Christmas in Bashiq, *The Student Leaguer: pro aris focus et literis*, 6:2 (December 1933):
Lutheran Rubrics *PEL*

1934

Anglo-Lutheran Relations, Part I, *PEL*

1935

Lutheran Influence – Henry VIII, *PEL*

Anglo-Lutheran Relations during Reign of Edward VI, *CTM* 6 (September 1935): _____

His first article in the *CTM*.

Citadel of Schism [Qurdistan],” *Walther League Messenger* (November 1935)

1936

“He Comes!” *The Lutheran Layman* VII, No. 6 (December 4, 1936): 41-42.

1936

[“Missionary Miseries: By One Who Has Them.” [1937] Typed. *LF*, Fall 20068

1937

- “A Roman Holiday in Cleveland,” Part I, “A Bid for Converts and Saints,” [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 56:8 (September 7, 1937): 299-300. c
- “A Roman Holiday in Cleveland,” Part II, “Rome Tremendously Alive,” and Part III, “Why Was the Reformation Necessary,” [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 56:9 (October 1937): 317. c pc A=75/209
- “The Contribution of the Lutheran Church to American Protestantism,” *The Augustana Quarterly* (October 1937): 291-307.

1938

1939

“The Titles of a Clergyman” Oct 3 and 17, 1939.

“Processions In the Lutheran Church,” *Sursum Corda* Vol. I, Nos. 4 and 5, and Vol. II, No. 1, (1939 and 1940). Part I= pp. 14-15. Part II= pp. __, __ and 16. Part III=pp. 13, __. Part IV=pp. __, #I have a copy but lack bibliog.. data.

Chronological list continued

1940:

“St. Paul on Social Relationships,” *CTM* XI. No. 10 (October 1940): 721-752.
His second article in the *CTM*.

1941:

“I Have a Rendezvous with Christ,” *Loyalty Christ and Country*, May 1941, 12-15.

1942:

“Thoughts on the Eucharist,” *Una Sancta*, 3:1 (March/April 1942): 126-128

1943

“Christian Education In a Nation At War,” Lutheran Education Association, Bulletin 2, (March 1943): 2-10.

1944 None

1945 None contributing editor *Una Sancta*, 1945-51;

1946 Editorial associate, *American Lutheran*, 1946-66;

1947

*“Baptistries and Fonts,” *American Lutheran*, 1947 or 1948. Reprinted in *Christian Worship*, n.d., 44-46. XX ck date.

***[“The distinctive character of the Lutheran Church.” In “By Way of Introduction,” the editor’s introduction of Piepkorn as the new editor of the Ecclesiastical Arts column formerly written by Frederick Roth Weber. *American Lutheran*, 1947 or 1948. Reprinted in *Christian Worship*, n.d., 11. 200 words.

**“The Celebrant’s Communion,” *Una Sancta*, 7:6 (Holy Cross 1947): 22-27. 3000 words. c

“The Ecclesiastical Arts.” A column by Piepkorn in the *American Lutheran*.

XXX, No. 1 (January 1947): 7-9. XXX, No. 2 (February 1947): 12-13

XXX, No. 10 (October 1947): 10-11,25.

“The Ecclesiastical Arts.” A reprint of Piepkorn's column in the 1947-1948 *American Lutheran*. In Paul John Thiello, ed. *Christian Worship*. New York: American Lutheran Publicity Bureau, n. d. Pp. 11-49.

The Eucharistic Prayer (Part 1).” Howard R. Kunkle, co-author. *Una Sancta*, 8:3 (Passiontide 1947): 6-22. “The Eucharistic Prayer (Part 2).” Howard R. Kunkle, co-author. *Una Sancta*, 7:4 (Pentecost 1947): 6-17. c pc of pgs. 16-17

“The Greatest Saint of France,” *Una Sancta*, 7:7 (error for 8:1?) (Martinmass 1947): 4-7

“Holy Cross Day,” *Una Sancta*, 7:6 (Holy Cross 1947) 3-13. (In VIII:3, p. 29, this article is referred to as “Holy Cross Day (September 14) Its History and Its Propers.”) c s

“A Litany,” *Una Sancta*, 7:5 (Feast of St. James 1947): 17-20. In *Una Sancta*, 8:3, p. 29, it is referred to as “A Litany Based on a Meditation by Blessed John Arndt.” c s

“Shall We Make the Same Mistakes Again?” *AL* 1947. Reprinted in *Christian Worship*, pp. 11-15. 4200 words c s pc

"Forward With God" Joshua 1:5-6. Centennial Service of the Missouri Lutheran Synod, St. John's Lutheran Church, Philadelphia. September 5, [1947]. Begins with assertion that RC Church is **"younger"** than the **Lutheran Church**. He was at Carlisle Barracks.

“Some Reflections on the Churching of Women,” co-authored with Miriam Södergren Piepkorn, *Una Sancta*, 7:2 (Candlemas 1947): 20-30. (peng as pp 22-23 missing) Have article

*“The Queen of Holy Days,” *The Lutheran Chaplain*, 13, No. 2 (March-April 1952), The Armed Forces Commission of the Lutheran Church-Missouri Synod, 3-4. c pc A=75/209

Chronological list continued

1948 At least nine

1949 None

1950 a few

Education for Realities: The J. W. Miller Memorial Lectures, October 23-26, 1950. Valparaiso: The University Press, 1951.

“Four Foes Of Our Faith,” An address before the Lutheran Men in America meeting, October 4, 1950, *Milwaukee Lutheran* (December 1950): 11, 114, 16, 18, 20, 22.

“In Conclusion,” in *Public Relations for Lutheran Education*, Walter M. Wangerin, Editor, St. Louis: Concordia Publishing House, 1950.

“Chiefly Are We Bound to Praise Thee for the Resurrection,” *Loyalty: Christ and Country*, (April 1950).

1951

*“Form in Worship,” *Seminarian* Vol. 42, No. 8 (June 1951): 7-8, 14. c pc A-67/95

“**Holy Communion** at a Wedding,” *Una Sancta*, 10:4 (St. Lawrence, 1951): 9-13.

“Commemoration of the Lutheran Martyrs of Florida,” *Una Sancta*, 11 [10?]:5 (The Lutheran Martyrs of Florida, 1951): 6-7.

“**The Council of Chalcedon, 451-1951**,” *Una Sancta* 11 [error for 10?] (The Lutheran Martyrs of Florida, 1951): 19-23.

“St. Nicholas, Bishop and Confessor (December 6),” *Una Sancta*, 11:1 (St. Nicholas 1951): 2-5.

“**What the Reformation Was Not**,” *The Seminarian* 43:2 (October 1951): Devotional View of the Month, ed Warren Rubel: 4, 13.

“Thanksgiving—Worry in Reverse?” *Lutheran Witness*, 70 (November 27, 1951): 387.

1952

*"The Church of the Augsburg Confession in the United States and the Fine Arts," *The Lutheran Scholar*, 10:3-4 (July - October, 1952), 215-2

"The Catholicity of the Lutheran Church," *Una Sancta*, 11:3 (St. Athanasius, 1952): 7-11. Was reprinted in LF in the *Una Sancta*/Fall 2006.

"Here I Stand!" The subtitle inside is: "The Christian principles of human relations and the status quo in the church." The cover has on it: "An Essay on the Church and the Negro in 1951 and 1952." Institute on Human Relations, Valparaiso, n.d. Proceedings of the 1952 Valparaiso University Institute on Human Relations, July 28-30, 1952. 5-31.

What the Symbolical Books of the Lutheran Church Have to Say About Worship and the Sacraments. References from the *Concordia Triglotta* (CPH 1921). St. Louis: Concordia Publishing House, 1952, 1955.

"Can We Do Without Patriotism?" *Walther League Messenger* (July 1952): 11-12.

"Ernst Gorsemann, Sculptor," *The Lutheran Witness*, 71 (September 30, 1952): 10-11

"Lutheran Chorales," *American Lutheran* (November 1952). c dnc A=69/130
1953

"Introduction," in John Theodore Mueller, *The Lutheran Confessions*. [St. Louis: Concordia Publishing House, 1953

"A Lutheran Speaks Out On Church Unity," *AL* 39 (August 1956): 4.

Chronological list continued

1954

"Finite-Infinite God of Edgar Sheffield Brightman." *CTM* 25 (January 1954): 28-53. His third article in the *CTM*.

"The Theologians of Lutheran Orthodoxy on Polygamy, Celibacy, and Divorce," *CTM* 25 (April 1954): 276-283. His fourth article in the *CTM*.

*"The Good Shepherd," *The Lutheran Witness*, 73 (April 27, 1954): 7. ministry

"The Significance of the Lutheran Symbols for Today," Faculty Lecture Series 1954, *The Seminarian* 45 (June 1954): 332-43. The Series was sponsored by the Student Association.

"Did Luther Teach That Christ Committed Adultery?" *CTM* 25 (June 1954): 417-432. His 5th article in the *CTM*.

*"The Christian and the Fine Arts," *The Cresset*, 17:10 (September 1954),: 18-26.

***"The Inspiration of Scripture: The Position of the Church and Her Symbols," *CTM* 25 (October 1954): 738-742. His 6th article in the *CTM*.

1955

"A New Look at the Biblical and Symbolical Data Underlying the Doctrine of the Sacred Ministry" 1965? 63 pp.

"The Sacred Ministry and Holy Ordination in the Sacred Scriptures and in the Symbols and Liturgy of the Church of the Augsburg Confession," *Una Sancta*, 12:4 (St. Michael's Day 1955), 3-11.

"The True Body and Blood," *Lutheran Witness*, 74:7 (March 29, 1955): 5, 10. A "Clarification" was published in 74:13 (June 21, 1955), 3.

“What the Symbols Have to Say About the Church,” *CTM* 26 (October 1955): 721-763. Also published by Concordia Publishing House, 1955. His 7th article in the *CTM*.

1956

Survival of the Historic Vestments in the Lutheran Church After 1555. St. Louis: Concordia Seminary School for Graduate Studies, 1956.

Religious Bodies of America. Frederick E. Mayer. St. Louis: Concordia Publishing House, 1954. Arthur Carl Piepkorn edited the 2nd, 3rd, and 4th editions (1956, 1958 and 1961).

“The Lutheran Church and the Community of the Arts,” *The Lutheran Scholar*, 13:1, 2 (January-April 1956): 451-65. Reprinted in *Our Church*.

Chronological list continued

1957

“Article VII of the Augsburg Confession: Theses for Discussion.” Unsigned. Developed by a committee. 14 Theses. Three Annexes. Introductory sheet has “Apr. 1957 at the top in what may be Piepkorn’s hand. Second page of the introduction is missing in my file. ###check in Archives. ACP probably had a hand in these.

***[“The Inspiration of Scripture.”] Review of Robert Preus, *The Inspiration of Scripture: A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians*. Mankato: Lutheran Synod Book Company, 1955. *CTM* 28 (November 1957): 868-70.

*[“Intercessions On Behalf of the Souls of the Dead.”] 1957. Mimeographed

#@[“The Lutheran Symbols,” *AL*, Vol __:10 (October 1957), 14-5. Have p. 14 only.

CF “Missouri Synod at the Lutheran World Federation Assembly,” *American Lutheran*, (October 1957): 14-15. c pc A=17/158

“Methodology of a Lutheran Philosophy of Education and the Problems of Truth and Knowing,” From a Seminar on Philosophy, Concordia Seminary, St. Louis, March 1-2, 1957. Written 2-18-1957 by Arthur Carl Piepkorn. Mimeoed, double-spaced, 19 pp. Edgar Krentz sent me his copy. What “Lutheran” means, how it differs from other Christian denominations historically and theologically, and how it applies to a Lutheran rationale of education. Relationship of faith and reason. The nature of truth, knowledge and historiography, the “freed will,” the “absolute presuppositions of the Lutheran rationale of education,” the purpose of the divine revelation, the problem of communication, and a “warning against an absolutizing of an individual or partisan understanding of the divine revelation.”

1958

Suggested Principles for a Hermeneutics of the Lutheran Symbols. Photocopied monograph of *CTM* 29 (January 1958): 1-24.

“Man As He Is: A Review,” Co-authored by Leonhard C. Wuerffel. A review of *What, Then Is Man?: A Symposium of Theology, Psychology, and Psychiatry*, by Paul E. Mehl, H. Richard Klann, Alfred F. Schmieding, Kenneth H. Breimeier, and Sophie Schroeder Sloman. St. Louis: CPH, 1958. ” *CTM* 29 (November 1958): 823-831.

***“Multiple Ministries in the Early Church.” Presented at the River Forest Seminar on Problems of Larger Churches. May 20-21, 1958. Pp. 40-55 including Bibliography. Mimeographed. FW Sem Library. “Begins with the close of the NT—roughly 100 A. D. —and ends with the stabilization of ecclesiastical institutions in the Roman Empire in the

fifth century.” Not an inquiry into ministerial origins. An “historical” rather than a “dogmatic” approach. Recommends that that parochial teachers “be ordained to the presbyterate, but with the common understanding that they are not eligible for a pastorate” without further study. Recommends “the revival of the male diaconate in the primitive sense of a non-clerical, lay, full-time ministry with primarily administrative functions.” PC from FW sem library (see above). Have DOC.

“**The Protestant Worship Revival and the Lutheran Liturgical Movement**,” in *The Liturgical Renewal of the Church*, Addresses of the Liturgical Conference held in Grace Church, Madison, WI, May 19-21, 1958, Massey Hamilton Shepherd Jr., ed. New York: Oxford University Press (1960): 55-97. c s pc “The Lutheran Liturgical Movement” was reprinted in *Una Sancta*. See above on that title.

“Blessed Art Thou Among Women,” *Una Sancta*, 15:3 (Visitation, 1958): 4-7.

Chronological list continued

1959

“**Women Priests in the Church of Sweden**,” *American Lutheran*, 42:2 (February 1959): 13-14 [41-42]. Comments on the 1958 vote of the Church Assembly of the Church of Sweden that “women shall have the same right as men to participate in and to be admitted to the priestly ministry” (13A). Appears to refer to that action as an “evil” (14B). Points out that membership in the Assembly is “not restricted to the devout” but is open to “practically any Swedish citizen.”(13A). Describes the position of the opponents as “theologically solid” (13B). Refers to “a soberly worked-out exegetical analysis” by Dean Nils Johansson of Linköping of the NT passages(13B) (which analysis Piepkorn made efforts to get published in 1971 at the request of Eric Segelberg). States that “a repeal or at least a radical modification of the offensive statute is not considered impossible” (14B), apparently viewing either as "a happy outcome under God" (14A). But see Piepkorn’s statements in 1960 and June and November 1973. Original copy sent to me by John Huber. Cannot identify author.

***"The Apostolic Succession: The Present Situation,"** Resource Material Gathered by Arthur Carl Piepkorn for a Discussion of the Subject by the Joint Faculties of Concordia Theological Seminary, Springfield, Illinois, and Concordia Seminary, St. Louis, Missouri, at the Latter’s Campus on December 5, 1959.

****“Church, Nation and Nationalism,”** In *God and Caesar: A Christian Approach to Social Ethics*. Edited by Warren Quanbeck. Minneapolis: Augsburg, 1959, 53-97.

Confessionalism and Ecumenical Concerns,” in *Obstacles Facing the Lutheran Church of the Twentieth Century in its World Outreach*. Handout for a Panel Discussion held at Concordia Seminary, St. Louis on November 19, 1959. Typed 2 pp.

1960

****“Christ and Culture: A Lutheran Approach,”** *Response*, 2 (Pentecost 1960): 3-18. c 2pc

****“Eve Reversed: Intentionally Non-controversial Reflections on the Woman Who Gave Birth to God,”** *Seminarian* 51, No. 2 (February 1960): 7-19.

“Melancthon the Confessor,” *CTM* 31 (September 1960): 541-546.

****“The Moment At Which The Sacramental Union Begins,”** by Titus Verinus, *Una Sancta*, 17:3 (The Presentation of the Augsburg Confession, 1960): 12-18. Cf. "The Moment the..."

*"What Law Cannot Do for Revelation." [1960] 20 pp. half-sheets, carbon 80/266 pc

Chronological list continued

1961

["Prayers for the Faithful Departed."] November 22, 1961. Typed. One-half page, single-sp..

Four points stating and commenting on the position of the Lutheran Symbols. 62/1 pc c

See also "Intercessions On Behalf of the Souls of the Dead" (1957, 19 pp.).

"Is the Article 'Of the Election of Grace' in 'A Brief Statement of the Doctrinal Position of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States' (1932) Satisfactory in 1961?" Mimeoed 4/1/61

"Our Debt to a Non-Saint: Reflections on the Anniversary of the Death of Desiderius Erasmus." *Response*, 3:2 (_____ 1961): 16-25.

"Walther and the Lutheran Symbols," *CTM* 32 (October 1961): 606-620. c s V orig.

1962

"The Augsburg Confession for Our Time," *Response* 4 (Advent 1962): 73-83. 6000 words

"The Life of God in the Life of the Parish," Christian Preus and J. Stephen Bremer co-authors. *Response* 4 (Pentecost 1962) pp. 38-48. In *The Church*, 107-118 c

"The St. Louis Faculty Speaks Again." Editorial. *AL* 445, (May 1962): 3-4. About "A Brief Statement: Guidelines and Helps."

1963 member of the editorial staff, *Concordia Theological Monthly*, 1963-73.

"Christ Today: His Presence in the Sacraments," *Lutheran World*, 10:3 (July): 267-287. Reprinted in *The Church*, 1993, 139-162.

"The Educated Man and the Church," Delivered at the Fifth University Staff Assembly, Ann Arbor, MI, March 31, 1963.-*Lutheran Scholar* 20:3 (July 1963): 4-15

**"What is Worship? *Faith Forward*, St. Louis, [1963] , pp. [2-9].

1964

"Foreword," Henry W. Reimann, *Lets Study Theology. St. Louis: CPH, 1964, 5-9.*

"Historiography in the Lutheran Tradition: Martin Chemnitz (1522-1596). December 29, 1964. 23 pp. carbon w. edits.

"The Lutheran Doctrine of the Sacrament of the Altar, Ecumenically considered," in *North American Liturgical Week*, 25 (1964).

"Roman Catholic observer's appraisal of Helsinki," *CTM* 35 (July/August 1964), Theological Observer section: 433-436. Lorenz Volken's article in *Unitas*.

##"What Is the Lutheran Church?" *AL* 47 (February 1964), 8-11. orig. What the Lutheran Church is not. Lutheranism and Protestantism. Lutheranism and Roman Catholicism. Lutheran Theology. What the Lutheran Church Is. The Lutheran Church refuses to absolutize any shibboleth, p. 9B

**"A Reformation Sermon for 1964: What the Church of the Reformation Needs To Do In This Age of Dialog. Galatians 3:26-28. 7 pp.,

Chronological list continued

1965

***"A New Look at the Biblical and Symbolical Data Underlying the Doctrine of the Sacred Ministry" 1965? 63 pp.

**"[The Celebrant's Self-Communion]," June 18, 1965.

**"The Christian in the World Today: Resources in the Lutheran Tradition." The words "Statement by the Rev. Arthur Carl Piepkorn" occur above the title. An archivist has dated it "1965," but there are no dates in it.

**"The Church of the Reformation in This Age of Dialog," *American Lutheran* (October 1965): 6-9, 25. "

***"Justification' in Lutheran Theology." Rogation Monday [March 24], 1965. A three page "outline" using complete sentences

1966

"Christian Art and the Ecumenical Enterprise," Presented at the Open Forum of the Fifth Annual Christian Art Show at Peace Church in Sparta, MI. n.d. but after 1965 but before the completion of the Luther Tower in 1966. Mimeod, 9 pp., sing. sp.

"The Lutheran Understanding of the Baptism—A Systematic Summary." L/RC Dialogue

**"Martin Chemnitz' Views on Trent: The Genesis and the Genius of the *Examen Concilii Tridentini*," *CTM* 37 (January 1966): 5-37. c V

["Melanchthon on Christian Doctrine,"] A review of "*Melanchthon on Christian doctrine, Loci communes* 1555, ed. by C. L. Manschreck, 1965. *Church History* 35 (September 1966): 344-353.

**"Reflections on the Teaching of Courses in Symbolics." March 1966.

**"The Sacrament of Repentance," Photocopy of an essay 35 pages. Workshop on Christian Unity, June, 1966.

"Valid Celebrations," *Lutheran Witness*, 85 (July 1966): 10. The draft is dated May 13, 1966. 21/11. Required: "A celebrant, a congregation of communicants, and valid matter, that is, bread and wine. The celebrant is an ordained clergyman (AC 14) who possesses the 'authority of order, that is, the ministry of the Word of God and of the sacraments (Apology 28:13; Tractate 60f). Sponsorship by a congregation is "neither a Biblical nor a symbolical requirement."

#"What Catholics Can Learn from Lutherans," *The Catholic Reporter* (January 14, 1966): p. 11 Printed in the January 1966 *Lutheran Witness*. Under the title: "What Lutherans Contribute to the Dialog with Roman Catholics."

"What Lutherans Contribute to Dialog with Roman Catholics," *Lutheran Witness*, 85 (January 1966): 5-7. Also published in *The Catholic Reporter* (January 14, 1966) under the title: "What Catholics Can Learn from Lutherans."

The Church's Relationship and Responsibility: Ministry and Community. Sound recording. St. Louis: Concordia Seminary Media Service, 1966. Same as next entry?

Ministry and Community. Sound recording. St. Louis: Concordia Seminary Media Services, 1966. cosl CASS 66-1 See preceding entry.

Chronological list continued

1967

["Confessional Subscription,"] June 8, 1967.

**"Conversation Piece: A Common Heritage and a Common Separation Impel Lutherans to talk with Roman Catholics," *Lutheran Forum* 1:10, (October 1967): 6-9.

**"Deacon' Ordination," Nihon Lutheran Church, Japan, press release, with comments

- by A. C. Piepkorn. *CTM* 38 (January 1967): Theological Observer section, 54-59.
 “Digests of Recent American and European Lutheran Discussions of the Sacrament of the Altar.” In *Eucharist as Sacrifice*.
- *“The Formula and Book of Concord,” in *The New Catholic Encyclopedia*, 1967. (4 pages carbon in the Archives)
- *“The Issues That Divide, Do They Still?” Third Annual Theological Institute. Augustana College, Sioux Falls, SD. October 30, 1967. 19 pp.
- “Let’s Change the Creed!” *Lutheran Forum* (November 1967): Editor’s Ambo. 12-13.
- *“Living with Brothers in the Lord” *CTM* 39 (March 1968): 164-174. Originally delivered to the Institute on Ecumenism conducted by the clergy and laity of the Roman Catholic Diocese of Fort Wayne-South Bend on 11-11-1967.
- “The Lutheran Symbolic Books and Luther.” In *Luther for an Ecumenical Age: Essays in Commemoration of the 450th Anniversary of the Reformation*, Carl S. Meyer, ed. St. Louis: Concordia Publishing House, 1967, 242-70.
- “A Lutheran Theologian Looks at the Ninety-Five Theses in 1967,” *Theological Studies*, 28:3 (September 1967): 519-530.
- “Mary’s Place Within the People of God According to Non-Roman-Catholics.” Peterson, NJ: Mariological Society of America, 1967(?). *Marian Studies*,
- [“Subscription to the Symbols.”] Typescript with “June 8, 1967” an
- *“The Urgency of Lutheran-Roman Catholic Dialogue,” in *The Reformation and the Revolution: A Series of lectures celebrating the Protestant Reformation and commemorating the*
- “Why Lutherans Should Talk to Catholics,” *Lutheran Standard* (October 31, 1967): 18-20
 Also published in *The Catholic World*
- *“What Have We To Celebrate In the Reformation?” Sermon for The Reformation Rally. Augustana College, Sioux Falls, SD. October 29, 1967.
- *““Deacon’ Ordination,” Nihon Lutheran Church, Japan, press release, with comments by A. C. Piepkorn. *CTM* 38 (January 1967): Theological Observer section, 54-59

Chronological list continued

1968

- “Lay Workers in the Church.” Co-authored with Herbert J. A. Bouman and Erwin L. Lueker. *CTM* 39 (December 1968), Brief Studies, 772-775.
- “Lutheran Reformation: Issues—then and now,” *Great Plains Observer*, May 1968, 14-15. Excerpt from Augustana Sioux Falls College lecture “The Issues that Divide .
- [“The Nature of the Church”] Typescript. 22 half pages (one unnumbered), dble spaced. Archivist dated in 1968 but there is no internal evidence for that.
- “What The Bible Has To Say About Unity,” *The Lamp: A Christian Unity Magazine* 66, No. 4 (April 1968): 10-13, 31.
- What is Being Said in Print About Worship Today?* Sound recording. St. Louis: Concordia Seminary Media Services, 1968.

1969

- “Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church,” *CTM* 40 (September 1969), 552-73.
- Who Was Desiderius Erasmus of Rotterdam?” Editorial. *CTM* 40:11 (December 1969): 719-721.

“Will the Decision on Fellowship at Denver Make a Difference?” Editorial. *CTM* 40 (May 1969): 260-264.

*“The Questions Are the Same—So Are the Answers,” *CTM* XLI, No. 9 (October 1970), Homiletics Section: 620-623. A homily on the 18th Sunday after Pentecost, October 5, 1969,

1970

“The Crisis in Systematic Theology.” *Draft of a Statement on the Translation of *descendit ad infera* in the Apostles' Creed," September 25, 1970 unpublished memorandum for John H. Tietjen. 6+ pp sing sp

@“The Lutheran Symbolic Books from 1580 through the 19th Century.” September 1970. 23 page typescript, double-spaced. “For discussion only” is typed at the top of p. 1. 71-150 pc History of the reception of the Symbols. Development of the terms *norma normans/normata*, *norma primaria/secundaria*, *auctoritas normativa/norma secundum quid*, *principium/principatum*. 7-8 Three efforts to alter the symbolical canon: Saxon Visitation Articles of 1592, the *Consensus repetitus* (17th century), the American recension of the AC (S Shumucker 1838ff).

***“A Lutheran View of the Validity of Lutheran Orders.” In *Eucharist and Ministry*. Edited by Paul C. Empie and T. A. Murphy, 209-226.

**“Systematic Theology” July 22, 1970, unpublished. 2100 words. Points out that systematizing is an essential part of all fields of theology, explains how systematic theology relates to those fields, and relates how dogmatic theology came to take precedence over the Lutheran Confessions in the Missouri Synod. Box?/Folder?

[“Correspondence: ‘Scripture Authority.’” Letter to John H. Tietjen. May 5, 1970. PP 109-753.

“The Crisis in Systematic Theology.”

Chronological list continued

1971

“The Article By Which the Church Stands or Falls,” February 22, 1971, reply to a note from John H. Tietjen. **Reprinted in *SSLC***, 259-61.

***“Charisma in the New Testament and the Apostolic Fathers,” *CTM* 42 (June 1971): 369-389.

***“Concurrences, questions and alternatives,” Part III in “Reflections on Common Eucharist,” *Lutheran Forum* 5 (March 1971): 20-21.

**“The (Dialog) Word Needs Spreading.” Editorial. *CTM* 42 (December 1971), 707-709. This may be his last published commentary on the Lutheran/Roman Catholic Dialog. Summarizes the result to date and expresses optimism about the discussions of the office of the Church [ministry? ####] and the Petrine or papal office.

*“The Inter-Lutheran Proposal [for the Celebration of Holy Communion]: Some Reflections, Mainly Theological.” May 28, 1971. 18 pp. plus one page of edits. But in 4/06 I found 20 pp. the last two of which are Notes. Sent to Carl Schalk on June 10, 1972. pc 68/114

*@[“Lutheran/Roman Catholic Dialogue”] Interview with Herbert McCabe. Typed. November 11, 1971. Pp. 15-25 (sic) General plus some on papal primacy. Pc c 68/115

“Koinonia as the Life-Pattern of the Christian Community.” Essay delivered at Neuendettelsau after 1971 (p. 8). 58 pp.

[“On the Making of Theological Assertions.”] March 17, 1971.

**“Possible Courses of Action Involving a Disaffected or Dissident Individual or Group of Individuals in the Church,” *CTM* 42 (December 1971): 726-730.

***“Reaction to the Paper ‘Church Offices in the Light of the Lutheran Confessions.’” December 1971

Review of Robert D. Preus. *The Theology of Post-Reformation Lutheranism: A Study of Theological Prolegomena*. St. Louis: Concordia, 1970. *Theological Studies* 2:1 (1971), 550-1. pc

“Correspondence: [“*Articulus stantis et cadentis ecclesiae.*”] Memorandum to John H. Tietjen. February 23, 1971. PP 109-759.

Chronological list continued

1972

“Do the Lutheran Symbolical Books Speak Where the Sacred Scriptures are Silent?” *CTM* 43 (January 1972): 29-35

*“Interpretation of Scripture.” [1972] Typed with edits in his hand, 19 half-sheets. c pc 68/114

**“The ‘Just War’ Theory and the Lutheran Theological Tradition.” “For Discussion Only—Not to be Quoted.” Rev[ised] August 1972. 33 pp. Mimeoed.

“The One Eucharist for the One World,” *CTM* 43 (February 1972): 94-108.

*“The Problem of Universalism.” Reformation Bible Study Seminar. St. Louis Pastoral Conference. Deals Definitions of “universalism, and “particularism,” application of *scriptura scripturam interpretatur*, “Who gets the glory?,” metaphors for atonement, Origen, biblical data, development of limbo, the mystics,

“The Roman Primacy in the Patristic Era: II. From Nicaea to Leo the Great.” In *Papal Primacy and the Universal Church*.

**“The Teaching Ministry of the Whole Church in Lutheran Perspective with Special Reference to the Authority of Scripture, Bishops, Councils, the Pope. n.d. [1972?] 9 pp. Looks like Piepkorn’s work but does not say it. 22/7 essays, Drafts, Ordained Ministry ca.. 1972 There is no folder number. ###Do I have a copy??

***[“Lutheran Use of the Deuterocanonical Books.”]. *CTM* 43, (July/August 1972): Theological Observer section, 449-453.

“Abraham in the Lutheran Symbolic Books.” Sound recording. St. Louis: Concordia Seminary Media Services, 1972.

“Correspondence: ‘The Gospel and All Its Articles.’” Letter to the Rev. Edward A. Rauff, Director of the Lutheran Council in the United States of America, July 17, 1972.

Chronological list continued

1973

**“Affirmations of Faith,” *A Witness to Our Faith: A Joint Statement and Discussion of Issues*, Part I in *Faithful to Our Calling, Faithful to Our Lord*, 1973, pp. 5-9. The joint confession of faith by the faculty majority of Concordia Seminary, St. Louis. 1770 words

“I Believe.”

**“A Lutheran Statement to Lutherans” typescript, carbon. Essay, 8 pp. with two endnotes. February 6, 1973. B. and C. are written in script in margin. Printed somewhere? History

of the Lutheran identification of the Pope as the Antichrist. Evidence of movement in the RC Church.

***"The Mother of God—As Other Christians See Her: An Address by the Reverend Professor Arthur Carl Piepkorn Given at the Marian Regional Conference of the Apostolate of Christian Renewal at Milwaukee, Wisconsin, on June 16, 1973. This must have been his first presentation to the Society because in "The Virgin Birth Controversy..." he says the latter was his second presentation. The latter was published in 1973 but I do not know if "The Mother of God..." was ever published.

*"The Salvation that God Bestows—What Is the Goal and Content of His Sending? (The Witness of the Lutheran Symbols)" April 7, 1973.

"The Two Natures in Christ by Martin Chemnitz in English Translation: A Review Article," *CTM* 44 (May 1973), Brief Study: 218-226.

Ecumenics: Brothers in the Lord Sound recording. St. Louis: Concordia Seminary Media Services, 1973. 73-45. See elsewhere for details.

***"The Virgin Birth Controversy—A Lutheran Reaction," *Marian Studies* Vol. 24 (1973): 25-65. Responds as "a Lutheran, and therefore a Catholic" p. 25.

*["The Community of Hope, Love and Grace"] Homily preached at Concordia Seminary immediately following the 1973 Synodical Convention. Sent to me by Victor Mennicke.

@*"The Prone or Pulpit Office" His last sermon? Nov 11, 1973

End of Chronological list

Book Reviews He wrote hundreds

Preus, Robert D. *The Theology of Post-Reformation Lutheranism: A Study of Theological Prolegomena*. St. Louis: Concordia, 1970. *Theological Studies* 2:1 (1971), 550-1. pc

Lindemann, Frederick. Piepkorn had a number of concerns about a book that Fred Lindemann planned to publish according to correspondence in Piepkorn's military correspondence in the late 1940's but I did not find a list of his concerns or even what the title of the book was.

Reed, Luther Dotterer. *The Lutheran Liturgy*. Piepkorn's review was to be published in the *The American Lutheran* in late 1947 or early 1948. On November 11, 1947, Piepkorn wrote a personal letter to Reed in which he listed several dozen "typographical errors" in the book, most involving Latin words. At the end Piepkorn wrote "I am happy to have been able to recommend the book to a number of our clergy who have purchased it and who are as delighted with it as I am." The letter is in near the front of 84/6. I did not make a copy. Also there is Reed's reply and defense of the spelling of a few of the Latin spellings and explanation of how others got into his book. He had literally cut and pasted from a book by Dr. Strodoch into the final draft.

Sasse, Hermann. Piepkorn recommended "a specially large print order" of *Una Sancta* to give "maximum distribution" to Sasse's article "Liturgy and Lutheranism," which Piepkorn had translated. He says he would "be delighted to translate *Vom Sakrament des Altars*," but would need a year to do it right and could not take that time. He added that he hoped that "it would be published." 84/1947 Liturgics. 12/6/47 Reply to a letter from Herman A. Preus.

CORRESPONDENCE

“Correspondence: [“*Articulus stantis et cadentis ecclesiae*.”] Memorandum to John H. Tietjen. February 23, 1971. PP 109-759.

“Correspondence: ‘The Gospel and All Its Articles.’” Letter to the Rev. Edward A. Rauff, Director of the Lutheran Council in the United States of America, July 17, 1972. **Reprinted in *SSLC***, 275-81. 3 pp. with 1 page postscript with comments of his colleagues. Note to R. Bertram. Replies from H. Mayer, H. Bouman and A. Fuerbringer. Unsigned copy of July 17 letter with marginal notations [by R. Bertram]. c 111-781 See my “The Gospel and All Its Articles,” *LF* (39) (Fall 2005): 42-50.

[“Correspondence: ‘Scripture Authority.’” Letter to John H. Tietjen. May 5, 1970. PP 109-753. **Printed in *SSLC***, 59-64.

Articles about Piepkorn by others – partial list

Murken, Todd. “The Exalted Humanity of the Ascended Christ: Food for the One World. Winner, 1993 Piepkorn Prize. *Currents in Theology and Missions*, 21 (August 1994): 274-83.

Helmer, Christine. “The Bible is More Than A Book,” Piepkorn’s theology of biblical authority (ALTA description). *Currents in Theology and Missions* 20 (February 1993):17-28. Piepkorn used the phrase “absolute norm and [the] only source of doctrine” but not in the reference cited in note 7. He used the phrases Helmer cites (see the text on note 14), but not to make her point. He used the phrase “a priori” in the reference cited in note 15, not in 14, and applies the concept only to the number of sacraments in both places. He says the visible words are a “vehicle for” the presence of Christ rather than a means by which Christ proclaims “his identity with the visible words of water, wine, bread, and the pastoral absolution in the sign of the cross” (text on note 17).

pc

Wiecher, William S. “Piepkorn on the Third Sacrament: An American Lutheran Reconsideration [bibliog.] 1997. This is all in ALTA printout that I have.

Householder, David. “An Evangelical Doctrine of the Ministry,” *Currents in Theology and Missions*, 16 (April 1989): 108-11.

Goodman, Ross. “The Lord’s Supper and Human Hunger,” *Currents in Theology and Missions*, 14 (August 1987): 252-58.

Fryer, Gregory, "Mary as Archetype of the Church: An Essay in Generosity Toward Mary," *Currents in Theology and Missions*, 12 (December 1985): 361-70.

Caemmerer, Richard R. Obituary. *Lutheran Scholar*, 31 (January 1974): 10-11.

Truemper, David. Memorial. *In Touch*. Valpo. *Cresset*, Dec. 1973.

Spectrum Friday December 14, 1973. I think I have this. CSem Student paper.
and Tuesday Dec. 18, 1973.

Could Not Find

The Jurist StL Sem Lib could not find Piepkorn's name in the cumulative indices for this publication.

"See What I Mean?" StL Sem Lib could not find this in Amer Lutheran 1948.

TOPICAL LISTS

LIST OF HIS ARTICLES ON THE SACRED MINISTRY AND ORDINATION in
chronological order (also listed individually elsewhere in this bibliography) (About 22)

1939 "The Titles of a Clergyman, Part I," [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 58:20 (October 3, 1939): p. 342. Part II," [Frater Minimus of Cleveland, OH, pseud.] *Lutheran Witness*, 58:20 (October 17, 1939): 360 [ACP was in Cleveland in 1939, and copies of these articles are in A=78/243. They are not original manuscripts, but Fr. Minimus is probably ACP] c pc A=78/243 Typed up by Bob Klawitter [cf. "A Roman Holiday in Cleveland," Parts I and II] [Have DOC copy.](#)

1955 "The Sacred Ministry and Holy Ordination in the Sacred Scriptures and in the Symbols and Liturgy of the Church of the Augsburg Confession," *Una Sancta*, 12:4 (St. Michael's Day 1955), 3-11. Organized into 41 short sections such as Mission, St. Peter, The Apostolic Church, Apostles, Prophets, Teachers, Presbyters, Deacons, The Keys, Laity and Clergy, etc. It appears to be identical to his 1957 unpublished paper, "The Ministry in the Scriptures, the Symbols, and the Church," except that the captions before section 38. and 38.b. are omitted in the 1957 document. A=76/224 pc His earliest publication on this topic? Refers to it in an April 15, 1965, letter to Norman D. Kretzmann, 104/674 that I have a copy of. SEE 1957 PAPER.

1957 "The Ministry in the Scriptures, the Symbols, and the Church." This was presented at a Chaplains' Workshop that was held at Concordia Seminary in St. Louis on June 24-28, 1957. Whether the chaplains were institutional or military is not stated. The presentation appears to be identical to his 1955 *Una Sancta* article, "The Sacred Ministry and Holy

Ordination in the Sacred Scriptures and in the Symbols and Liturgy of the Church of the Augsburg Confession," except that the captions before sections 38. and 38.b. are omitted in the 1957 document. It was apparently never published. 11 pp., single spaced. 6900 words. Mimeoed. 74-192 SENT TO CURTIS POOL. NEED DOC

1958 ***"Multiple Ministries in the Early Church." Presented at the River Forest Seminar on Problems of Larger Churches. May 20-21, 1958. Pp. 40-55 including Bibliography. Mimeographed. FW Sem Library. "Begins with the close of the NT—roughly 100 A. D. —and ends with the stabilization of ecclesiastical institutions in the Roman Empire in the fifth century." Not an inquiry into ministerial origins. An "historical" rather than a "dogmatic" approach. Recommends that that parochial teachers "be ordained to the presbyterate, but with the common understanding that they are not eligible for a pastorate" without further study. Recommends "the revival of the male diaconate in the primitive sense of a non-clerical, lay, full-time ministry with primarily administrative functions." PC from FW sem library. Typed by Scott Johnson. Proofread by Don Veitengruber. [Have DOC](#)

[1962-66?] "Statement on Ordination." *Triangle* (student newspaper at Concordia Senior College in Fort Wayne, IN). One paragraph. Done sometime between 1962-66, when he was Chairman of the Systematics Department at the Seminary. c pc [DOC](#) A=104/683

1964 UNAMED (name not known): Delivered a paper to a Roman Catholic conference in 1964. The reference has been published on pp. 149-50 of *The Challenge of the Council: Person, Parish, World* (Washington: The Liturgical Conference, 1964.) Letter to his parents, April 15, 1965. PP 104/674. I have a copy, in which he states: "Years ago I had to face up to the issue . . . and I think my resolution of the problem might have been of help to ___."

1965? "A New Look at the Biblical and Symbolical Data Underlying the Doctrine of the Sacred Ministry" 1965? 63 pp. double spaced. 26,500 words. Perfectly typed, yet is clearly a speech. Contents: I [The biblical data] pp. 7-27; II [Roughly 100 A.D. to the end of the fifth century] 28-45; III [The Symbols] 45-57; IV [Conclusion] pp. 58-63. Unsigned. A few typos. A speech. May have been typed up for mimeoing but is dble spaced. est 26,500 words. The President of a District of the LC-MS asked the author of this paper to "talk to about 'The Doctrine of the Call with Particular Implications for the Contemporary Church.'" 4. Must have been to clergy because he uses Hebrew and Greek words. John Elliot was on the faculty so that narrows it to 1963-67. Was before the publication of Elliot's *The Called and the Holy* by E.J Brill in Leiden but before *CTM* published an experimental service of ordination (if it was ever published). Parts of it are very similar in organization and terminology to "The Sacred Ministry and Holy Ordination in the Sacred Scriptures and in the Symbols and Liturgy of the Church of the Augsburg Confession," *Una Sancta*, 12:4 (St. Michael's Day 1955), 3-11, so is unquestionably by Piepkorn. Includes some material that is not in earlier or later essays. 74/194 pc

- 1967 “Deacon’ Ordination,” Nihon Lutheran Church, Japan, press release, with comments by A. C. Piepkorn. *CTM* 38 (January 1967): Theological Observer section, 54-59. c A Lutheran missionary, with the permission of his superior, “ordained” a deacon to be responsible for the proclamation of the gospel and the administration of the sacraments during the missionary’s furlough. Fr. Piepkorn concluded that the “deacon” had in fact been ordained into the Holy Ministry and welcomed him into the latter. Conclusion: If a duly authorized pastor commits the ministry of Word and Sacrament to a layperson, the layperson has been ordained in the Holy Ministry. See “Lay Workers in the Church” and my unpublished “May Laypersons Ever Exercise the Office of the Word and Sacrament?” Elsewhere Piepkorn asserts argues that “his own church” in the Tractate 65 does not mean his own “congregation” but a group of congregations.
- 1968 “Lay Workers in the Church.” Co-authored with Herbert J. A. Bouman and Erwin L. Lueker. *CTM* 39 (December 1968), Brief Studies, 772-775. Reprinted in *The Bride of Christ: The Journal of Lutheran Liturgical Renewal*, 18:1 (Advent 1993), 12-14. Argues from the Lutheran Symbols that “lay workers should *not* be given charge of congregations by District officials, if this implies that they are to exercise the pastoral ministry.” Suggests that “if the situation in our church is so grave anywhere that it appears necessary to have ‘lay workers’ perform the functions of the sacred ministry . . . [they] be ordained to the sacred ministry.” P. 774. See “Deacon Ordination,” and my unpublished “May Layworkers and Seminarians Exercise Functions of Sacred Ministry?”
- 1969 “Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church,” *CTM* 40 (September 1969), 552-73. This is “an extension and adaptation of the paper” that Piepkorn presented to the Consultation of Roman Catholic and Lutheran Theologians.. See the earlier and shorter version in *Lutheran and Catholics in Dialogue IV. . .* (1970). Reprinted in *The Church*, 53-76. c s V pc
German translation: “*Das Heilige Amt und de Heilige Ordination in den Symbolischen Bü[e]chern der Lutherischen Kirche,*” *Brü[e]dern: Kirchlich-Theologische Zeitschrift vom Standpunkt der Augsburgischen Konfession Heft 1/2 22.Jahrgang (Rogate, 16.Mai 1971): seite 2-28.* Translated from *CTM* Vol. 40, No. 8, September 1969 by Hellmut Lieberg.
c
- 1970 “The Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church.” In *Eucharist and Ministry*. Edited by Paul C. Empie and T. Austin Murphy, 101-119. Vol. 4 of *Lutherans and Catholics in Dialogue*. [New York]: Lutheran World Federation, 1970; and [Washington, DC]: Bishops Committee for Ecumenical and Interreligious Affairs, 1970. See the “extension and adaptation” in “The Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church,” *CTM* 40 (September 1969), 552-73, which is reprinted in *The Church*, 53-76.

- 1970 "A Lutheran View of the Validity of Lutheran Orders." In *Eucharist and Ministry*. Edited by Paul C. Empie and T. A. Murphy, 209-226. Vol. IV of *Lutherans and Catholics in Dialogue*. New York: USA National Committee for Lutheran World Federation, 1970. c s V A=23/2(14-page manuscript) James D. Fackler has a mimeographed copy, 14 pp, single spaced . May be the copy Piepkorn spoke from or edited for the book. Fackler gave me a copy but I have not entered it in the Bibliography yet.
- 1971 "Reaction to the Paper 'Church Offices in the Light of the Lutheran Confessions.'" December 1971. St. Louis. 4 pp. mimeoed. 2000 words. Presented at an unnamed "conference" called to discuss the question: "Within the framework of the Lutheran symbolical books [what??] can a layman do?" The author of the paper he is reacting to is not mentioned. After a few words on the approach of the Symbols in interpreting the Scriptures, Piepkorn comments on the terms used in the Scriptures and then on the answer that the Symbols give to the question. pc 75/209
- 1974 "*Ius Divinum and Adiaphoron* in Relation to Structural Problems in the Church: The Position of the Lutheran Symbolical Books." In *Papal Primacy and the Universal Church*. Edited by Paul C. Empie and T. Austin Murphy, 119-26. Vol. V of *Lutherans and Catholics in Dialogue*. Minneapolis: Augsburg, 1974.
- 1974 "The Roman Primacy in the Patristic Era: II. From Nicaea to Leo the Great." In *Papal Primacy and the Universal Church*. Edited by Paul C. Empie and T. Austin Murphy, 73-97. Vol. V of *Lutherans and Catholics in Dialogue*. Minneapolis: Augsburg Publishing House, 1974 and 1977. In these years the Dialogue did not have a patristics specialist among its participants so Piepkorn was tasked with this even though it is outside his specialties.
- NEED TO PRINT THESE: USE A BLACK FONT and then INSERT IN ORDER ABOVE
- *1954 "The Good Shepherd," *The Lutheran Witness*, 73 (April 27, 1954): 7. c pc A-67/106. Devotional reflections on Psalm 23 and the Holy Ministry.
- 1959 *"The Apostolic Succession: The Present Situation," Resource Material Gathered by Arthur Carl Piepkorn for a Discussion of the Subject by the Joint Faculties of Concordia Theological Seminary, Springfield, Illinois, and Concordia Seminary, St. Louis, Missouri, at the Latter's Campus on December 5, 1959. Mimeod, single spaced, 11 pp. 7000 words. Sections on The Past, Protestant Voices, E. Orthodoxy, R. Catholicism, Old Catholic, Anglicanism, Church of South India, Unitas Fratrum, Lutheran: Sweden and Finland, The Lutheran Symbols. The latter contains the relevant passages from the Symbols. pc.
- 1959 "Women Priests in the Church of Sweden," *American Lutheran*, 42:2 (February 1959): 13-14 [41-42]. Comments on the 1958 vote of the Church Assembly of the Church of

Sweden that “women shall have the same right as men to participate in and to be admitted to the priestly ministry” (13A). Appears to refer to that action as an “evil” (14B). Points out that membership in the Assembly is “not restricted to the devout” but is open to “practically any Swedish citizen.”(13A). Describes the position of the opponents as “theologically solid” (13B). Refers to “a soberly worked-out exegetical analysis” by Dean Nils Johansson of Linköping of the NT passages(13B) (which analysis Piepkorn made efforts to get published in 1971 at the request of Eric Segelberg). States that “a repeal or at least a radical modification of the offensive statute is not considered impossible” (14B), apparently viewing either as "a happy outcome under God" (14A). But see Piepkorn’s statements in 1960 and June and November 1973. Original copy sent to me by John Huber.

1962 A Brief Statement – has a statement in it about ministry

1966 “Valid Celebrations,” *Lutheran Witness*, 85:7 (July 1966): 10 [170]. 750 words. Required is: “A celebrant, a congregation of communicants, and valid matter, that is, bread and wine. The celebrant must be an ordained clergyman (AC 14) who possesses the ‘authority of order, that is, the ministry of the Word of God and of the sacraments (Apology 28:13; Tractate 60f). Sponsorship by a congregation is “neither a Biblical nor a symbolical requirement.” Valid Celebrations” is a part of “Celebrating Holy Communion Outside Congregational Services” (pp. 7-11; [167-171]). The following message is in the left margin of the first page: “Is it proper or necessary to celebrate Holy Communion when Christians assemble for worship at camps, colleges, or public auditoriums? This question is raised by Pastor Korcok, who views the local congregation as the custodian of the means of grace and possessor of the Office of the Keys. The *Witness* asked a panel of Missouri Synod clergymen to comment on his point of view. Here is Pastor Korcok’s article, which is followed by the reactions of the four panelists: a parish pastor who is an authority on liturgical usage, a seminary professor, an executive secretary for a Lutheran council, and a former parish pastor now working full time under interchurch auspices.”

Pastor John Korcok’s article, which has no title, is on pages 7-8 [167-168]. The first reaction, which is by the Rev. Paul J Schulze, is entitled “A Faulty Identification,” (p. 9 [=169]). The second reaction is Piepkorn’s “Valid Celebrations” (p. 10 [170]). The third reaction is by the Rev. Herbert H. Mirly and is entitled “Clarification Needed” (p. 11 [=171]). The last reaction is by the Rev. Herbert Lindemann and is entitled “Other Places” (p. 11 [=171]). A photocopy of a three page, double spaced typewritten draft of Piepkorn’s article is in the Piepkorn Papers, Box 21, Folder 11. “May 13, 1966” and Piepkorn’s name are typed at the bottom of the article. I have a PDF of all and a DOC copy of Piepkorn’s article. A copy of Valid Celebrations is also in 28/1966: Clippings

1971 ***“Charisma in the New Testament and the Apostolic Fathers,” *CTM* 42 (June 1971): 369-389. With 39 item bibliography. Concludes: 1. Thinks *pneumatikon* would be a better word to describe what “charismatic” has come to imply in the church. 2. “The

primitive church recognized and operated with the necessity for responsible spiritual and administrative leadership from the beginning.” 3. “The polar tension between structure and ‘spirit’ has always existed in the church.” 4. “It would seem to be the task of the church’s administrative leadership at every echelon to take to heart the apostolic injunction not to quench ‘the Spirit.’” He refers to this article in “‘Charismatic’ Renewal.” c pc orig V A-65/12

1972 **“The Teaching Ministry of the Whole Church in Lutheran Perspective with Special Reference to the Authority of Scripture, Bishops, Councils, the Pope. n.d. [1972?] 9 pp. Looks like Piepkorn’s work but does not say it. 22/7 essays, Drafts, Ordained Ministry ca.. 1972 There is no folder number. ###Do I have a copy??*

###Need to add ref to Profiles in Belief on Lutheranism

LIST OF ARTICLES ON THE CHURCH about 15

***[*“The distinctive character of the Lutheran Church.” In “By Way of Introduction,” the editor’s introduction of Piepkorn as the new editor of the Ecclesiastical Arts column formerly written by Frederick Roth Weber. American Lutheran, 1947 or 1948. Reprinted in Christian Worship, n.d., 11. 200 words.*

**“The Catholicity of the Lutheran Church,” Una Sancta, 11:3 (St. Athanasias, 1952): 7-11. 2700 words. A-65/4 FC 1/59 German translation: “Die Katholizität der Lutherischen Kirche,” Brüdern: Ein Rundbrief für Ev.-Luth. Christen. Beilage October 28, 1962 13. Jahrg. Nr.48. Trans. By D. Red from Una Sancta, 11:3 (St. Athanasius Day, 1952): 77-11. This article was converted to digitized text by Susan Rubendall and Philip J. Secker and reprinted in LF, 40:3 (Una Sancta/Fall 2006): 36-40. Piepkorn’s earliest assertion in print of the priority of the Church of the AC? He mentions the article in a Dec. 1953 letter to his parents.*

***“Church, Nation and Nationalism,” In God and Caesar: A Christian Approach to Social Ethics. Edited by Warren Quanbeck. Minneapolis: Augsburg, 1959, 53-97. c*

“The Life of God in the Life of the Parish,” Christian Preus and J. Stephen Bremer co-authors. Response 4 (Pentecost 1962) pp. 38-48. In The Church, 107-118

**“The Church of the Reformation in This Age of Dialog,” American Lutheran (October 1965): 6-9, 25. “Ten things that the church of the Reformation needs to do in this age of dialog.” #3 is “Let us learn what it really means to be Lutheran?” c pc orig A-65/62*

****“Concurrences, questions and alternatives,” Part III in “Reflections on Common Eucharist,” Lutheran Forum 5 (March 1971): 20-21. “To make interconfessional celebrations of the*

Sacrament of the Altar the first item on the ecumenical agenda *is* a mistake. The history of the Church does *not* support the pious hope that such celebrations will by themselves create a oneness that does not in fact already have inchoate existence.” 20 Such services raise many questions for both Roman Catholics and Lutherans. Even greater problems would arise if the president of the service were from other churches. Suggests that bilateral agreements for extraordinary circumstances might be better. Or a non-Eucharistic service perhaps combined with an “interconfessional agape (‘love-feasts’) – comparable to those in which the primitive Christian community embedded the Sacrament of the Altar, only to dissolve the connection at a later date.” 20 pc and orig. A-75/209

***“Ecclesiological Milestones: The Catholic Creeds, The Lutheran Symbols, Baier’s Compendium,” *Seminarian* 45, No. 4 (December 16, 1953): 13-18. c pc A=66/89 Excellent summary of the doctrine of the church in all three. Baier “represents the beginning of a synthesis between the Orthodox Lutheran emphasis upon the corporate nature of the Church and the increasingly subjective emphasis of nascent Pietism.” The *Compendium*, as edited by CFW Walther and long used as a textbook at Concordia Seminary, St. Louis, “exerted a profound influence on the systematic theology” of the LC-MS. He concludes the section on Baier’s Compendium with these words: “Extensive traces of Lutheran Orthodoxy, Confessional ecclesiology, and Catholic conviction are thus obviously still present to a marked degree, but it is equally obvious that the breaches have been made through which Pietistic subjectivism was ultimately able to rush in and effect the almost complete revolution in thinking about the Church whose baleful effects still continue.” III, p. 18. Piepkorn refers to this in his December 1953 letter to his parents.

“The Lutheran Church A Sacramental Church,” *Augustana Quarterly* 17 (January 1938): 45-58. Reprinted in *The Church*, 77-87.
c 2pc A=70/145 [note “P&W (?) A=65/56]

*“The Lutheran Churches.” The Church of the Augsburg Confession. Doctrine and Theology. Nature and Function of the Church. *Protestant Denominations*. II in *Profiles In Belief*. New York: Harper and Row, 1978: 3-104.

*“The Lutheran Tradition.” Handout for a course on Comparative Religions (Th-Hs 181). Part I, (October 18, 1965) has six pages dealing with Lutheranism under these heads: History, Theological Sources, The Church, Clergymen and Laymen, Faith, Grace, Justification, Baptism, Confirmation, Marriage, The Holy Eucharist. Part II (January 1966) consists of one page on Roman Catholics. It begins with this statement: “Modern Roman Catholicism begins with the Council of Trent.” (Part III is missing.) Part IV (February 1966) consists of one page on the Protestant Episcopal Church. 69/132 c

[“Lutheran Understandings of the Church with Reference to the Question of the Authority of the Church”]. This unsigned and untitled typescript consists of 21 numbered and one unnumbered, double spaced half pages. The copy in the ELCA Archives has been dated by an archivist in 1968, but there is no internal evidence for that. It was written to be presented to a group of Lutheran and Roman Catholic theologians or clergy, most likely those on the Lutheran/Roman Catholic Dialogue in the U.S. The “Father Peter” referred to is probably the Rev. Carl J. Peter of the Catholic University of America, who was a member of Dialogue V on Papal Primacy and the Universal Church. Although there is no indication of authorship, Piepkorn routinely worked on half sheets, the style and content of the document appears to me to unequivocally be his, and the handwritten editing is in his hand.

The document is important because this is the only place I have found in which he explains in some detail why he believed that the word *ekklesia* in Matthew 18:17 does not refer to “the church.” It is also the only place I know of where he explicitly states that the Church is prior to its members, and one of the few places where he writes at some length on the relationship of “the churches” to “the Church.”

He is inconsistent in his use of initial capital letters for words such as Biblical, Church, and New Testament. Since he uses capitals for them in some places, I have added them in other places where I think he would have used them if he had edited this document for publication. I have added punctuation in a number of places and supplied minor words that he obviously had left out by mistake.. Vicar Robert W. Paul typed it up. Karna Secker assisted me in editing it. All additions in square brackets are mine Don Veitengruber proofread it. 61-13. DOC 5 pages, 3000 words, no notes.

“Propositions on the Scriptural Doctrine of the Church.” October 19, 1954. For Faculty Discussion. 1 p. mimeoed. Has edits in Piepkorn’s and a question mark in the margin at one place. So it may be that he did not compose it. 34/6. 8. points. Useful summary of key points including Jesus’ description, Paul’s definition, *koinonia*, appropriate use of “invisible” and “visible,” not an abstraction, true function of, marks of. 12/08 I decided that he did not write it.

*"Some Thoughts on the Church in the Lutheran Symbols" n.d.

“Tituli Ecclesiarum—The Names of Our Churches,” *CTM* 29 (February 1958): 117-124. c

#*“What Is the Lutheran Church?” *AL* 47 (February 1964), 8-11. orig. What the Lutheran Church is not. Lutheranism and Protestantism. Lutheranism and Roman Catholicism. Lutheran Theology. What the Lutheran Church Is. The Lutheran Church refuses to absolutize any shibboleth, p. 9B

“What the Symbols Have to Say About the Church,” *CTM* 26 (October 1955): 721-763. Also published by Concordia Publishing House, 1955. (Printed copy is in A=79/260). Reprinted in *The Church*, 19-52. c pc(of CTM) A=79/206

##“Why Still Be Lutheran?” *AL* 48 (October 1965): 3-5. **Reprinted in *SSLC***, 193-97. This is an unsigned editorial but there is a 5 page. carbon copy of this document in Papers 79/260 that has “[1965] *Am Luth?*” written on the top of page one, indicating the archivist’s belief that Piepkorn may have written it. Has an editing mark typical of Piepkorn. There is a copy of the printed editorial in 65-7. It has no authorship indication on it. The editorial notes that there have been changes in both the Roman Catholic and Protestant churches (e.g. many no longer espouse double predestination and a completely symbolical interpretation of the sacraments.) Lutheranism is not a particular way of organizing the church, or theology. “Lutherans do not hold doctrines peculiar to themselves.” 4A. Part of the one church so don’t need to be a part of a church with a name other than Lutheran. 4B Importance of Gospel. 4B Mission to Roman Catholics including “insisting that Scriptures must be the judge of tradition.” 4B Mission to Protestants including pointing out “that the church has a teaching role and is obligated to interpret the Scriptures for her members.” 5A Clergy are servants and ministers but also “shepherds and bishops with a responsibility to feed and lead.” 5A Will no longer need to be a distinctive church only when the other families of Christians share “in all that it has meant and still means to be Lutheran.” 5A

English editions of the Book of Concord:

The Formula of Concord, in The Book of Concord: The Confessions of the Evangelical Lutheran Church. Tr. and ed. Theodore G. Tappert in collaboration with Jaroslav Pelikan, Robert H. Fischer and Arthur Carl Piepkorn. St. Louis: Concordia Publishing House, 1959.

The Book of Concord: The Confessions of the Evangelical Lutheran Church. Ed. Robert Kolb and Timothy J. Wengert. Tr. Charles Arand, Eric Gritsch, Robert Kolb, William Russell, James Schaaf, Jane Strohl and Timothy Wengert. Minneapolis: Fortress Press, 2000.

ⁱ The lectures were recorded, and given the identifying number NA4800 P5 and the date “1963,” but the library of Concordia Seminary in St. Louis had no record of the tapes in 2012. The Seminary, however, has a handwritten copy of the lectures which has been bound into a book. I suspect that th