

(Bolding and underlining are not in the original text)

One MUST be called to do Office

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The same: The error of the pope and his mass priests has been caused largely by the fact that they changed the holy ministry into a priesthood. **But there is a difference in the New Testament between being a priest and serving in the holy ministry. Not all believers are pastors and ministers, only those who are called into this office and have been ratified with the laying on of hands. No one should take charge of the public ministry unless he has been called to do so.** But all believers are priests and priestesses, consecrated by the Holy Spirit. It is not the ministry that makes anyone a priest but Holy Baptism, faith, and the Holy Spirit, who regenerates us and gives us the joy to come before God. It is He who makes us holy priests with the power to offer up spiritual sacrifices.

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The first Christians, mentioned in Acts, did not administer the Sacrament individually [insonderheit] in the houses, but they came together. And though they might have done it, such an example is no longer to be followed today, just as it cannot be permitted that today Christians have all things in common as was the case with the first Christians. For now the Gospel is spread throughout the world [öffentlich], as are the sacraments also. But if a father wishes to teach the Word of God to his family, that is right and should be done, for it is God's command that we should teach and bring up our children and household; that is commanded to everyone. But **the Sacrament is a public confession and should be administered by public ministers**, because, as Christ says, we should do it in remembrance of Him; that is, as St. Paul explains it, we should show forth or preach the Lord's death till He comes. And here he [Paul] also says that we should come together, and he severely rebukes those who, each in his own way, use the Lord's Supper individually. On the other hand, it is not forbidden but rather commanded that everyone individually should instruct his household in God's Word as well as himself, though he should not baptize. **For there is a great difference between the public office [the ministry] in the church and [the care of] a father in his household. Hence the two must neither be mingled into each other nor be separated from each other. Since there is neither any necessity nor a call here, we must do nothing out of our own devotion without God's definite command, for no good will come from it** (Concerning House Communion, letter to Wolfgang Brauer, 1536, St. Louis edition, 10:2225).

Chemnitz: All Christians are indeed priests (1 Peter 2:9; Rev. 1:6) because they offer spiritual sacrifices to God. **Everyone can and should teach the Word of God in his home** (Deut. 6:7; 1 Cor. 14:26). But not every Christian may take on and arrogate to

himself the public ministry of the Word and the sacraments. For not all are apostles; not all are teachers (1 Cor. 12:29), **but only those who by a special and legitimate call have been set apart for the ministry (Acts 13:23; Jer. 23:4; Rom. 10:15). This is done either mediately [by the congregation or its representative] or immediately [by God's direct call and appointment]** (Examen concilii Tridentini 2.1).

Gerhard: Bellarmine castigates Luther because he supposedly said that every baptized person has the authority and right to administer the sacraments. But Bellarmine knows that we do not tolerate disorder in the church and that **we accord to no one the authority to administer the Holy Supper, not even in an emergency situation, except to those who are legitimately called into the office,** although the circumstances are different with Baptism and with the Holy Supper. Luther does not accord to all baptized persons the authority to administer the Holy Supper absolutely and unconditionally but [merely] speaks of a certain general aptitude that Christians have for the sacraments in opposition to unbelievers; for by Baptism they have been received into God's covenant and so are qualified and apt for this office, that is, if they are legitimately called. This general aptitude Luther opposes to the sacerdotal character about which the scholastics and papists dispute, [saying] that through the sacrament of ordination there is created in the soul of the recipient [of ordination] a certain spiritual power by which a priest is enabled to effect the Sacrament of the Altar, so that without that (power) it can in no wise be effected; they say that as a sign of this power the soul is impressed with a special character. (Loci theologici, De sacr., par. 29).

The same: As from the fact that the believers are called kings it cannot be concluded that without a call everyone may administer the office of the government, since the apostles speak of a spiritual kingdom, so also from the fact that believers are called priests it cannot be concluded that everyone without a call may take over the ministry in the church, since this is likewise said of spiritual priests. They [the believers] are called spiritual priests not in view of the ministry in the church ... but in view of the spiritual sacrifices that they are to offer to God, as Peter himself explains this (1 Peter 5:2) and also in view of prayer (Ps. 141:2; Rev. 5:8; 8:4), thanksgiving (Heb. 13:15), beneficence toward the poor (Phil. 4:18; Heb. 13:16), the crucifixion of the old Adam (Rom. 12:1), and martyrdom that they endure for Christ's sake (Phil. 2:17; 2 Tim. 4:6). Such sacrifices can be offered by all believers as spiritual priests.

Augustine comments on Ps. 94: If we are God's temple, then our soul is God's altar. But what is the sacrifice of God? We place the sacrifice on the altar by praising God. He also writes in The City of God (book 20, chap. 10): We are called priests because we are members of one Priest. Although the preaching of the Gospel belongs to the spiritual sacrifice (Mal. 1:11; Rom. 15:16), it cannot be proved from the expression spiritual priests, which is given to all believers, that this [special] sacrifice concerns all, namely, the proclamation of the Gospel that is heard in the public assembly of the church, since the meaning of the expression is taken from the other spiritual sacrifices, which all can offer up, and not from the sacrifice that not all have in common. This is inferred very clearly from the words of the apostle: Are all prophets? Are all teachers? (1 Cor. 12:29). **All believers are spiritual priests; yet not all are at the same time teachers or prophets, since they are not all equipped with the gift of prophecy, nor have they been called into the ministry.** He Himself gave some to

be apostles, some prophets, some evangelists, and some pastors and teachers (Eph. 4:11).

Another invalid objection is based on the apostle's words that believers are a royal priesthood to show forth the praises of Him who has called them out of darkness into His marvelous light (1 Peter 2:9). For a distinction is to be made between the general command and call that all believers receive as they become dedicated Christians [by Baptism] and by which they are demanded to offer to God the due praises for which they are called into the fellowship of the church, to confess Him by word and deed (Deut. 6:20), to let the words of Christ dwell richly in them in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord (Eph. 5:19; Col. 3:16), as well as to comfort one another with the Word of God (1 Thess. 4:18), and **the special call by which the administration of the Word and the sacraments at the public assemblies of the church is entrusted to certain competent persons by the public consent of the church. But the fact that this call does not belong to all Christians is clear from 1 Cor. 12:29; Eph. 4:11; James 3:1 (Loci theologici, De min. eccl., par. 67).**

Deyling: The right to preach and administer the sacraments belongs basically to the whole church, but its public exercise [belongs] only to its legitimately called ministers. Nevertheless, every member of the church, as well as the whole church [together], has with equal right the keys and authority to teach, yet only for private application and not for public and solemn use, so that there may be no disorder by which the church would miserably be torn to pieces. When the congregation gathers publicly, then the keys are to be administered only by those on whom the whole congregation has conferred their exercise and use through the public call. (Institutiones prudentiae pastoralis 3.4.7).

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Now it is indeed God who by His power, operation, incitation, and inspiration begins, effects, increases, and preserves in men what belongs to their calling, illumination, conversion, repentance, faith, renewal, in short, to the [whole] matter of their salvation. But God has determined in His divine decree that He will impart these blessings not by granting new and special revelations, illuminations, and infusions into the souls of men without means but only by the public ministry of the Word. This office He did not entrust to angels so that we must ask and expect their appearances, but He has committed the word of reconciliation to men, and it is His will that the voice of the Gospel, revealed by God, should be proclaimed by them. Now indeed all Christians are priests (1 Peter 2:5; Rev. 1:6) inasmuch as they are to offer up to God spiritual sacrifices. **Every Christian may and should teach the Word of God in his home (Deut. 6:6-7; 1 Cor. 14:35). But not every Christian dare appropriate or arrogate the public ministry to himself, for not all are apostles and teachers (1 Cor. 12:29) but only those who by a special and legitimate call have been separated for this office by God (Acts 13:2; Jer. 23:4; Rom. 10:15), which is done either immediately or mediately. And this is the legitimate way of calling by the voice of the church that Paul has prescribed in 1 Tim. 3:1-7 and Titus 1:6-9.**

What about an EMERGENCY?

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Henry Barner: The fact that they (the Christians) do not all publicly administer the office of teaching in publico ministerio (public office) is caused by vocationis defectus (lack of a call), for they were neither asked nor called [into it]. Here we must distinguish inter statum et officium, between status and office. To the office belongs specialis vocatio, a special call; that must be entrusted and commanded. But to the status [a call is] not [necessary]. **All Christian indeed are priests, but they are not all pastors.** For besides the fact that someone is a Christian and priest, [to be a pastor] he must also have an entrusted office and parish (Luther, vol. 5, fol. 157). **It is the call that makes pastors and ministers** (the same, vol. 1, fol. 290). All sons of the high priest were of high-priestly rank by their birth, but only one was high priest according to the office (the same, vol. 7, fol. 346). However, **in cases of emergency all may administer the office** That would not be possible if we would not all be priests (the same, vol. 1, fol. 290) (Summary of the New Man, approved by the theological faculty at Wittenberg, 1659, 2:379).

Luther: You might say: If it is true that we all are priests and should preach, how then will that turn out? Should there be no distinction among the people, and should even the women be priests? Let me reply that in the New Testament no priest rightly should wear a tonsure, not because that would be evil in itself, for someone may [even] shave his head altogether, but because a distinction should not be made between them [the priests] and ordinary Christians, which the [Christian] faith cannot tolerate. Those who now are called priests should all be laymen as the others, and only some should be chosen by the congregation to be ministers and preach. Here indeed there is an outward distinction because of the office into which someone is called by the congregation. Before God, however, there is no distinction, but some are called out of the multitude to administer and execute the office in place of the congregation. All have this [office], and one has no more power than the other.

Therefore, no one should of his own accord come forward and preach in the congregation. But **the congregation should take one out of the assembly and ordain him**, whom it may also force to resign if it so desires. Now they [the papists] have established their own state as though that were of God, and they have gained so great a liberty that in the midst of Christendom [Christenheit] there is a greater distinction than between us [Christians] and the Turks. If you want to consider the Christians, you must not make any distinction. You must not say: That is a man or a woman; that is a servant or a master, old or young, as Paul teaches in Gal. 3:28. They all are one and an altogether spiritual people. They are all priests and may all preach God's Word, except the women, who are to keep silent in the churches and let the men preach, because they are commanded to be subject to their husbands, as St. Paul declares in 1 Cor. 14:34. God preserves this order, but He does not make any distinction as to authority. However, where there are no men but only women, as in the convents, there also a woman may arise among them and preach. (Exposition of 1 Peter, second treatment, 1539, St. Louis edition, 9:1174).

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Though the incumbents of the public office of the ministry do not form a more sacred state, different from that of ordinary believers, but only administer the rights of all Christians entrusted to them for official and orderly execution, nevertheless, on that account they are not servants of men. The principal efficient cause of the ministry of the Word is God, the sovereign Lord Himself. The ministry is not an establishment of men for the sake of propriety and well-being [Heilsamkeit] but the institution of the Triune God: Father, Son, and Holy Spirit. **Therefore, if a congregation has entrusted the official authority to a person by means of a regular and rightful call, that person has been placed at the head of the congregation by God Himself, though through the congregation (1 Cor. 12:28; Eph. 4:11; Acts 20:28). Hence, the installed pastor is not only a servant of the congregation but also at the same time a servant of God and an ambassador of Christ, by whom God admonished the congregation (1 Cor. 4:1; 2 Cor. 5:18-20).**

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Although Holy Scripture attests that all believing Christians are priests (1 Peter 2:9; Rev. 1:6; 5:10), **it at the same time teaches very expressly that in the church there is an office to teach, feed, and rule, which Christians by virtue of their general calling as Christians do not possess.** For thus it is written: Are all apostles? Are all prophets? Are all teachers? (1 Cor. 12:29). Again: How shall they preach unless they are sent? (Rom. 10:15). Or: My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment (James 3:1).

2. Witnesses of the Church in Its Official Confessions

Augsburg Confession: Concerning church government it is taught that **no one should publicly teach or preach in the church or administer the sacraments without a proper call.** (Art. XIV; German text, Triglot, p. 48).

3. Witnesses of the Church in Private Writings of Its Teachers

Luther: But all these things we have said only of the common rights and powers of all Christians. For since all Christians have all [spiritual] things in common, as we have always taught, it does not behoove anyone of his own accord to put himself forward and appropriate to himself what belongs to us all. Claim this right and use it, if there is no one else who has received this right. But it is demanded by the [common] right of the congregation that one, or as many as please the congregation, shall be chosen and received who, in the place and in the name of all those who have the same right, publicly administer these offices so that no destructive disorder might arise among God's people and the church may not be changed into a Babylon, but in it all things should be done decently and in order, as the apostle teaches in 1 Cor. 14:40. There is a difference between administering a common right by the command of a congregation and using that right in an emergency. **In a congregation in which everyone has the right, none should use that right without the will and appointment of the congregation. But in an emergency anyone may use it who so desires.** (How One Should Choose and Ordain Pastors, letter to the council and congregation of the city of Prague, 1523, St. Louis edition, 10:1589).

The same: You also lie so greatly [in saying] that I have made all laymen to be bishops, priests, and pastors so that they may administer the office [the holy ministry] without a call. But since you are so pious, you do not state that I added at once: **Let no one take on himself that [office] for which he is not called except in an extreme emergency.** (Reply to the Superchristian Book of the Goat Emser, 1521, St. Louis edition, 18:1303).

The same: Therefore also the Holy Spirit in the New Testament diligently prevented the name sacerdos, priest, or cleric [Pfaffe] from being given to any apostle or to any other office, but this is the name only of the baptized or of Christians as a congenital or inherited name from Baptism. **For none of us becomes an apostle, preacher, teacher, or pastor by Baptism, but we all are born only priests and kings [Luther has Pfaffen]. Then you take from such born priests and call or choose them for such offices to execute that office [ministry] in the name of all of us.** (Monograph against the private mass and holy orders, 1533, St. Louis edition, 19:1260).

The same: And thus it happens also in the Christian church [Christenheit], where one must first be a Christian or a priest by [his spiritual] birth before he can become a priest or bishop; no one, neither the pope nor anyone else, can make him a priest. But when by Baptism he has been born a priest, then later there follows the office [of the ministry], which distinguishes him from other Christians. **For from the whole assembly of Christians some must be taken who shall rule the others, [namely,] to whom God has given special gifts and skills so that they are competent to administer the office.** Thus St. Paul says: 'And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints (that is, those who already have become Christians and baptized priests) for the work of the ministry, for the edifying of the body of Christ (that is, the Christian congregation or church). **For though we all are priests, we cannot for that reason all preach, teach, or rule. So we must set apart and select some from the whole assembly to whom the office is entrusted.** (Second Exposition of Ps. 110, 1539, St. Louis edition, 5:1037).

The same: No one can deny that every Christian has God's Word and is taught and anointed of God to be a priest, as Christ says: They shall be all taught by God (John 6:45); and again: God, Your God, has anointed You with the oil of gladness more than Your companions (Ps. 45:7). These companions are Christians, Christ's brothers, who have been anointed with Him to be priests, as also Peter writes: You are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light (1 Peter 2:9). But if it is true that they have the Word of God and are anointed by Him, they also are in duty bound to confess, teach, and spread [the truth], as Paul says: Since we have the same spirit of faith, we also believe and therefore speak (2 Cor. 4:13); and the prophet: I believed; therefore I spoke (Ps. 116:10). In Ps. 51:13 he [David] says of all Christians: Then I will teach transgressors Your ways, and sinners shall be converted to You.

Here then we are again assured that a Christian does not only have the right and authority to teach the Word of God, but also that he is in duty bound to do so at the peril of losing his soul and God's grace. You may say: But how? **If he has not been called**

to do so, as you yourself have often taught, he dare not preach. To this I reply: Here you must place a Christian in two places. First, if he is where there are no Christians, he needs no other call than that he is a Christian, inwardly called by God and anointed. There he owes it to the erring heathen or non-Christian to preach and teach them the Gospel, moved by Christian love, even though no Christian has called him to do so. Thus St. Stephen did, as we are told in Acts 7:1-53; though the apostles had not entrusted him with the office of preaching, yet he preached and performed great miracles among the people (Acts 6:8). So also did Philip, the deacon, Stephen's partner (Acts 8:5), though also to him the ministry had not been entrusted. So also did Apollos (Acts 18:25-26). In such cases a Christian out of Christian love has compassion on the distress of the poor, perverted souls and does not wait until he receives a command or letter from a prince or bishop, for necessity ignores all laws and recognizes no law. Hence Christian love makes it one's duty to help, where otherwise there is no one who helps or should help.

In the second place, if he [the Christian] is where there are other Christians who have the same power and right as he, he should not put himself forward but let others call and put him forth so that he might preach and teach in the place and at the command of the others. (Reason and Proof from Scripture that a Christian Assembly or Congregation Has the Right and Power to Judge Doctrine and to Call, Install, and Dismiss Teachers, 1523, St. Louis edition, 10:1543-44).

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Heshusius: **God's Word earnestly forbids us to enter an office or ministry without a call and an express divine command.** Speaking of uncalled prophets, God says: I have not sent these prophets, yet they ran (Jer. 23:21). And He threatens them with destruction. Again: Let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters (1 Peter 4:15). Or: We urge you, brethren, that you increase more and more; that you also aspire to lead a quiet life, to mind your own business as we commanded you (1 Thess. 4:10-11).

In all these passages the Spirit of God shows us that **God has no pleasure in the arrogance of those who take on themselves offices in the church without a legitimate call**, for He desires that in His church all things should be done decently and in order. Therefore He appointed some apostles, some prophets, some pastors, some rulers, and some hearers and subjects. By His Spirit God distributes His several gifts and desires that no one should hinder the other in his calling or ministry. Therefore, if these are true ministers or pastors who teach the pure and sound doctrine and profess membership in the true Christian church and are appointed by the church for the ministry, let no private [uncalled] person dare administer the sacraments, even if some fault is to be found with the life of the pastors; for the sacraments are not to be avoided because of the unworthiness of the ministers, as those errorists, the Donatists, alleged, who were thoroughly refuted by Augustine and were rejected by the whole church for valid reasons. For as the worthiness or piety of a minister does not add anything to the sacraments (since its power rests on God's Word and command), so also a minister's unworthiness or unbelief does not take anything away from it. As a seal, whether

engraved in gold or lead, prints the same picture, so also the sacraments have one nature and power, whether they are administered by believing or unbelieving ministers.

Therefore, a Christian should not easily be misled to remain away from the legitimate ministry, for in this way there soon will arise factions, sects, and schisms, or dissensions. As soon as you separate yourself from the called ministry, you also sever your connection with the church that acknowledges or tolerates such ministers in their office ... The state of a minister or pastor has been established and separated from that of the common Christian because there should be certain persons to preach the Gospel and in their office to administer the sacraments, since ordinary Christians must look after their work and support, just as people in general, and it is not given to everyone to teach others. So also [the ministry has been instituted] that the ministers might be well instructed in the pure and sound doctrine and live an upright life and that the Christians might not be tossed to and fro and be carried about with every wind of doctrine (Who Has the Power, Authority, and Right to Call Ministers? pp. 32, 36).

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The same: But you say that since St. Paul commanded Timothy and Titus to ordain elders in every city, and since, according to Acts 14:23, Paul and Barnabas also ordained elders in every city, therefore, a congregation cannot call any pastor or undertake of its own accord to preach the Gospel among Christians, but it must wait until it obtains the permission of the bishops, abbots, or other prelates, who sit in the seat of the apostles. Let me reply: If our bishops, abbots, and others would be in the place of the apostles, as they extol themselves, it would make sense that we would let them do what Titus, Timothy, Paul, and Barnabas did when they ordained elders. But now since they sit in the devil's seat and are wolves and neither teach the Gospel nor tolerate it, they have as little right to ordain ministers and pastors among Christians as have the Turks and Jews. They should drive donkeys and lead dogs. **In addition, even if they would appoint pious preachers, they neither could nor should do this without the consent, election, and call of the congregation, except in cases of emergency in order that no soul might perish because of the lack of the divine Word. For in such an emergency, as you have heard, not only may everyone secure a minister, whether by request or the power of the government, but he also should himself come forward, step up, and teach if he is able to do so. For an emergency is an emergency, and knows of no propriety; likewise, everyone should come and help if a city is on fire and not wait until he is asked to do so. Otherwise, where there is no such emergency and there are those who have the right, power, and grace to teach, a bishop should not appoint anyone without the congregation's choice, will, and call, but he should only confirm him whom the congregation has chosen and called.**

If he refuses to do that, then **he [the called pastor] is nevertheless confirmed by the very call of the congregation.** For neither Titus nor Timothy nor Paul ever ordained an elder without his election and call by the congregation. This is clear from his statement: A bishop must be blameless (Titus 1:7; 1 Tim. 3:2). Further: Let these [the deacons] also first be proved (1 Tim. 3:10). Now Titus could not have known who

was blameless, but a report to this effect had to come from the congregation; it had to give such a report. Again, in Acts 6:3, we are told that the apostles themselves could not appoint deacons to a far inferior office without the knowledge and consent of the congregation. It was the congregation that chose and called the seven deacons, whom the apostles then confirmed. If then the apostles could not by their own authority institute an office that merely had to distribute earthly food, how could they have been so audacious as to impose the supreme office to preach on a congregation by their own authority without its knowledge, will, and call?

But since now there is an emergency, and there is no bishop to appoint evangelical ministers, the examples of Titus and Timothy are not valid, but the congregation must call, whether, please God, he is confirmed by Titus or not. For thus also those whom Titus supplied would have done or should have done in the event that Titus would not have confirmed their minister or there would not have been anyone else who would have confirmed the preacher. Hence our own time is far different from that of Titus, when the apostles were in power and desired to provide true pastors; for now our tyrants seek only wolves and thieves. And why should these furious tyrants condemn us when we so choose and call? They themselves do the same thing; in fact, they must do it. No pope or bishop is appointed by his own authority, but he is chosen and called by the chapter; after that he is confirmed by others. The bishops are appointed by the pope as their head, but the pope is chosen by the cardinal at Ostia, who is his subject. And even if it should happen that anyone is not confirmed, he is nevertheless a pope or bishop.

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The same: Christ has left to the church the keys of the kingdom of heaven (Matt. 18:18). We do not worry about the mockery and derision of the Jesuits, who blurt out: So among you all shoemakers and tailors, all cooks and laborers, have the power of the keys, and so you build a Babel and cause utter confusion. I reply: **We do not deny that in an emergency every believer may baptize, teach, and absolve another and so may open to him the gates of the heavenly city, so to speak, by means of the keys.** And this emergency the church has always acknowledged, as Jerome writes and attests against the Luciferians and Augustine in his letter to Fortunatus. But **except in an emergency, no one is permitted to do this unless he is a rightly called and appointed minister of the Word.** For that would go counter to the divine rule: How shall they preach unless they are sent? (Rom. 10:15). Again: I have not sent these prophets, yet they ran Jer. 23:21).

Deacons are to take care of the money

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The same: **The office of deacon is not the service of reading the Gospel and Epistle, as is the custom today, but of dispensing provisions of the congregation to the poor in order** that the pastors [Priester], freed from the burden of temporal provisions [Güter], may more diligently and freely attend to prayer and the Word of God.

For, as we read in Acts 6:3, the deacons were appointed for that purpose (On the Babylonian Captivity of the Church, St. Louis edition, 19:117–18).

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Since the apostles appointed some of the deacons who had proved themselves, such as Stephen and Philip, to the ministry of the Word [Lehramt], we conclude that these grades or orders were also to serve the purpose of preparing and testing some in the minor offices in order that later they might be entrusted with more important functions of the ministry with greater security and profit. That is just what Paul says: Let these also first be proved; then let them serve as deacons (1 Tim. 3:10); likewise: Those who have served well as deacons obtain for themselves a good standing (v. 13). According to Acts 13:1, there were both prophets and teachers in the ministry of the church at Antioch. Of these, the former either predicted future events or expounded more difficult Bible passages (1 Cor. 14:3ff.), while the latter instructed the people in the elements of the Christian faith (Heb. 5:12-14). Paul and Barnabas took Mark with them as their assistant (Acts 13:5). But he was not merely to render them bodily service; he was to be entrusted with some functions of the ministry of the Word, as Paul states (Acts 15:38). In the church at Corinth there were apostles, prophets, and teachers; some spoke with tongues, others expounded the Scriptures, others spoke psalms, others prayers, praise, and thanksgiving not merely in private devotions [Privatgottesdiensten] but in the public assemblies of the congregation (1 Cor. 12:8ff.; 14:2ff.).