

**Evidence of Errors in
The Lutheran Church—Missouri Synod**



**Association of Confessing Evangelical
Lutheran Congregations**

I. Pure Doctrine

August 08, 2010

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Note: This document is one of several ACELC documents on evidence of errors in the LCMS. As the documents are completed they will be posted to the ACELC web site at <http://www.acelc.net>. Topics include:

- Pure Doctrine
- Holy Communion
- The Divine Service and Liturgical Offices
- Unionism and Syncretism
- Service of Women in the Church
- The Office of the Holy Ministry
- The Unbiblical Removal of Pastors from their Calls
- The Church’s Mission and Her Evangelistic Task
- Ecclesiastical Supervision
- Dispute Resolution

Additional topics may be added as needed. If you have a comment, question, or concern, please contact the ACELC (<http://www.acelc.net>). Your input will be seriously considered.

All Scripture References are from the English Standard Version of the Bible. Quotations from the Lutheran Confessions are from *Concordia: The Lutheran Confessions*, copyright © 2000, 2006, 2009 by Concordia Publishing House.

The references from the Lutheran Confessions include some words or passages from the German 1580 or Latin 1584 edition, these are set apart with < >.

Record of Document Updates

Version	Changes/Additions	Date
August 04, 2010	Original Document	August 04, 2010
August 08, 2010	Update re Resurrection Lutheran, Coronado, CA. P.10	August 08, 2010

A Fraternal Admonition to Correct the Errors of Our Beloved Lutheran Church—Missouri Synod

Preamble

"And they continued steadfastly in the Apostles' doctrine and fellowship in the breaking of bread and in the prayers." Acts 2:42

C.F.W. Walther, (first President of the LCMS), wrote:

"A fellowship in which the Word of God is fundamentally falsified, or in which a fundamental falsification of it is tolerated, is not a true orthodox church, but a false, heterodox church or sect."
(*Essays For the Church* Vol I, "Communion Fellowship," Concordia Publishing House, 1992, p.207)

Presented in this document are concerns over variant teachings and practices by some pastors, congregations, and institutions of the Lutheran Church – Missouri Synod. These errors have largely been ignored and even tolerated by those elected for the supervision of doctrine and practice in our fellowship. Even the Synod itself in convention has adopted resolutions that violate our fidelity as a synod to Holy Scripture and our Lutheran Confessions.

Many attempts have been made to address and correct these errors. Numerous pastors, laity, congregations, respected doctors of the Church, circuits, district pastoral conferences, even sister synods and their pastoral conferences have taken public issue with these errors and the recent "positions" the LCMS has taken in its past conventions, but to no avail. Districts also have sought redress of these errors through resolutions and overtures to the Synod in Convention only to have them never come to the convention floor for consideration.

In addition, various publications and organizations have attempted to address the adoption of worship forms, texts, and ceremonies that come from alien and errant confessions - as to whether this may be done without also adopting their error. Church history and the inseparable correlation between doctrine and practice teach us that how we pray and worship is in fact our faith, our belief, and our confession (*Lex orandi, lex credendi*).

At stake is the very doctrine upon which the Church stands or falls - the genuine confession of justification by grace alone through faith alone for the sake of Christ's death and resurrection alone. As the Lutheran Confessions state, "this article of justification by faith is the chief article of the entire Christian doctrine." [SD III, 6] When this chief article is at stake so also is the evangelical mission of the Church in our midst, and likewise the ongoing presence of the marks of the Church, and thus the LCMS as a light of the true Gospel of Christ.

Therefore we are compelled out of faithfulness to Holy Scripture and our Lutheran Confessions (to which The Lutheran Church – Missouri Synod claims fidelity) to seek Biblical reproof and correction of these errors. Our cause is to offer a fraternal critique of our teaching and practice, and to call our much loved Missouri Synod, her pastors, congregations, and institutions to repentance and back to what she has previously claimed as her source and norm of faith and life – Holy Scripture and its correct exposition, the Book of Concord of 1580.

In this process we seek not to contend over the trivial, nor matters merely of denominational custom or tradition, but over those matters that challenge our very fidelity to the changeless faith that was once for all delivered to the saints (Jude 3). It is our intent to hold the LCMS to the Scripturally faithful teaching of the Book of Concord as catholic teaching and not simply something that we, as Lutherans, believe. Thus, when we speak of theological "positions" and the "position of synod," this should be understood as nothing less than what the Athanasian Creed calls "the catholic (or universally held) faith."

It is our sincere prayer that the LCMS would give serious and fraternal consideration to the words here given according to their benevolent intention. Our mission/purpose is to restore what has been compromised – that is a fellowship of unabashed confessional Lutheran congregations in North America and throughout the world for the sake of our children and grandchildren – and yes, for the life of the world. *May God the Holy Spirit, through the Word of Law and Gospel, call, gather, enlighten and sanctify the Church gathered within the Missouri Synod!*

(Please note: All evidence for the existence of error is only illustrative, not exhaustive.)

I. Pure Doctrine:

Holy Scripture and the Lutheran Confessions teach the absolute maintenance of pure doctrine. Today (using outreach as a justification), there are those in the LCMS who claim that we can no longer waste time on “incessant internal doctrinal purification.” We reject the toleration of this error.

A. Original Position – The Gospel must be proclaimed in all its truth and purity in every article of doctrine.

1. The Witness of Holy Scripture:

Galatians 1:6-9:

⁶ I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— ⁷ not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. ⁸ But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. ⁹ As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

Matthew 5:18

For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

John 10:35

...and Scripture cannot be broken...

John 17:17

Sanctify them in the truth; your word is truth.

Galatians 5:7-9

⁷ You were running well. Who hindered you from obeying the truth? ⁸ This persuasion is not from him who calls you. ⁹ A little leaven leavens the whole lump.

I Timothy 6:3-4

³ If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, ⁴ he is puffed up with conceit and understands nothing.

II Timothy 3:14-17

¹⁴ But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be competent, equipped for every good work.

II Peter 1:19-21

¹⁹ And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, ²⁰ knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. ²¹ For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Revelation 22:18-19

¹⁸ I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, ¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

2. **The Witness of the Lutheran Confessions:**

Formula of Concord, Solid Declaration, Rule & Norm, 3

We pledge ourselves to the prophetic and apostolic writings of the Old and New Testaments as the pure and clear fountain of Israel, which is the only true norm according to which all teachers and teachings are to be judged and evaluated.

Formula of Concord, Solid Declaration, Rule & Norm, 10-11

Other good, useful, pure books, expositions of the Holy Scriptures, refutations of errors, and explanations of doctrinal articles are not rejected by this point. As long as they are consistent with the above-mentioned type of doctrine, these works are considered useful expositions and explanations. They can be helpful. What has been said so far about the summary of our Christian doctrine is only intended to mean this: we should have a unanimously accepted, definite, common form of doctrine. All our evangelical churches should confess it together in common. Because this Confession has been derived from God's Word, all other writings should be judged and adjusted to it to determine the extent to which they are to be approved and accepted.

Formula of Concord, Solid Declaration, Summary, Rule & Norm, 14

¹⁴ It is not only necessary that the pure, wholesome doctrine be rightly presented for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church, but it is also necessary that the opponents who teach otherwise be reprov'd (1 Timothy 3; [2 Timothy 3:16;] Titus 1:9). Faithful shepherds, as Luther says, should do both things: (a) feed or nourish the lambs and (b) resist the wolves. Then the sheep may flee from strange voices (John 10:5–12) and may separate the precious from the worthless (Jeremiah 15:19).

3. **The Witness of the Reformation and Orthodox Lutheran Theologians:**

a. **Martin Luther**

"This is so great a good that no human heart can grasp it (therefore it necessitates such a great and hard fight). It must not be treated lightly, as the world maintains and many people who do not understand, saying we should not fight so hard about an article and thus trample on Christian love; rather, although we err on one small point, we agree on everything else, we should give in and overlook the difference in order to preserve brotherly and Christian unity and fellowship.

"No, my dear man, do not recommend to me peace and unity when thereby God's Word is lost, for then eternal life and everything else would be lost. There can be no yielding nor giving way, no, not for love of you or any other person, but everything must yield to the Word, whether it be friend or foe. The Word was given unto us for eternal life and not to further outward peace and unity. The Word and doctrine will create Christian unity or fellowship. Where they reign all else will follow. Where they are not, no concord will ever abide. Therefore do not talk to me about love and friendship, if that means breaking with the Word, or the faith, for the Gospel does not say love brings eternal life, God's grace, and all heavenly treasures, but the Word." (Sermons from the year 1531, W.A- 34-11- 387. *Day By Day We Magnify Thee*, p. 384.)

"To this argument of theirs we reply with Paul: 'A little yeast leavens the whole lump.' In philosophy a tiny error in the beginning is very great at the end. Thus in theology a tiny error overthrows the whole teaching. Therefore doctrine and life should be distinguished as sharply as possible. Doctrine belongs to God, not to us; and we are called only as ministers. Therefore we cannot give up or change even one dot of it (Matt. 5:18)." (Lectures on Galatians, AE 27:37)

b. **Herman Sasse**

There is nothing more depressing for the student of church history or for the Christian layman than to read about the great controversies on doctrinal matters that time and again have divided Christendom. At the same time, nothing has provoked more mockery from the world than those occasions when the old saying about the Early Church, "Behold how they love one another" could be changed into an ironical "Behold how they bite and devour one another" (see Galatians 5:15).

"How often such controversy has destroyed the missionary opportunities of the church! Was there a greater missionary possibility than at the moment when Constantine recognized Christianity as the religion of the Roman Empire? But, to his amazement, the Donatist controversy in Africa, the Arian controversy in the East (which soon spread throughout Christendom), absorbed the strength of the church for generations to such a degree that it could not live up to the task of preaching the Gospel to the millions of Roman citizens as it should have done.

"Is not the same true of our centuries, and even of our own age, when Christianity, in a state of obviously-incurable divisions, meets the great world-religions on the mission fields? Politicians inside and outside the church have always regarded these divisions as incomprehensible foolishness and a lack of Christian charity on the part of theologians. Just as Constantine wrote to Athanasius and Arius, expressing his astonishment that they regarded their disagreement on the meaning of a certain Bible passage (Prov. 8:22-31) as church-divisive, and admonishing them to follow the example of the philosophers, who in similar cases always found it possible to agree on a compromise, so Philip of Hesse, the far-sighted politician of the Reformation, did his utmost, in the interest of the common Protestant cause in those fateful years of the Reformation, to bring about an agreement between Luther and Zwingli on the basis of a formula acceptable to both parties. In both cases the well-meant attempt of the secular ruler to restore the unity of the church was unsuccessful.

"As Christians we are not allowed to excuse even the slightest of the many sins that have been committed time and again in connection with such controversies. Pride and self-glorification, lack of love and humility, failure to understand the other side's point of view, and acrimonious speech are some of the sins that threaten the souls of those who have to fight doctrinal controversies. There are sins and dangers in orthodoxy that the world sees with greater clarity than we theologians do, and in many cases the judgment of God on the orthodox defender of the faith may be far more severe than his verdict on the erring soul of a heretic."

"In order to understand the doctrinal controversies that accompany the history of the Reformation, we must keep in mind that according to the New Testament such controversies belong to the history of the church from the days of the apostles to the end of the world: "There must also be heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19). The heretics that Paul wanted rejected after the first and second admonition probably felt themselves to be genuine followers of Christ. The Christian gnostics that John, the apostle of love, criticized so harshly as antichrists, and to whom he refused the courtesy of a greeting, may have been, in their way, lovers of Christ who complained bitterly of narrow-minded dogmatists that made the doctrine of the Incarnation a church-divisive dogma. Much of the criticism that has been launched against the church of all ages on account of controversies that have divided Christendom could be, and has been, directed against the church of the New Testament.

"However, in order to understand that the condemnation of soul-destroying error is more than the rejection of opinions that we do not like, we need only ask what would have become of the Gospel in the world if the apostles and the church after them had been less orthodox and more tolerant, if they had shown more of what the world calls "love" and "toleration." Just as the distinction between true and false prophets or true and false apostles belongs of necessity to the history of God's revelation, so the fight against heresy and serious doctrinal controversy belongs to the very nature of the Church of him who called himself the truth.

"If this is true of the entire history of the church, how could one expect the church of the Reformation to be an exception to this rule? On the contrary, if in an age of religious decay in the Christian world the question should be raised again as to what the Gospel really is, how could this question find an answer without incurring the most earnest controversies? And how could it be avoided that these controversies centered in the Lord's Supper, which always has been a center of discussion, because doctrine and liturgy, as well as the life and faith of the church,

meet in this Sacrament as nowhere else?" ("Controversies in the Church" from the book *This is My Body* by Hermann Sasse, p. 107 ff. (Adelaide: Lutheran Publishing House, 1977))

4. The Witness of The Lutheran Church– Missouri Synod:

a. The Brief Statement of 1932

#2: We furthermore teach regarding the Holy Scriptures that they are given by God to the Christian Church for the foundation of faith, Eph. 2:20. Hence the Holy Scriptures are the sole source from which all doctrines proclaimed in the Christian Church must be taken and therefore, too, the sole rule and norm by which all teachers and doctrines must be examined and judged. - With the confessions of our Church we teach also that the "rule of faith" according to which the Holy Scriptures are to be understood are the clear passages of the Scriptures themselves which set forth the individual doctrines. The rule of faith is not the man-made so-called "totality of Scripture."

b. LCMS First Constitution

III. **External organization of Synod.** "Matters of doctrine and of conscience will be decided by the Word of God alone."

IV. **Business of Synod:** (1) To stand guard over the purity and unity of doctrine within the synodical circle, and to oppose false doctrine.

V. **Execution of Synodical Business:** (8) It is the duty of Synod to discuss and investigate in its annual convention which articles of church doctrine to emphasize or further especially, also against which heresies and weaknesses in life testimony is to be given and the manner in which this is to be done.

c. C.F.W. Walther

Many say, 'Instead of disputing over doctrine so much, we should much rather be concerned with souls and with leading them to Christ.' But all who speak in this way do not really know what they are saying or what they are doing. As foolish as it would be to scold a farmer for being concerned about sowing good seed and to demand of him simply to be concerned about a good harvest, so foolish it is to scold those who are concerned first and foremost with the doctrine, and to demand of them that they should rather seek to rescue souls. For just as the farmer who wants a good crop must first of all be concerned about good seed, so the church must above all be concerned about right doctrine if it would save souls." (C. F. W. Walther, "Our Common Task-The Saving of Souls," 1872)

Whether our Synod gains friends or makes enemies, wins honor or invites disgrace, grows or declines in numbers, brings peace or incites enmity, all this must be unimportant to us--just so our Synod may keep the jewel of purity of doctrine and knowledge. However, should our Synod ever grow indifferent toward purity of doctrine, through ingratitude forget this prize, or betray or barter it away to the false church, then let our church body perish and the name 'Missourian' decay in disgrace. (C.F.W. Walther, First Sermon Delivered at the Opening of Synod, 1 Corinthians 1:4-5)

"When a theologian is asked to yield and make concessions in order that peace may at last be established in the Church, but refuses to do so even in a single point of doctrine, such an action looks to human reason like intolerable stubbornness, yea, like down-right malice. That is the reason why such theologians are loved and praised by few men during their lifetime. Most men rather revile them as disturbers of the peace, yea, as destroyers of the kingdom of God. They are regarded as men worthy of contempt. But in the end it becomes manifest that this very determined, inexorable tenacity in clinging to the pure teaching of the divine Word by no means tears down the Church; on the contrary, it is just this which, in the midst of greatest dissension, builds up the Church and ultimately brings about genuine peace. Therefore, woe the Church which has no men of this stripe, men who stand as watchmen on the walls of Zion, sound the alarm whenever a foe threatens to rush the walls, and rally to the banner of Jesus Christ for a holy war!" (C.F.W. Walther, *The Proper Distinction Between Law and Gospel*, Fourth Evening Lecture)

B. Position Advocated and/or Practiced Today – The urgency of the evangelistic task supersedes the need for agreement in every article of Christian doctrine in our proclamation.

Evidence for the Existence of this Error:

1. The church “cannot afford to waste time on incessant internal purification at the expense of the lost in the world” [Rev. Gerald Kieschnick, President LCMS, 2002 Synodical Convention of The Lutheran Church—Canada, June 6-10, 2002.]
2. “We have not the luxury of time and energy spent on incessant internal purification at the expense of the eternal destiny of the souls of men and women for whom Christ has died, but who know not His name and have accepted not His saving grace” [Rev. Gerald Kieschnick, President, LCMS from *Greetings and Comments from the President*, Model Theological Conference, Scottsdale, AZ, August 7, 2002.]
3. “My concern is that we can spend so much time in incessant internal purification that we do so at the expense of the eternal destiny of people who are dying every minute.” [Rev. Gerald Kieschnick, President LCMS, Board for Communication Services, LC-MS News *81, December 26, 2002.]
4. “People, this is NOT a game. Our incessant internal purification at the expense of the eternal destiny of the souls of men and women for whom Christ has died must stop!” [Rev. Gerald Kieschnick, President LC-MS, Quoted in *Jesus First*, August 2002 article by Donald Bokenkamp.]

C. ACELC Response -

1. This view of “pure doctrine” pits doctrine against evangelism. This is a false dichotomy. To truly hold to the Gospel in all its purity is to proclaim that same Gospel. This view also separates doctrine from practice and places the emphasis on practice. Again this is false. Doctrine cannot be separated from practice. When you adopt false practices it will affect your doctrine. If your doctrine is faulty (Gal. 1:6-9), your practice will follow suit. Once you separate these two and decry as “heartless” (i.e., not having a real heart for the lost) the insistence on “pure doctrine,” faulty practice will follow (as will be seen from the examples below) all in the name of “reaching the lost.”
2. Holy Scripture and the Lutheran Confessions teach that unity (that is, full agreement) in doctrine and practice is *the* basis for establishing pulpit and altar fellowship. Today some have indicated that the unifying factor among Christians is not absolute agreement on every word and interpretation of doctrine and practice. We reject the toleration of this error.

Note: In regard to “practice,” we are not speaking of matters truly adiaphora, as rightly taught in the Formula of Concord, Article X. But we do mean to say that not all practice is adiaphora, and that correct doctrine has its corresponding correct practice, that is, practices that faithfully teach, confess, and administer that doctrine. Any practice that compromises or contradicts its doctrinal basis is an errant practice and *de facto* teaches and confesses a different doctrine. Thus the reason for including “practice” in this statement is to correct the erroneous notion today that practice in relation to its corresponding doctrine is essentially a matter of personal interpretation or Christian liberty. We hold to the ancient tradition of the Church *Lex orandi, lex credendi* (the law of prayer is the law of belief), that how we pray and worship is in fact our faith, our belief, and our confession.

Also, the phrase “absolute agreement on every word and interpretation of doctrine and practice,” is quoted from a reference advocating a position that full doctrinal agreement is not necessary to the unity of the Church (see 7a below). Though the quoted phrase could be understood rightly in that there is more than one way, or arrangement of words, to state the same truth, nevertheless, any words or statements that compromise or contradict the truth are errant to that truth. In the reference below (7a) unity in doctrine and practice is refuted and replaced with “Jesus the Risen One,” which can mean many different things to different people. In the least this confuses and even compromises the true basis for unity and oneness in the Church, something we are always to be striving for.

3. The Witness of Holy Scripture (see page 4, above)

4. The Witness of the Lutheran Confessions (see page 5, above)
5. The Witness of the Reformation and Orthodox Lutheran Theologians (see page 5, above)
6. The Witness of The Lutheran Church—Missouri Synod (see page 7, above)
7. Evidence for the Existence of this Error.
 - a. “As this Easter approaches, I am deeply humbled to have the privilege to celebrate the Resurrection of Jesus with our LCMS missionaries in the Philippines and in Thailand. . . . In those places I will also meet again people of other Christian faith families, and in that setting, all will rejoice over the unity that makes them and us one forever. That unifying Factor is Jesus the Risen One, **not absolute agreement on every word and interpretation of doctrine and practice.**”
[*Lutheran Life*, FL/GA District Newsletter, April 1996, Rev. Dr. Thomas R. Zehnder.]

(Here, Zehnder is speaking against Scripture, the Lutheran Confessions, Luther, Walther and the very reason the LCMS was formed. For if what Zehnder says is true then the Saxons who came over in the mid nineteenth century would have simply joined one of many Lutheran bodies already in existence.)
 - b. Rev. Herb Hoefler, Missions Chair, Concordia University, Portland, Oregon on September 12, 2007, posted an article on Concordia’s website entitled, “Muslim-Friendly Worship” which reads in part:

“I suggest below several areas in which Christians might adjust their worship practices to ensure a clear witness in Muslim contexts...Even if prayers and worship might justifiably be addressed to the name of Jesus, I would urge that such a practice is unhelpful as Christian witness in a Muslim context.

[With respect to the ecumenical creeds Hoefler writes:] “Our Creedal statement in public worship, then, might add something like this: ‘I believe in one God, all-knowing, all-loving, and all-saving.’”

[With respect to the wording in the Creeds about the “Christian” or “catholic faith” faith Hoefler suggests:] “The holy, universal fellowship of believers...And I believe in one holy, universal fellowship and apostolic witness.”

Likewise Hoefler suggests that especially the Pauline (if not all) Epistle lessons be omitted, that we do not refer to Jesus as the “Son of God,” that we forego the use of wine in the Lord’s Supper and discontinue the presence of crucifixes and other statuary in our houses of worship so as not to offend Muslim sensibilities.

(Prof. Hoefler still serves on the faculty of our Synodical university at Portland, OR, and remains on the LCMS roster. To our knowledge he has not been placed under discipline for his false teaching.)
 - c. 2004 Overture 3-35, “To Promote New Approach to Unity,” from Resurrection Lutheran Church, Coronado, CA, says in part:

“*Resolved*, That The Lutheran Church – Missouri Synod, gathered in this 2004 convention, direct the Synod’s Commission on Theology and Church Relations to identify and report what The Lutheran Church – Missouri Synod has in common with the Roman Catholic Church and the Evangelical Lutheran Church in America, drawing upon the nine Lutheran-Roman Catholic reports, from 1965 through 1995; and be if finally *Resolved*, That we continue to affirm that unifying faith in Jesus Christ is deeper than our divisions and to ‘rejoice in what we have in common.’”
 - d. 2004 Overture 3-55, “To Join Lutheran World Federation,” from Resurrection Lutheran Church, Coronado, CA, says in part:

“*Resolved*, That the LCMS apply for full membership in the Lutheran World Federation (LWF) immediately.

(Note: The LWF routinely uses its financial support of otherwise orthodox Lutheran Congregations to force them to ordain women into the pastoral office. To our knowledge Resurrection, Coronado, CA, has never been disciplined for making such obvious proposals which would require the adoption or acceptance of false doctrine by the LCMS.

Holy Scripture and the Lutheran Confessions uphold the Order of Creation as the framework within which both Church and home must function in order for the home and congregation to properly reflect Christ and His bride the Church. Today some in the LCMS insist that if the Synod wishes to remain faithful, we must reevaluate how we interpret God's Word in its teaching that women not be allowed to exercise the office of the pastoral ministry. We reject the toleration of this error.)

(See documentation for this error in Evidence of Errors in the LCMS, Section V. Service of Women in the Church.)

Regarding items c. and d. above, according to the *Historical Highlights* at Resurrection Lutheran's web site, since the above resolutions were submitted, they joined the Evangelical Lutheran Church of America:

"Resurrection Lutheran Church joins the Evangelical Lutheran Church of America (ELCA), and becomes part of the Pacifica Synod, 2009." [<http://home.roadrunner.com/~rlclutch/history.html>, 08/08/2010.]

Our concern is that resolutions like those in items c. and d. above were permitted to be listed in the Convention Workbook when they were clearly in theological error, with no disciplinary action taken by Synod. At the same time, overtures from Confessional congregations were being eliminated for alleged "errors in fact."