

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



**Association of Confessing Evangelical  
Lutheran Congregations**

# **VI. Office of the Holy Ministry**

October 31, 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.

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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
October 31, 2010	Original Document	October 31, 2010
April 16, 2012	Typos in verses on pages five and six.	April 16, 2012
August 21, 2012	Attributed quote (p.9, 2 <sup>nd</sup> para) from <i>Loci theologici</i> to Johann Gerhard (rather than Paul Gerhard).	August 21, 2012

## 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.)***

## VI. Office of the Holy Ministry:

- **Holy Scripture, in such passages as Romans 10:15; Hebrews 5:4; I Corinthians 12:28; Numbers 16; Jeremiah 23:21; and Acts 1:15-26, and the Lutheran Confessions declare in Augsburg Confession, Article XIV: “Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call.” At the Synodical convention in Wichita, Kansas (1989) the unbiblical category of “lay ministers” was established. This has resulted in laymen, neither ordained nor rightly called, errantly serving LCMS congregations. Even now some Lay Ministers continue to serve in Word and Sacrament ministry to the congregations of Synod. We reject this error.**
  - **While there may be different routes to prepare a man to serve in the pastoral office, this violation of Augustana XIV was furthered by the establishment of Distance Education Leading to Ordination (DELTO) in which laymen not properly called and ordained continue to provide Word and Sacrament Ministry to LCMS congregations. We reject this error.**
  - **Holy Scripture and the Lutheran Confessions teach in Article XIV that the administration of the Sacraments be retained only by those properly called to administer them. The only means for “licensing” a man to serve as minister of Word and Sacrament is the divine call to the Office of the Holy Ministry and nothing else. Today many vicarage supervising pastors of the Synod illicitly insist that their vicars consecrate and administer the Lord’s Supper to home bound members of their parishes and even in Divine Services. The consciences of many vicars are thereby burdened by this demand. We reject this error.**
  - **Holy Scripture and the Lutheran Confessions, as well as Dr. C.F.W. Walther, clearly teach that the Office of the Holy Ministry and the royal priesthood of the baptized are distinct from one another. The notion promoted by some that “everyone is a minister” distorts both the use of the term “ministry” in the Lutheran Confessions as well as the royal priesthood of the baptized so that what any Christian does is measured against the ministry of Word and Sacrament, and the doctrine of vocation is lost. We reject this error.**
- A. Original Position** - From its inception the LCMS has held the orthodox faith of the Lutheran Confessions that is so clearly expressed in Article XIV of the Augsburg Confession, that “...no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call.” This article has always embraced the time-honored tradition of the Church that all candidates are to be ordained (that is, that the witness of the church at large recognizes both the adequate preparation of the candidate for the Office of the Holy Ministry, and ordination as that which gives witness to the validity of God’s divine call issued through the congregation).
- Additionally, The Lutheran Church—Missouri Synod has held to the doctrine of the divine call:
- That the office of pastor is essential to a congregation in retaining its status as part of the Church (God’s people gathered around Word and Sacrament publicly taught and administered by a called pastor).
  - That in agreement with Augustana Article XIV, a rightly ordered call requires the ordination of the candidate and therefore the witness of the Church at large as to the fitness of the one assuming this office.

- That divine calls are not time limited by terms or contracts, but are ended only by the death of the pastor, the retirement of the pastor, or the acceptance of another call by the pastor.
- That the divinity of a call is the response by God to the prayers of the saints seeking His divine selection of the pastor of His choosing from among those being considered by a congregation.
- That the removal of a pastor from his office for cause is limited to the following reasons:
  - Persistent adherence to false doctrine.
  - A scandalous life.
  - Willful neglect of the duties of the office, or inability to perform those duties.

1. **The Witness of Holy Scripture:**

**Malachi 2:7**

<sup>7</sup> For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts.

**Luke 1:70**

<sup>70</sup> ...as he spoke by the mouth of his holy prophets from of old...

**Acts 14:21-23**

<sup>21</sup> When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, <sup>22</sup> strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. <sup>23</sup> And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

**Acts 20:28**

<sup>20</sup> Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

**Romans 10:14-15**

<sup>14</sup> How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? <sup>15</sup> And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"

**I Corinthians 3:5-9**

<sup>5</sup> What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. <sup>6</sup> I planted, Apollos watered, but God gave the growth. <sup>7</sup> So neither he who plants nor he who waters is anything, but only God who gives the growth. <sup>8</sup> He who plants and he who waters are one, and each will receive his wages according to his labor. <sup>9</sup> For we are God's fellow workers. You are God's field, God's building.

**I Corinthians 12:28**

<sup>28</sup> And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

**II Corinthians 5:20**

<sup>5</sup> Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

**Galatians 1:8-9**

<sup>8</sup> 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. <sup>9</sup> 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.

**Ephesians 4:11-14**

<sup>11</sup> And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, <sup>12</sup> to equip the saints, for the work of ministry, for building up the body of Christ, <sup>13</sup> until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, <sup>14</sup> so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

**I Timothy 4:12-16**

<sup>12</sup> Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. <sup>13</sup> Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. <sup>14</sup> Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. <sup>15</sup> Practice these things, immerse yourself in them, so that all may see your progress. <sup>16</sup> Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

**II Timothy 1:6-11**

<sup>6</sup> For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, <sup>7</sup> for God gave us a spirit not of fear but of power and love and self-control.

<sup>8</sup> Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, <sup>9</sup> who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, <sup>10</sup> and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, <sup>11</sup> for which I was appointed a preacher and apostle and teacher...

**II Timothy 1:13-14**

<sup>13</sup> Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. <sup>14</sup> By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.

**Titus 1:5**

<sup>5</sup> This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—

**Hebrews 1:1**

<sup>1</sup> Long ago, at many times and in many ways, God spoke to our fathers by the prophets,

**Hebrews 5:4**

<sup>4</sup> And no one takes this honor for himself, but only when called by God, just as Aaron was.

## 2. The Witness of the Lutheran Confessions:

### **Augsburg Confession, Article V (The Ministry) 1-2**

<sup>1</sup> So that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. <sup>2</sup> Through the Word and Sacraments, as through instruments, the Holy Spirit is given [John 20:22].

### **Augsburg Confession, Article XIV (Order in the Church)**

Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call.

### **Augsburg Confession, Article XXVIII (Church Authority) 5-8**

<sup>5</sup> Our teachers' position is this: the authority of the Keys [Matthew 16:19], or the authority of the bishops—according to the Gospel—is a power or commandment of God, to preach the Gospel, to forgive and retain sins, and to administer Sacraments. <sup>6</sup> Christ sends out His apostles with this command, "As the Father has sent Me, even so I am sending you ... Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld" (John 20:21–22). <sup>7</sup> And in Mark 16:15, Christ says, "Go ... proclaim the Gospel to the whole creation."

<sup>8</sup> This authority is exercised only by teaching or preaching the Gospel and administering the Sacraments, either to many or to individuals, according to their calling. In this way are given not only bodily, but also eternal things: eternal righteousness, the Holy Spirit, and eternal life.

### **Augsburg Confession, Article XXVIII (Church Authority) 21**

<sup>21</sup> Again, the only authority that belongs to the bishops is what they have according to the Gospel, or by divine right, as they say. For they have been given the ministry of the Word and Sacraments. They have no other authority according to the Gospel than the authority to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked people, whose wickedness is known. They cannot exclude people with human force, but simply by the Word.

### **Apology, Article VII (The Church) 28**

According to the Scriptures, we hold that the Church, properly called, is the congregation of the saints who truly believe Christ's Gospel and have the Holy Spirit. We confess that in this life many hypocrites and wicked people are mixed in with these. They have fellowship in outward signs, are members of the Church according to this fellowship of outward signs, and so hold offices in the Church (preach, administer the Sacraments, and bear the title and name of Christians). However, the fact that the Sacraments are administered by the unworthy does not detract from the Sacraments' power. Because of the call of the Church, the unworthy still represent the person of Christ and do not represent their own persons, as Christ testifies, "The one who hears you hears Me" (Luke 10:16). (Even Judas was sent to preach.) When they offer God's Word, when they offer the Sacraments, they offer them in the stead and place of Christ.

### **Apology, Article XXII (Both Kinds in the Lord's Supper) 15**

The Church does not allow itself to change Christ's ordinances into unimportant matters.

### **Power and Primacy of the Pope (Refutation of Roman Arguments) 26**

<sup>26</sup> Furthermore, the ministry of the New Testament is not bound to places and persons like the Levitical [Old Testament] ministry was. Rather, it is spread throughout the whole world. That is where God gives His gifts, apostles, prophets, pastors, and teachers

[Ephesians 4:11]. Nor does this ministry work because of the authority of any person, but because of the Word given by Christ [Romans 10:17]. ‹Nor does the person add anything to this Word and office; it matters not who is preaching and teaching it; if there are hearts who receive and cling to it, to them it is done as they hear and believe.›

**Power and Primacy of the Pope (The Power and Jurisdiction of Bishops) 60-61**

<sup>60</sup> The Gospel assigns those who preside over Churches the command to teach the Gospel [Matthew 28:19], to forgive sins [John 20:23], to administer the Sacraments, and also to exercise jurisdiction (i.e., the command to excommunicate those whose crimes are known and to absolve those who repent). <sup>61</sup> Everyone confesses, even our adversaries, that this power is common to all who preside over churches by divine right, whether they are called pastors, elders, or bishops.

**Power and Primacy of the Pope (The Power and Jurisdiction of Bishops) 67**

<sup>67</sup> Wherever the Church is, there is the authority to administer the Gospel. Therefore, it is necessary for the Church to retain the authority to call, elect, and ordain ministers. This authority is a gift that in reality is given to the Church. No human power can take this gift away from the Church. As Paul testifies to the Ephesians, when “He ascended ... He gave gifts to men” (Ephesians [4:8]). He lists among the gifts specifically belonging to the Church “pastors and teachers” [4:11], and adds that they are given for the ministry, “for building up the body of Christ” [4:12]. So wherever there is a True Church, the right to elect and ordain ministers necessarily exists.

**3. The Witness of the Reformation Fathers:**

**Martin Luther**

“But after them no one has such a general apostolic command, but every bishop or pastor has his special parish, which therefore St. Peter in I Pet. 5:3 calls his *kleros*, that is, his part, so that to everyone there is entrusted his part of the people, as also St. Paul writes to Titus. In his [parish] no one else should dare teach his parishioners without his knowledge and consent, neither secretly nor publicly, and no one should by any means listen to him, but they should tell and announce this to his pastor or to the government.” [Exposition of Psalm 82, 1530, STL Edition, 5:721-22]

**Martin Luther**

“A second example: A bishop, when he consecrates a church, confirms children, or performs some other duty belonging to his office, is not made a bishop by these works. Indeed, if he had not first been made a bishop, none of these works would be valid. They would be foolish, childish, and farcical.” [Treatise on Christian Liberty, 1520, American Edition, 31:360].

**Martin Chemnitz**

“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; nor all are teachers (I Cor. 12:29), but only those who by a special and legitimate call have been set apart for the ministry (Acts 13:2-3; Jer. 23:4; Rom. 10:15).” [Examen concilii Tridentini 2.1]

**Martin Chemnitz**

“The fact that the Son of God has instituted the ministry of the Word and sacraments also in the New Testament cannot be doubted. The church has been commanded to call and appoint ministers, and to this has been added, in the first place, the promise that God approves the ministry of those who have been called by voice of the church and have

been set apart for this office. Thus Paul declares in Acts 20:28 that those who were called immediately were made overseers by the Holy Spirit to feed the church of God...In the second place, there is added the promise that God will grant His grace and gifts in order that those who are called legitimately may by these (gifts) rightly, faithful, and successfully perform and execute everything pertaining to their office." [*Examen Concilii Tridentini*, De sacr. Ordin., fol. 579]

**Johann Gerhard**

"...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..." [*Loci theologici*, "De min. eccl.," par. 67]

- B. Position Advocated and/or Practiced Today** - Today, the Distance Education Leading to Ordination (DELTO) program still uses laymen to serve in "pastoral" roles of Word and Sacrament ministry. Vicars are still routinely assigned to serve the Lord's Supper apart from the immediate assisting role during the divine service.

**Evidence of this Error:**

1. Layman Preaches, Epiphany Lutheran Church, Chandler, AZ. From the worship bulletin, February 24, 2010, 7:00 PM Service, p. 5: Sermon "LIFE TOGETHER: I'm Being True to Myself," Deacon Bill Buerger.
2. Lay Pastors Ministry, Inc., 2010 International Conference, Christ Memorial Lutheran Church (LCMS), St. Louis, MO, April 23-24, 2010. (Material cited is from the downloaded brochure available on the Christ Memorial website in the Spring of 2010, and also from the website of Lay Pastors Ministry, Inc. at <http://laypastors.com/index.html>.)

Lay Pastors Ministry, Inc., is a non-denominational organization whose founder is Dr. Melvin J. Steinbron, a Presbyterian pastor. The organization's stated goal is:

"The Lay Pastors Ministry is a system of congregational care by laypeople. It is the way hundreds of Christian churches on four continents are fulfilling Christ's command to "take care of my sheep." Pastors alone cannot meet the needs of every member of the congregation. The Lay Pastors Ministry trains and equips lay people to provide authentic Christian care to other members of their congregation. This effective, consistent care is provided through the acrostic PACE.

- P – Prayer
- A – Being Available
- C – Contact
- E – Be an Example of "God's love with skin on"

The Lay Pastors Ministry does not take the place of the ordained clergy but works with them in providing pastoral care for members of the congregation. In 1 Peter 5:2, we are told to "tend the flock of God, care for one another."

On the conference schedule for the April 23-24, 2010, event at Christ Memorial are the following presenters:

- Rev. Tom Corbill, President LPMI, Pastor at St. John Lutheran Church, Stateville, NC (ELCA)
- Rev. Marcia M. Cham, Retired Pastor of the United Church of Christ, Blowing Rock, NC.

- Rev. David Clements, a Church of Christ – Disciples pastor from West Lorne, Ontario, Canada.
- Rev. Mike Walker, Senior Pastor, First United Methodist Church, Clover, SC.
- Rev. Craig Smith, District Executive, Church of the Brethren, Elizabethtown, PA.
- Jim King, Trinity Fellowship Evangelical Free Church, Big Rapids, MI.
- Dr. Don Hill, Frazier Memorial United Methodist Church, Montgomery, AL.
- Rev. Angela C. Palacios, Assistant Priest, St. Margaret’s Church, Nassau Bahamas.

Administrative Pastor Bill Simmons, Christ Memorial Lutheran Church (LCMS) writes: “Certainly the need for pastoral care continues and expands. And the challenge remains to equip God’s people for works of service so that *‘the man of God may be thoroughly equipped for every good work’* (2 Tim. 3:17). If you agree, I heartily encourage you to come to St. Louis and find out what good things God is doing through the lay pastoring movement...”

3. Woman Elder conducts entire Eucharistic service, Fountain of Life Lutheran Church, Tucson, AZ. Fall 1994. While serving as Associate Pastor of Fountain of Life Lutheran Church, Tucson, AZ, Rev. Richard A. Bolland was vested and present with the Senior Pastor, (who was also vested and present) for a Saturday evening worship service. Without Rev. Bolland’s prior knowledge, one of the congregation’s women Elders, Sandra Gibbons, entered the chancel vested in a robe and proceeded to conduct the entire liturgy for Holy Communion.

Ms. Gibbons was a graduate of a “Deacon’s” School conducted by the local clergy of the LCMS which trained men and women for Word and Sacrament ministry. In addition to Ms. Gibbons, it was not at all unusual if one of the male graduates of this same deacon school would lead worship for the congregation in the same fashion. Additionally, Mrs. Lois Manley and Ms. Anita Hansen also served on the Board of Elders of Fountain of Life.

4. Congregation’s youth lead contemporary worship – St. John Lutheran Church (LCMS), Orange, CA: from the congregation’s webpage: <http://wwwstjohnsorange.org/worship> (Downloaded on 3/4/2010)  
“The Awakening SUNDAY – 6:30 pm in the Auditorium. A worship experience combining exhilarating messages and YOUTH led praise. Join us every Sunday in Walker Hall Auditorium located up the cement staircase off of Shaffer St. Please bring your friends and family as we worship the Lord together. Communion is celebrated on the second and fourth Sundays of the month.”

### C. ACELC Response:

The language of Article XIV of the Augsburg Confession is precise and clear. Those who are not in possession of a rightly ordered call should not be publicly teaching or administering the Sacraments in the Church. While it is true that ordination is a solemn confirmation of the call, it is very clear that a “rightly ordered call” means a call that is extended by the congregation to a qualified candidate for the Pastoral Office who has been confirmed by the Church at large through such ordination. This is a tradition established by the Apostles. As the Tractate says in outlining the character of a “rightly ordered call”:

“The Council of Nicea also determined that bishops should be elected by their own churches, in the presence of one or more neighboring bishops. This was observed also in

the West in the Latin churches, as Cyprian and Augustine testify. For Cyprian says in his fourth letter to Cornelius: 'So as for the divine observance and apostolic practice, you must carefully keep and practice what is also observed among us and in almost all the provinces. To celebrate ordination properly, whatever bishops of the same province live nearby should come together with the people for whom a pastor is being appointed. The bishop should be chosen in the presence of the people, who most fully know the life of each candidate. We have seen this done among us at the ordination of our colleague Sabinus. By vote of the entire brotherhood and by the judgment of the bishops who had assembled in their presence, the bishop's office was conferred and hands were laid on him.' Cyprian calls this custom a 'divine tradition and an apostolic observance.' He affirms that it is observed in almost all provinces." [Power and Primacy of the Pope, 13-15, *Concordia: The Lutheran Confessions*, Second Edition, p. 196.]

Some in the LCMS have put forward the idea that for purposes of serving churches in remote places such a "rightly ordered call" may be issued to a layman who has not received thorough theological training or the apostolic observance of ordination. This allows laymen to engage in Word and Sacrament ministry without the sacrifices normally associated with a traditional seminary education. It then became popular to use such non-ordained laymen in congregations already being served by an ordained pastor as a less expensive way of providing an assistant to the pastor. In addition, they have also been used to form or serve mission congregations at satellite campuses of existing congregations. Such practices are not that of a "rightly ordered call," but a clear violation of Article XIV of the Augsburg Confession. It is why 1989 Synodical Res. 3-05B – "To Adopt Recommendations of Lay Worker Study Committee Report as Amended" has become widely known as the "Wichita Rescission of Augsburg XIV."

While attempts to salvage the Confessional integrity of Article XIV were made with the establishment of the Distance Education Leading to Ordination (DELTO) program, in reality not all DELTO men have been ordained. Some still provide Word and Sacrament ministry to LCMS congregations without the benefit of ordination. Additionally, the Specific Ministry Pastor (SMP) program established in 2007, which in part sought to address concerns for the necessity of ordination, did so, but only at the expense of adequate preparation for the office. The SMP program requires less than half of the traditional theological training required of resident candidates for ordination, and only half of that again, 24 credit hours (or eight courses), prior to ordination itself compared to 139 credit hours for traditional candidates. In addition to the concerns for the necessity of ordination, we also have this command of God to "not be hasty in the laying on of hands" (1 Timothy 5:22). All of this is compounded by other unofficial district programs, or so-called "Deacon" schools in various districts, where men (and sometimes women) are trained for Word and Sacrament ministry without either adequate preparation or ordination. Unfortunately these unauthorized practices have been allowed to continue. Thus, the violation of Augsburg Confession – Article XIV continues among us.