

To Address the Heterodox Worship of
“Evangelical Protestant Revivalism” (Contemporary Worship)

1 Whereas, the first Synodical Constitution was concerned about Synod’s congregations adopting
2 the camp revivals of common American religion saying,

- 3 1. “Especially is Synod to investigate whether its pastors have permitted
4 themselves to be **misled into applying the so-called ‘New Measures’ which**
5 **have become prevalent here**, or whether they care for their souls according to
6 the sound Scriptural manner of the orthodox Church” (VI,A,15), and
7 2. “**Furthermore Synod deems it necessary for the purification of the**
8 **Lutheran Church in America, that the emptiness and the poverty in the**
9 **externals of the service be opposed, which, having been introduced here by**
10 **the false spirit of the Reformed, is now rampant.** All pastors and
11 congregations that wish to be recognized as orthodox by Synod are prohibited
12 from adopting or retaining any ceremony which might weaken the confession of
13 the truth or condone or strengthen a heresy, especially if heretics insist upon the
14 continuation or the abolishment of such ceremonies” (VI, A,14b); and
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16 Whereas, the present Constitution of the Lutheran Church Missouri Synod, Article III,
17 point 7 states one of the objectives of our Synod,

- 18 1. “**Encourage congregations to strive for uniformity in church practice, but**
19 **also to develop an appreciation of a variety of responsible practices and**
20 **customs which are in harmony with our common profession of faith;”**
21 2. And point 1 states another objective of our Synod, “Conserve and promote the
22 unity of the true faith... and provide a united defense against schism,
23 sectarianism(Rom 16:17), and heresy,”
24 3. And 2004 Synodical Bylaw 4.4.4b, directs the District President or his
25 representative saying, “In his official visits he shall seek to bring about to the
26 greatest possible degree the achievement of the Synod’s objectives as expressed
27 in Article III of its Constitution;” and
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29 Whereas, Article IV of the Constitution of the Lutheran Church Missouri Synod, lists as one of
30 the conditions for acquiring and holding membership in the Synod,

- 31 1. “**Exclusive use of doctrinally pure agenda, hymnbooks, and catechisms** in church
32 and school;”
33 2. And Synodical Bylaw 3.9.7.2c1 states, “All service books and hymnals that are to be
34 accepted as **official service books and hymnals of the Synod** shall be given such status
35 only by a convention of the Synod after a process of exposure and testing decided upon
36 by the Synod in Convention.”
37 3. Synodical Bylaw 3.9.7.2c lists as one of the functions and duties of the Commission on
38 Worship, “**recommend worship material to the church and advise and warn against**
39 **the use of worship material that are unworthy of use in the corporate worship of the**
40 **Lutheran Church,**” thereby implying that not all worship materials are helpful; and
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42 Whereas in the not too distant past the Commission on Worship in its report, “Reflections on
43 Contemporary/Alternative Worship” (1998 Convention Workbook) warns against too hastily

44 departing from “the historic pattern of worship that has been handed down for nearly 2,000
45 years,” stating, “Worship is closely related to other concerns, such as the unity of the church,
46 formation in the faith, and faithfulness to the Word of God. A change in worship may indeed
47 signal a change in doctrine. ‘What is prayed is what is believed’ is the ancient wisdom of the
48 church. Our synodical founders provided in their constitutions that only “purely Lutheran
49 hymnals, agendas, and textbooks” could be used in the congregations of the Synod. **Out of**
50 **faithfulness to God, love for the lost, and concern for future generations, Christians must**
51 **pay careful attention to what is confessed in the public worship of the church,”** and **“Not**
52 **every form of expression is compatible with the Gospel.** Certain styles of music, for example,
53 are less appropriate than others for the worship of God’s people. For this reason it is essential
54 that the music appropriately serve the text and not overpower it with other messages. Style, after
55 all, is not neutral, but is intrinsically bound up with the substance that it proclaims;” and
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57 Present Synodical Practice

58 Whereas, our Synodical President in his first report to the 2004 Convention states, “In the past
59 few decades, **numerous congregations of the LCMS have introduced ‘contemporary’**
60 **worship forms and music in addition to and, in some instances, even in place of traditional**
61 **liturgies and hymnody.”** Over the past three years, it is no secret that our President has been
62 heavily promoting the use of contemporary worship in our Synod from within his *Ablaze!*
63 program. Though, he admits, that this practice “presents a dilemma,” because it does not agree
64 with our LCMS Constitution’s requirement for the “Exclusive use of doctrinally pure agenda,
65 hymnbooks, and catechisms in church and school” (Art. VI), he sees the solution as having the
66 Synod approve and develop more of these new methods. 2004 Resolution 2-04 directed the
67 Commission on Worship to “initiate a process toward the development of diverse worship
68 resources for use in The Lutheran Church—Missouri Synod.” **Instead of striving for**
69 **uniformity, but allowing “responsible practices and customs,” our Synod now develops**
70 **contemporary worship to increase the diversity; and**
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72 Whereas, our President is correct when he concludes saying, “The proper utilization of any form
73 must always provide a proper setting for receiving the divine gifts of God and giving praise and
74 glory to our triune God, Father, Son, and Holy Spirit.” Nevertheless, his assumption, that
75 contemporary worship--founded upon Evangelical Protestant Revivalism—is only a “form,”
76 “expression,” or “style,” that can be made to conform with our Scriptural understanding of
77 worship, is false. Contemporary worship is not the same as “responsible practices and customs
78 which are in harmony with our common profession of faith;” and
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80 Whereas, “Evangelical Protestant Revivalism”(which most refer to as Contemporary Worship)
81 has the same general characteristics:

- 82 --Sturdy doctrinal hymns are replaced with simplistic repetitive praise songs.
- 83 --Doctrinal sermons are replaced with chancel dramas or how-to sermons for Christian
84 living.
- 85 --Creativity and variety are used to keep the experience relevant.
- 86 --Worship is made meaningful by meeting the felt needs of the worshipper.
- 87 --Sacramental emphasis is diminished, while sacrificial (prayer, praise, testimonial, etc.) is
88 highlighted.
- 89 --Lay service leadership increased and brought to the front.

90 --The Pastor's role is seen as leading and equipping the laity.
91 --Entertainment practices and music appeal to and manipulate the emotions.
92 --Worship is seen as evangelism and therefore must be understandable and appealing to the
93 non-Christian;

94 And thus "Evangelical Protestant Revivalism"(which most refer to as Contemporary Worship) is
95 none other than the heterodox worship of modern generic Protestants and non-denominational
96 churches and those "Lutherans" who hold to the false tenets of the Church Growth movement;
97 and

98
99 Whereas, this "Evangelical Protestant Revivalism"(which most refer to as Contemporary
100 Worship):

- 101 1) is not centered in the **doctrine of justification**, but views worship primarily as something
102 I do for God. It has good works (**sanctification**) as its goal, not the forgiveness of sins.
- 103 2) believes that the Word of God(**substance**) needs something else(**style**) in order to be
104 effective. The correct application of Law and Gospel is replaced with an emphasis on
105 approach(methods), and appeals to the felt needs and desires of people.
- 106 3) justifies its changes on the **practical** grounds of **evangelism** and increased church
107 attendance. By appealing to observable results, it does what "works." In order to reach
108 people, it uses entertainment methods to move the emotions and it waters down the
109 content of the Christian faith in order not to offend; and

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111 Style and Substance (a false division)

112 Whereas, Lutherans put complete and utter trust in the Holy Spirit working through the Word of
113 God (including the Word-instituted Sacraments) to accomplish God's purpose of creating and
114 strengthening faith. Contemporary Worship likes to say that they are simply using Evangelical
115 style, but keeping Lutheran substance. Those who think that they can increase the effectiveness
116 of God's Word by jazzing up the service, etc. are directing attention away from the Word alone
117 to others causes. At no point is there ever another cause or reason for a person coming to faith.
118 Neither is there ever anything beside the Holy Spirit working through the Word that keeps us in
119 the true faith or strengthens our faith in Christ.

120 AC, VIII, "...**the sacraments are efficacious** even if the priests who administer them are
121 wicked men, for as Christ himself indicated, "The Pharisees sit on Moses' seat" (Matt. 23:2).
122 Accordingly the Donatists and all others who hold contrary views are condemned."

123 Ap, XIII, 13 "It is good to extol the ministry of the Word with every possible kind of praise in
124 opposition to the fanatics who dream that the Holy Spirit does not come through the Word
125 **but because of their own preparations**. They sit in a dark corner doing and saying nothing,
126 but only waiting for illumination, as the enthusiasts taught formerly and the Anabaptists
127 teach now."

128 John 6:63, "It is **the Spirit who gives life; the flesh profits nothing. The words that I speak**
129 **to you are spirit, and they are life.**"

130 Also see 1 Corinthians 3:1-7, "...God gave the increase...," and FC, SD, II, 48.

131
132 Pre-Evangelism (Word + something)

133 Whereas, to think that our own words and actions could better prepare someone to hear the Word
134 or make them more receptive to the Word is a denial of original sin.

135 FC, II, 5, "Against both of these parties {*one being the enthusiasts*} the pure teachers of the

136 Augsburg Confession have taught and argued that through the fall of our first parents man is
137 so corrupted that in divine things, concerning our conversion and salvation, he is by nature
138 blind and does not and cannot understand the Word of God when it is preached, but considers
139 it foolishness; nor does he of himself approach God, but **he is and remains an enemy of**
140 **God until by the power of the Holy Spirit, through the Word which is preached and**
141 **heard, purely out of grace and without any cooperation on his part, he is converted,**
142 **becomes a believer, is regenerated and renewed.**

143 FC, Ep, II, 7, 19, “Likewise we reject and condemn the error of the Enthusiasts who imagine that
144 God draws men to himself, enlightens them, justifies them, and saves them without means,
145 without the hearing of God’s Word and without the use of the holy sacraments....¹⁹ Prior to
146 man’s conversion **there are only two efficient causes, namely, the Holy Spirit and the**
147 **Word of God** as the Holy Spirit’s instrument whereby he effects conversion. Man should
148 hear this Word, though he cannot give it credence and accept it by his own powers but solely
149 by the grace and operation of God the Holy Spirit.”

150 SC, III, VIII, 10, “Accordingly, we should and must constantly maintain that **God will not deal**
151 **with us except through his external Word and sacrament.** Whatever is attributed to the
152 Spirit apart from such Word and sacrament is of the devil.”

153 1Cor 2:6-14, “We do, however, speak a message of wisdom among the mature, but not the
154 wisdom of this age or of the rulers of this age, who are coming to nothing. 7 No, we speak of
155 **God’s secret wisdom**, a wisdom that has been hidden and that God destined for our glory
156 before time began. 8 None of the rulers of this age understood it, for if they had, they would
157 not have crucified the Lord of glory. 9 However, as it is written: “No eye has seen, no ear has
158 heard, no mind has conceived what God has prepared for those who love him” — 10 but **God**
159 **has revealed it to us by his Spirit.**

160 The Spirit searches all things, even the deep things of God. 11 For who among men
161 knows the thoughts of a man except the man’s spirit within him? In the same way no one
162 knows the thoughts of God except the Spirit of God. 12 We have not received the spirit of the
163 world but **the Spirit who is from God, that we may understand what God has freely**
164 **given us. 13 This is what we speak, not in words taught us by human wisdom but in**
165 **words taught by the Spirit, expressing spiritual truths in spiritual words.** 14 The man
166 without the Spirit does not accept the things that come from the Spirit of God, for they are
167 foolishness to him, and he cannot understand them, because they are spiritually discerned.”
168 (NIV)

169 Also see 2 Corinthians 10:3-6 and Romans 8:5-8; and

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171 Doctrine of Justification (Central Article)

172 Whereas, the Doctrine of Justification is the main doctrine of Christianity by which the church
173 stands or falls. Note the logical progression from these excerpts from Articles IV. Justification,
174 V. Pastoral Office, and VI. Good Works of the Augsburg Confession. Therefore, everything the
175 church does either directs us to the forgiveness of sins or flows out of it. Therefore, Scripturally
176 faithful worship is concerned with giving out the faith-creating and faith-strengthening message
177 of justification. The Scriptural understanding of worship is one in which God serves us with His
178 Word and Sacraments (Rom 10:17, 1 Cor 4:1) and we receive His gifts of forgiveness, life and
179 salvation with thanksgiving and praise.

180 AC, IV, “**We receive forgiveness of sin and become righteous before God by grace, for**
181 **Christ’s sake, through faith**, when we believe that Christ suffered for us and that for his

182 sake our sin is forgiven and righteousness and eternal life are given to us”

183 AC, V, “To obtain such faith God instituted the office of the ministry, that is, provided **the**

184 **Gospel and the sacraments. Through these, as through means, he gives the Holy**

185 **Spirit, who works faith**, when and where he pleases, in those who hear the Gospel. And

186 the Gospel teaches that we have a gracious God, not by our own merits but by the merit

187 of Christ, when we believe this.

188 AC, VI, “It is also taught among us that **such faith should produce good fruits and good**

189 **works** and that we must do all such good works as God has commanded, but we should

190 do them for God’s sake and not place our trust in them as if thereby to merit favor before

191 God. 2 For we receive forgiveness of sin and righteousness through faith in Christ, as (tr-

192 47) Christ himself says, “So you also, when you have done all that is commanded you,

193 say, ‘We are unworthy servants’” (Luke 17:10).”

194 1 Corinthians 3:8-11, “Now he who plants and he who waters are one, and each one will receive

195 his own reward according to his own labor. 9For we are God’s fellow workers; you are

196 God’s field, you are God’s building. 10According to the grace of God which was given to

197 me, as a wise master builder I have laid the foundation, and another builds on it. But let each

198 one take heed how he builds on it. 11**For no other foundation can anyone lay than that**

199 **which is laid, which is Jesus Christ.**”

200 Romans 1:16-17, “For I am not ashamed of **the gospel of Christ, for it is the power of God to**

201 **salvation for everyone who believes**, for the Jew first and also for the Greek. 17For in it the

202 righteousness of God is revealed **from faith to faith**; as it is written, “The just shall live by

203 faith.””

204 2 Thessalonians 2:13-15, “But we are bound to give thanks to God always for you, brethren

205 beloved by the Lord, because God from the beginning chose you for salvation through

206 sanctification by the Spirit and belief in the truth, 14to which **He called you by our gospel**,

207 for the obtaining of the glory of our Lord Jesus Christ. 15Therefore, brethren, stand fast and

208 hold the traditions which you were taught, whether by word or our epistle.”

209 AC, XIII, “It is taught among us that the sacraments were instituted not only to be signs by

210 which people might be identified outwardly as Christians, but that they are **signs and**

211 **testimonies of God’s will toward us for the purpose of awakening and strengthening our**

212 **faith**. For this reason they require faith, and they are rightly used when they are received in

213 faith and for the purpose of strengthening faith.”

214 Ap, IV, 49 “It is easy to determine the difference between this faith and the righteousness of the

215 law. **Faith is that worship which receives God’s offered blessing**; the righteousness of the

216 law is that worship which offers God our own merits. **It is by faith that God wants to be**

217 **worshiped, namely, that we receive from him what he promises and offers.**

218 Colossians 1:3-8, “We give thanks to the God and Father of our Lord Jesus Christ, praying

219 always for you, 4since we heard of your faith in Christ Jesus and of your love for all the

220 saints; 5because of the hope which is laid up for you in heaven, of which you heard before in

221 the word of **the truth of the gospel, 6which has come to you, as it has also in all the**

222 **world, and is bringing forth fruit**, as it is also among you since the day you heard and knew

223 the grace of God in truth; 7as you also learned from Epaphras, our dear fellow servant, who

224 is a faithful minister of Christ on your behalf, 8who also declared to us your love in the

225 Spirit.

226 2 Peter 1:5-11, “But also for this very reason, giving all diligence, add to your faith virtue, to

227 virtue knowledge, 6to knowledge self-control, to self-control perseverance, to perseverance

228 godliness, 7to godliness brotherly kindness, and to brotherly kindness love. 8For if these
229 things are yours and abound, you will be neither barren nor unfruitful in the knowledge of
230 our Lord Jesus Christ. 9For he who lacks these things is shortsighted, even to blindness, and
231 **has forgotten that he was cleansed from his old sins. 10Therefore, brethren, be even**
232 **more diligent to make your call and election sure**, for if you do these things you will never
233 stumble; 11for so an entrance will be supplied to you abundantly into the everlasting
234 kingdom of our Lord and Savior Jesus Christ.

235 Also see Romans 10:14-18, 21; and

236

237 Practical Appeal to Results

238 Whereas, those who practice Contemporary Worship usually cite the results of supposedly-
239 increased attendance, etc. in order to justify their actions. Even when the excitement and novelty
240 of Contemporary Worship does result in a short-term increase in attendance, enthusiasm,
241 outreach, caring-attitude, etc., there is not a corresponding real growth in faith and Christian
242 knowledge.

243 Ap, IV, 130, “Although it is somewhat possible to do civil works, that is, the outward works of
244 the law, without Christ and the Holy Spirit, still the impulses of the heart toward God,
245 belonging to the essence of the divine law, are impossible without the Holy Spirit; this is
246 evident from what we have already said. 131 But our opponents are fine theologians! They
247 look at the second table and political works; about the first table they care nothing, as though
248 it were irrelevant, or at best **they require only outward acts of worship**. They utterly
249 overlook that eternal law, far beyond the senses and understanding of all creatures: “You
250 shall love the Lord your God with all your heart” (Deut. 6:5).

251 Ap, VII and VIII, 5, “The church is not merely an association of outward ties and rites like other
252 civic governments, however, but it is mainly **an association of faith and of the Holy Spirit**
253 **in men’s hearts**. To make it recognizable, this association has **outward marks, the pure**
254 **teaching of the Gospel and the administration of the sacraments in harmony with the**
255 **Gospel of Christ**. This church alone is called the body of Christ, which Christ renews,
256 consecrates, and governs by his Spirit, as Paul testifies when he says (Eph. 1:22, 23), “And
257 he has made him the head over all things for the church, which is his body, the fullness,” that
258 is, the whole congregation “of him who fills all in all.” Thus those in whom Christ is not
259 active are not members of Christ.

260 Ap, VII and VIII, 12-14, “... But when we come to define the church, we must define that which
261 is the living body of Christ and is the church in fact as well as in name. 13 **We must**
262 **understand what it is that chiefly makes us members, and living members, of the**
263 **church**. If we were to define the church as only an outward organization embracing both the
264 good and the wicked, then men would not understand that the kingdom of Christ is the
265 righteousness of the heart and the gift of the Holy Spirit but would think of it as only the
266 **outward observance of certain devotions and rituals**. 14 Then, too, what difference will
267 there be between the church and the Old Testament people? Yet Paul distinguishes the
268 church from the Old Testament people by the fact that the church is a spiritual people,
269 separated from the heathen not by civil rites but by being God’s true people, reborn by the
270 Holy Spirit. Among the Old Testament people, those born according to the flesh had
271 promises about physical well-being, political affairs, etc. in addition to the promise about
272 Christ. Because of these promises even the wicked among them were called the people of
273 God inasmuch as God had separated these physical descendants from other nations by certain

274 outward ordinances and promises. Nevertheless, these evil people did not please God. 15 But
275 **the Gospel brings** not the shadow of eternal things but **the eternal blessings themselves,**
276 **the Holy Spirit and the righteousness by which we are righteous before God.**

277 1 Corinthians 10:1-5, “Moreover, brethren, I do not want you to be unaware that all our fathers
278 were under the cloud, all passed through the sea, 2all were baptized into Moses in the cloud
279 and in the sea, 3all ate the same spiritual food, 4and all drank the same spiritual drink. For
280 they drank of that spiritual Rock that followed them, and that Rock was Christ. 5**But with**
281 **most of them God was not well pleased,** for their bodies were scattered in the wilderness.”

282 Hebrews 11:6, “**But without faith it is impossible to please him:** for he that cometh to God
283 must believe that he is, and that he is a rewarder of them that diligently seek him.”

284 Galatians 3:1-5, “O foolish Galatians! Who has bewitched you that you should not obey the
285 truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? 2This
286 only I want to learn from you: Did you receive the Spirit by the works of the law, or by the
287 hearing of faith? 3**Are you so foolish? Having begun in the Spirit, are you now being**
288 **made perfect by the flesh?** 4Have you suffered so many things in vain—if indeed it was in
289 vain? 5Therefore He who supplies the Spirit to you and works miracles among you, **does He**
290 **do it by the works of the law, or by the hearing of faith?”**

291 Matthew 6:1-4, “Be careful not to do your ‘acts of righteousness’ before men, to be seen by
292 them. If you do, you will have no reward from your Father in heaven.

293 2 “So when you give to the needy, do not announce it with trumpets, as the hypocrites do
294 in the synagogues and on the streets, to be honored by men. I tell you the truth, they have
295 received their reward in full. 3 But when you give to the needy, do not let your left hand
296 know what your right hand is doing, 4 so that your giving may be in secret. Then your
297 Father, who sees what is done in secret, will reward you.”

298

299 Lutheran Confessions

300 Whereas, the Lutheran Confessions give **many positive statements concerning their use of the**
301 **historic pattern of worship**, stating, “Falsely are our churches accused of abolishing the
302 Mass{*that is, Service of Holy Communion*}; for the Mass{*Service of Holy Communion*} is
303 retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies
304 are also preserved, save that the parts sung in Latin are interspersed here and there with German
305 hymns, which have been added to teach the people. For ceremonies are needed to this end alone
306 that the unlearned be taught [what they need to know of Christ].... It does not, therefore, appear
307 that the Mass{*Service of Holy Communion*} is more devoutly celebrated among our adversaries
308 than among us (Augsburg Confession, XXIV, 1-4, 9), and “And the usual public ceremonies are
309 observed, the series of lessons, of prayers, vestments, and other like things” (Apology, XXIV, 1),
310 and “But they{the holy Fathers} observed human rites for the sake of bodily advantage, that the
311 people might know at what time they should assemble; that, for the sake of example all things in
312 the churches might be done in order and becomingly; lastly, that the common people might
313 receive a sort of training. For the distinctions of times and the variety of rites are of service in
314 admonishing the common people. The Fathers had these reasons for maintaining the rites, and
315 for these reasons we also judge it to be right that traditions [good customs] be maintained. ...But
316 we cheerfully maintain the old traditions [as, the three high festivals, the observance of Sunday,
317 and the like] made in the Church for the sake of usefulness and tranquillity; and we interpret
318 them in a more moderate way, to the exclusion of the opinion which holds that they justify. And
319 our enemies falsely accuse us of abolishing good ordinances and church-discipline. For we can

320 truly declare that the public form of the churches is more becoming with us than with the
321 adversaries (that the true worship of God is observed in our churches in a more Christian,
322 honorable way]. And if any one will consider it aright, we conform to the canons more truly than
323 do the adversaries,” (Apology, XV, 20-21. 38-39), and “Nevertheless, very many traditions are
324 kept on our part, which conduce to good order in the Church, as the Order of Lessons in the
325 Mass{*Service of Holy Communion*} and the chief holy-days. But, at the same time, men are
326 warned that such observances do not justify before God, and that in such things it should not be
327 made sin if they be omitted without offense. Such liberty in human rites was not unknown to the
328 Fathers,” (Augsburg Confession, Article XXVI, 40-42), and “Only those things have been
329 recounted whereof we thought that it was necessary to speak, in order that it might be understood
330 that in doctrine and ceremonies nothing has been received on our part against Scripture or the
331 Church Catholic. For it is manifest that we have taken most diligent care that no new and
332 ungodly doctrine should creep into our churches,” (Augsburg Confession, Conclusion, 5); and
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334 Concerning Adiaphora

335 Whereas, although the Formula of Concord teaches “that **the ceremonies or church usages**
336 which are neither commanded nor forbidden in the Word of God, but which have been
337 introduced solely for the sake of good order and the general welfare, **are in and for themselves**
338 **no divine worship or even a part of it.**” The Formula goes on to explain that even in these
339 areas of *adiaphora*(indifferent things, neither commanded nor forbidden) there can be
340 appropriate decisions concerning use. “We believe, teach, and confess that **in time of**
341 **persecution, when a clear-cut confession of faith is demanded of us, we dare not yield to the**
342 **enemies in such indifferent things,** as the apostle Paul writes, “For freedom Christ has set us
343 free; stand fast therefore, and do not submit again to a yoke of slavery” (Gal. 5:1)... **In such a**
344 **case it is no longer a question of indifferent things,** but a matter which has to do with the truth
345 of the Gospel, Christian liberty, and the sanctioning of public idolatry, as well as preventing
346 offense to the weak in faith. In all these things we have no concessions to make, but we should
347 witness an unequivocal confession and suffer in consequence what God sends us and what he
348 lets the enemies inflict on us;” therefore be it
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350 Resolved, that the Lutheran Church-Missouri Synod, gathered in convention, directs each of her
351 District President to undertake a visitation with particular emphasis of looking at the worship
352 offered at every LCMS congregation in order:

- 353 1. To “**Encourage congregations to strive for uniformity in church practice,**
354 **but also to develop an appreciation of a variety of responsible practices**
355 **and customs which are in harmony with our common profession of faith**”
356 (LCMS Constitution, Article III, point 7); and
- 357 2. “To seek to bring about to the greatest possible degree the achievement of the
358 Synod’s objectives as expressed in Article III of its Constitution” (2004
359 Synodical Bylaw 4.4.4b); and
- 360 3. “To Conserve and promote the unity of the true faith... and provide a united
361 defense against schism, sectarianism(Rom 16:17), and heresy.” (LCMS
362 Constitution, Article III, point 1); and
- 363 4. To determine whether there is an “**Exclusive use of doctrinally pure agenda,**
364 **hymnbooks, and catechisms** in church and school”

365 (Note: The District President always has the right to direct his vice-Presidents and Circuit

366 Counselors to assist him in the endeavor); and be it

367

368 Resolved that the Lutheran Church-Missouri Synod, gathered in convention, direct each of the
369 District Presidents to present a report to the 2010 LCMS Convention concerning his findings and
370 the actions he has taken in order to restore our unity in doctrine and practice; and be it finally

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372 Resolved that the Lutheran Church-Missouri Synod, gathered in convention, rescind the
373 final resolve of 2004 LCMS Resolution 2-04 (“To Affirm Responsible Use of Freedom in
374 Worship”), which stated, “Resolved that the Commission on Worship initiate a process
375 leading toward **the development of diverse worship resources** for use in The Lutheran
376 Church—Missouri Synod,” because it is inconsistent with LCMS Constitution, Article
377 III, point 7, which seeks to “**Encourage congregations to strive for uniformity in**
378 **church practice, but also to develop an appreciation of a variety of responsible**
379 **practices and customs which are in harmony with our common profession of faith.**”

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381 Approved on Sunday, January 28, 2007

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