

## FRIDAY, JUNE 26

**8:00 a.m.- 9:30 a.m.**

### **Communion, Installation and Memorial Service**

#### **Saint Paul's Lutheran Church**

<b>Open House at District Office – Coffee &amp; Donuts</b>	<b>7:00 a.m.- 8:00 a.m.</b>
<b>Greetings</b>	<b>10:00 a.m.-11:15 a.m.</b>
<b>Concordia Theological Seminary – Dr. Lawrence Rast</b>	
<b>CUW/AA – Dr. Patrick Ferry (Video)</b>	
<b>Concordia University, Chicago – Dr. Daniel Gard</b>	
<b>Concordia Seminary – Dr. James Voelz (Video)</b>	
<b>Concordia Plan Services-Maureen Schneider (Video)</b>	
<b>THEOLOGY AND ADMINISTRATION</b>	<b>11:15 a.m.-11:45 a.m.</b>
<b>Committee 1 – Theology and Administration</b>	
<b>EDUCATION &amp; CONGREGATIONAL SERVICES</b>	<b>11:45 a.m.-12:15 p.m.</b>
<b>Committee 3 – Education and Congregational Services</b>	
<b>Ministerial Health Commission and MEF</b>	
<b>Dr. Richard Koehneke – Caring for the Called</b>	
<b>LUNCH</b>	<b>12:15 p.m.- 1:15 p.m.</b>
<b>Devotion/Prayer</b>	<b>1:15 p.m.- 1:25p.m.</b>
<b>GREETINGS</b>	
<b>LCMS Lutheran Foundation – Rich Paul</b>	<b>1:25 p.m. - 1:40 p.m.</b>
<b>LCEF &amp; Ministry Support – Max Biesenthal</b>	<b>1:40 p.m. - 1:55 p.m.</b>
<b>STEWARDSHIP AND STRUCTURE</b>	<b>1:55 p.m.- 2:20 p.m.</b>
<b>Committee 4 – Stewardship and Structure</b>	
<b>SYNOD Q &amp; A</b>	<b>2:20 p.m. - 2:45p.m.</b>
<b>Committee 1 – Theology and Administration</b>	<b>2:30 p.m.- 3:05 p.m.</b>
<b>Committee 2 – Outreach</b>	<b>3:05 p.m.- 3:20 p.m.</b>
<b>Committee 3 – Education and Congregational Services</b>	<b>3:20 p.m.- 3:40 p.m.</b>
<b>Committee 4 – Stewardship and Structure</b>	<b>3:40 p.m.- 4:00 p.m.</b>
<b>Unfinished Business</b>	<b>4:00 p.m.- 4:20 p.m.</b>
<b>Closing Devotion</b>	<b>4:20p.m.- 4:35 p.m.</b>



**1-09: TO URGE LCMS MEMBERS TO CEASE THE PRACTICE OF INFANT/TODDLER COMMUNION**  
(Overture 1-09, Today's Business, page 347)

**Whereas**, St. Paul says in his first letter to the Corinthians, "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died." (1 Corinthians 11:27-30); and

**Whereas**, the Greek word in v.28, δοκιμαζετω [doki-madzeto] <pres. impf. act.>, is translated as "let examine." Examining oneself for Holy Communion is beyond the capability of an infant or toddler regarding *the consequences* of receiving the Lord's Supper. According to the Greek Concordance this root word [doki-madzo] is used by Paul elsewhere in 1 Corinthians, Galatians, and Romans and translated (ESV) as "test, accredit, prove, tested," and "see fit"; and

**Whereas**, the Greek word in v.29, διακρινων [dia-krin-own] <pres. act. part.>, is translated as "discerning." Again, the Greek Concordance indicates that the Greek root word [diakrino] is used elsewhere by Paul in 1 Corinthians and Romans and translated (ESV) as "settle a dispute, weigh," and "waver." Again, such discernment upon reception of the true body and true blood of Christ Jesus is beyond an infant or toddler and putting them at risk of spiritual harm; and

**Whereas**, some children at an early age may be able to so examine themselves, but infants and toddlers are unable to demonstrate that they can complete the kind of self-examination required by these passages; and

**Whereas**, our Lutheran Confessions further provide direction regarding admission to the Lord's Supper: "As we treated Holy Baptism under three headings, so we must deal with the second sacrament in the same way, stating what it is, what its benefits are, and who is to receive it. All these are established from the words by which Christ instituted it. So everyone who wishes to be a Christian and go to the sacrament should be familiar with them. For we do not intend to admit to the sacrament and administer it to those who do not know what they seek or why they come." (LC V 1-2.) Infants and toddlers are unable to fathom what God promises in the Lord's Supper promises or its benefits. Nor do they "know what they seek or why they come"; and

**Whereas**, the congregations and pastors who are members of The Lutheran Church-Missouri Synod must require of communicants the sort of careful self-examination required by St. Paul in 1 Corinthians 11. To this end, and for the sake of those who wish to partake of the Lord's Supper, congregations and pastors must admit to this Sacrament only those persons who are of sufficient age and discretion to examine themselves. Typically, such age and discretion shall be evidenced by the person having been confirmed by an LCMS congregation, or by a Lutheran congregation in altar fellowship with the LCMS; and

**Whereas**, the practice of communing infants and toddlers (Paedo-Communion) violates Holy Scripture and the Lutheran confessions; therefore be it

**Resolved**, that for the sake of the unity of Holy Scripture, for the unity of practice and doctrine for all LCMS congregations in the Indiana District, and for the steadfast Christian faith of all our congregations' members, we strongly urge all LCMS pastors and congregations in the Indiana District to reject and avoid the practice of communing infants and toddlers; and be it further

**Resolved**, that the 2015 Indiana District Convention declare that the teaching and practice of communing infants and toddlers in LCMS churches in this District is contrary to the Holy Scriptures and to the Lutheran Confessions; and be it finally

**Resolved**, that the 2015 Indiana District Convention memorialize the 2016 LCMS Convention to adopt clear guidelines for LCMS member pastors and congregations regarding the practice of communing infants and toddlers.

Committee on Theology and Administration  
Rev. Ralph Blomenberg, Co-Chairman

Mark Franke, Secretary

**1-10: TO ENCOURAGE THE SYNOD TO BEAR WITNESS TO WHAT WE BELIEVE, TEACH, AND CONFESS REGARDING MARRIAGE**

(Overture 1-10, Today's Business, page 348)

**Whereas**, relying upon the Holy Scriptures, we believe, teach, and confess that marriage as instituted by God is a lifelong union of one man and one woman (Genesis 2:24; Matthew 19:4-6); and

**Whereas**, marriage is to be honored by all and kept pure (Hebrews 13:4; 1 Thessalonians 4:2-5); and

**Whereas**, children are the most obvious, natural gift of marriage, for God blessed the first married couple—and all married couples—by saying, “Be fruitful and multiply” (Genesis 1:28); and

**Whereas**, St. Paul describes marriage as a type of the relationship existing between Christ and His bride: “This mystery [of marriage] is profound, and I am saying that it refers to Christ and the church” (Ephesians 5:32); and

**Whereas**, on its own, the church can do nothing; but if the church abides in Christ and Christ in the church, it bears much fruit (John 15:5); and

**Whereas**, it is thus with marriage—only a union of a man and a woman can be fruitful and multiply; and

**Whereas**, marriage thus understood also blesses children by giving them a father and a mother to nurture and care for them—making it the optimal setting for the child; and

**Whereas**, sexual complementarity is therefore the foundation of the Biblical view of marriage as God intended it; and

**Whereas**, though solidly grounded in a Scriptural understanding of God’s design, this “conjugal view” of marriage is not unique in the world to Christian cultures, as nearly every culture has recognized this view of marriage, and it has been foundational to the ordering of civil society from time immemorial; and

**Whereas**, the left-hand kingdom’s subscription to the conjugal view of marriage should come as no surprise, because St. Paul also tells us that God’s invisible attributes, including His views of what is ungodly or unrighteous, may be clearly seen as reflected in His creation (Romans 1:18-20); and

**Whereas**, the Holy Scriptures also explicitly teach that same-sex attraction is a manifestation of sin. (Leviticus 18:22 [“abomination”]; Romans 1:26-27 [“dishonorable” and “shameless”]; 1 Corinthians 6:9; 1 Timothy 1:8-11 [“contrary to sound doctrine”]); and

**Whereas**, the official position of The Lutheran Church—Missouri Synod, as set forth in 1998 Resolution 3-21 (“To Affirm the Sanctity of Marriage and to Reject Same-Sex Unions”), is that homosexual unions come under categorical prohibition in the Old and New Testaments (Leviticus 18:22, 24; 20:13; 1 Corinthians 6:9-10; 1 Timothy 1:9-10) as contrary to the Creator’s design (Romans 1:26-27); and

**Whereas**, St. Paul also cautions us that sexual sins are no greater and no lesser than any other sins (Romans 1:26-32), as all sins separate us from God and are deserving of eternal death (Romans 1:32, 6:23); and

**Whereas**, in recent years, our culture has seen a shift in attitudes about marriage, with same-sex “marriage” and civil unions now considered by many to be morally acceptable and legally desirable; and

**Whereas**, the Supreme Court of the United States is expected, before the end of June 2015, to decide whether the Fourteenth Amendment to the Constitution of the United States requires the states to license marriages between two people of the same sex, and to recognize such marriages contracted elsewhere; and

**Whereas**, the Solicitor General of the United States has declared that, if the Supreme Court compels states to recognize same-sex relationships as marriages, “it is going to be an issue” for

groups and individuals who object to same-sex marriage on religious grounds, including but not limited to the possible revocation of tax-exempt status for such groups and the legal requirement that such individuals act contrary to the dictates of conscience; and

**Whereas**, at the Diet of Worms (on April 18, 1521), Martin Luther declared, “I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe”; and

**Whereas**, our consciences also are captive to the Word of God; and

**Whereas**, the Word of God teaches that, as citizens of God’s left-hand kingdom, we must obey our government (Romans 13:1-4; LC III 141-42, 150; AC XVI 1); however, when the government interferes with the rights of conscience and the clear commands of Scripture, “We must obey God rather than men” (Acts 5:29; AC XVI 6-7); and

**Whereas**, it is the role of the universal Church to boldly proclaim the Gospel of forgiveness, and to boldly teach and confess the truths revealed in the Scriptures; therefore be it

**Resolved**, that the 2015 Indiana District Convention affirm its adherence to 1998 LCMS Resolution 3-21 (“To Affirm the Sanctity of Marriage and to Reject Same-Sex Unions”), as a faithful exposition of the Scripture passages cited therein; and be it further

**Resolved**, that the 2015 Indiana District Convention thank LCMS President Matthew C. Harrison and the LCMS’s “Free to be Faithful” campaign for standing up for religious freedom and the rights of conscience, including but not limited to the right to boldly teach and confess the Scriptural truth concerning the institution of marriage, and encourage them to continue in their bold witness; and be it further

**Resolved**, that the Indiana District reaffirm our commitment to teaching both the Law and Gospel concerning marriage, both calling our nation and those struggling with same-sex attraction to repentance and proclaiming the Gospel of Christ’s forgiveness to all who call upon Christ’s name; and be it finally

**Resolved**, that the 2015 Indiana District Convention memorialize the 2016 LCMS Convention to develop a comprehensive response to recent court decisions concerning marriage that will comport with the Holy Scriptures and the traditional Lutheran understanding of marriage, including but not limited to the role of LCMS pastors in officiating at civil marriage ceremonies.

Committee on Theology and Administration  
Rev. Ralph Blumenberg, Co-Chair

Mark Franke, Secretary