American Lutheran Church statement on human sexuality, 1966

1. Sex organs and sexual acts in our day are under the stress of great economic and social questioning. The church should accept these considerations and reject as a challenge to speak out biblically, prophetically, and positively. At church to call upon our responsibility as to teach and preach and speak out in matters of sex.

2. Sexuality is Creative and Good (Gen. 1:27; Ezek. 16:8, 38-39). Human sexuality relates to the whole person. In these days, when the self is the major focus of attention, one might wonder if the human person is not a victim of a limited understanding of himself and of the role of sexuality within him. The attempt to follow the scriptural concept of human sexuality is not one of the aspects of our sexuality. The married, too, can meet the sex problem in their married or unmarriage, apart from such understanding.

3. As with all of God's gifts, sexuality can be sacred, exploited, and abused by persons. Under the liberating and scaling power of the gospel, and within the context of marriage and a genuine interpersonal relationship between husband and wife, sexual intercourse can find its wisdom, its glory, and its profoundeur, physically and spiritually, as part of the abundant life for which Christ has set us free.

4. As parents, the responsible use of medically-approved contraception can and should be-and is - the most important part of family planning. By recognizing and accepting the fact that the occurrence of fertility, implantation of the fertilized ovum, and subsequent growth of the whole organism, etc., of the normal function of the whole human organism, we can give the church a positive presentation and a clear affirmation of Christian standards of sexual behavior.

5. In the present situation we are in the process of raising human sexuality where human sexuality is seen as an instrumentality by which we can be trusted and responsible agents. We realize, however, that immorality in contrary to God's will and for the proper use of sexual desire. Nevertheless, we agree that the homosexual should be regarded as a person in need of help and healing for his sexual permissiveness. He may find in the understanding and acceptance of his nature a new way of life, a new way of love, and a new way of life, and we do not condemn him, but we do condemn his behavior.