Position Statements of Lutherans For Life



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PREAMBLE TO POSITIONS

"So God created man in His own image, in the image of God He created him; male and female He created them … And God saw everything that He had made, and behold, it was very good."
(Genesis 1:27, 31a ESV)

Informed by Scripture and guided by the Confessional Symbols of the Lutheran Church, we at Lutherans For Life believe, teach, and confess that man is the pinnacle of God's creation, and that human life is precious to Him from fertilization to forever. He created each and every one of us out of His sacrificial love, and indeed, while we were yet sinners, He sent His only begotten Son to die on the Cross and rise again to pay for our sins and reconcile us to God. He gathers us weekly to receive His gifts of forgiveness, life, and salvation in His Divine Services to us, and through these gifts He strengthens us in faith toward Him and fervent love toward one another. Accordingly, these Position Statements, which flow out of these same God-given gifts, are intended to equip all Lutherans and their neighbors to be Gospel-motivated voices For Life and to help guide us as we share His sacrificial love in our communities. We regularly add new statements and update existing ones, to respond to societal challenges; please let us know of any issues that you believe Lutherans For Life should address. We thank God for your sanctity of life proclamation in word and deed and pray His richest blessings on you.

Adopted September 18, AD 2026

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Abortion

WHEREAS, Scripture clearly states that God is the Creator of all human life (Job 10:12) from the moment of conception (i.e., fertilization) (Psalm 139:13,14); and

WHEREAS, Human life, even though marred by the Fall, has a unique and valued place in God's creation (Genesis 9:6; Psalm 8:5); and

WHEREAS, God sent His Son to die and redeem all human life (John 3:16); and

WHEREAS, Willful abortion is murder, and God says murder is wrong (Exodus 20:13); therefore be it

RESOLVED That Lutherans For Life opposes willful abortion as a moral option, except as a tragically unavoidable result of medical procedures necessary to prevent the death of the mother, such as ectopic pregnancy; and be it further

RESOLVED That members of Lutherans For Life are committed to helping women experiencing crisis pregnancies and offering hope to those who suffer the aftermath of abortion.

Abortion Healing

WHEREAS, Although abortion ends a pregnancy, it can neither "undo" the pregnancy nor return a woman to the person she was before; rather, it changes the way she perceives herself, her sexuality, her relationships, and her ability to make good decisions; and

WHEREAS, Individuals involved in an abortion decision are likely to suffer from guilt, grief, isolation, depression, and other life-disturbing experiences and are in need of compassionate support and constant reassurance of the forgiveness of sins; and

WHEREAS, Lutherans For Life recognizes that the Scriptures declare that:

1. all have sinned and fallen short of the glory of God (Romans 3:23); and
2. if we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, He [God] is faithful and just and will forgive us our sins and purify us from all unrighteousness (I John 1:8-9); and
3. the Lord is near to the brokenhearted (Psalm 34:18); and

WHEREAS, Lutherans For Life recognizes the need to provide assistance to persons and families affected by abortion (I John 3:11); therefore be it

RESOLVED That Lutherans For Life continues to support ministries such as Word of Hope which offer assistance to those experiencing the aftermath of abortion (women, men, grandparents, families, and siblings) and to inform and care for those individuals to the end that they may receive from Christ comfort in their time of grief, forgiveness for their sins, and the power to forgive themselves and others.

Biblical Instruction on Sexuality

WHEREAS, Lutherans for Life believes the Bible is the only authoritative and infallible guide for doctrine and practice concerning sexuality; and

WHEREAS, the Bible teaches that:

- God created man male and female, and the two sexes are to complement and complete each other. Genesis 2:18: "Then the LORD God said, 'It is not good that the man should be alone; I will make him a helper fit for him.'" Matthew 19:4: "He answered, 'Have you not read that he who created them from the beginning made them male and female…?'"

- God created marriage, which is defined as the monogamous union of one man and one woman. Genesis 2:23-24: "Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh." Hebrews 13:4: "Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous."

- God has confined sexual intimacy to the marriage relationship, and therefore sex outside that relationship is contrary to the will and command of God. Exodus 20:14: "You shall not commit adultery." cf Matthew 19:18. Ephesians 5:3: "But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints."

- Teaching these Biblical principles is the primary responsibility of parents, to be supplemented and supported by the Church. Deuteronomy 6:6-7: "And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise." Proverbs 4:1-2: "Hear, O sons, a father's instruction, and be attentive, that you may gain insight, for I give you good precepts; do not forsake my teaching." Ephesians 6:4: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." Therefore be it

RESOLVED, that all Biblical teaching on sexuality should impress upon children their uniqueness as males and females, the need for abstinence until marriage, the dangers of sex outside marriage, and sex as a gift from God. If exposure to teaching contrary to these principles is unavoidable, parents and the Church should counter that teaching with the solid truths of the Word of God. Proverbs 22:6: "Train up a child in the way he should go; even when he is old he will not depart from it." Matthew 18:6: "But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea." Hebrews 12:9: "Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live?"

Capital Punishment

WHEREAS, Lutherans For Life recognizes the right of the government to carry out capital punishment, which is a life-related issue; and

WHEREAS, Lutherans For Life acknowledges significant differences between the issues of capital punishment and abortion; and

WHEREAS, These differences are substantive in that capital punishment involves a rational adult who has been charged with a capital crime and found guilty through due process of law, while abortion involves taking the life of an innocent, defenseless, living but preborn child (without due process of law) who neither has been charged with, nor found guilty of, any crime; and

WHEREAS, In the case of capital punishment the state is empowered to take the life of a criminal (Romans 13:4), while in the case of abortion a private citizen is empowered to take an innocent life; therefore be it

RESOLVED, That Lutherans For Life will continue to give witness to the inconsistency of the law of the land which accords due process to those persons charged with a crime while granting other persons license to impose the legal equivalent of capital punishment upon preborn children who are guilty of no crime whatsoever. Be it further

RESOLVED, Resolved, that Lutherans for Life recognizes that Christians can differ on the issue of capital punishment.

Chemical Abortion

WHEREAS, Scripture proclaims personhood from fertilization, as is vividly illustrated in the account of the Visitation: "And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit" (Luke 1:41, ESV; note that Elizabeth was six months pregnant with John the Baptist, and Mary may have conceived Jesus less than a week prior). See also Psalm 51:5 and Jeremiah 1:5; and

WHEREAS, medical science affirms Scripture that from the moment of fertilization, the preborn child has DNA that is distinct from either parent; and

WHEREAS, the 1973 *Roe v. Wade* Supreme Court decision holding that abortion is a constitutional right was based on a specious interpretation of the U.S. Constitution, which led to a dramatic increase in abortions in America; and

WHEREAS, Lutherans For Life rightfully rejoices that the 2022 *Dobbs v. Jackson Women's Center* decision overruled *Roe v. Wade*, holding that there is no right to abortion in the U.S. Constitution and therefore the states may decide the legality of abortion; and

WHEREAS, we note with sadness that since the Supreme Court decided *Dobbs,* the number of abortions in America has increased; and

WHEREAS, a factor underlying this increase is the easy accessibility of abortions by means of chemicals such as mifepristone and misoprostol, which end the life of the child[1] and cause harm to the mother[2], and which pregnant women can order online via telehealth and self-administer, without appropriate medical oversight; and

WHEREAS, an increasing majority of all abortions in the United States are carried out by chemical abortion, and of those, increasing numbers by telehealth; and

WHEREAS, the availability of chemical abortion makes it easier to pressure women into abortions that they do not desire; and

WHEREAS, women are not informed that they are likely to experience long, bloody, and excruciatingly painful deliveries, after which they may find their formed, dead babies in the toilet; and

WHEREAS, abortion pill reversal is available, consisting of high-dose progesterone to overcome the impact of the mifepristone, which is effective in around two-thirds of pregnancies if taken within 72 hours of the mifepristone;

THEREFORE, BE IT RESOLVED, that Lutherans For Life recognizes the need for increased and more effective education beginning from the pulpit for all persons, but especially for expectant mothers on the personhood of the preborn child and on the sanctity of all human life; and

BE IT FURTHER RESOLVED, that we urge states to prohibit the sale or use of mifepristone and

misoprostol or other drugs to induce abortion; and

BE IT FURTHER RESOLVED, that we urge Congress to prohibit the interstate or international sale or transfer of mifepristone and misoprostol or other drugs that can be used to induce abortion; and

BE IT FURTHER RESOLVED, that Lutherans For Life encourages all Lutheran congregations and each of their members to be aware of the availability of abortion pill reversal, prominently posting the hotline number 1 (877) 558-0333 and the URL https://abortionpillreversal.com for women who have taken mifepristone and are regretting their decision to have done so, and who want to try to save their babies; and

BE IT FURTHER RESOLVED, that Lutherans For Life does not condemn the use of mifepristone or misoprostol in the context of life-affirming health care (examples include mifepristone in treating hyperglycemia in Cushing Syndrome or to reduce the size of uterine fibroids; and misoprostol to prevent gastric ulcers from the use of NSAID medications, management of miscarriage, or postpartum bleeding); and

BE IT FURTHER RESOLVED, that women who have used chemical abortion, men who have encouraged or even forced its use, and healthcare workers who have been complicit--and who truly regret having done so--should know that there is forgiveness at the foot of the Cross. Lutherans For Life strongly encourages them to see their pastor to confess their sin and receive Christ's absolution through him.

Endnotes:

1. Mifepristone blocks the effects of progesterone. God uses progesterone to prepare the lining of the womb to receive the newly conceived baby, to cause the womb to release nutrients to support the baby early in his/her embryonic life, to maintain the lining of the womb to support the growing baby throughout the pregnancy, and to prevent contractions of the womb and miscarriage. Mifepristone thus kills the baby by literally depriving him/her of his/her God-gifted lifeline. Misoprostol is then taken 6-48 hours later to cause the womb to contract and expel the baby.
2. Despite widespread claims in the medical community of mifepristone being safer than other commonly used drugs like acetaminophen, penicillin, and sildenafil, no appropriate side-by-side comparison studies have been made, and a recent study by the Ethics and Public Policy Center, analyzing insurance claims, showed that close to 11% of women taking the drug to induce abortion experience a major life-threatening adverse event, including but not limited to infection/sepsis and severe hemorrhage, a rate far higher than the less than 0.5% claimed on the FDA-approved drug label (not to speak of the up to 99.7% fatality rate for the baby when taken within the first 64 days of the pregnancy). Since the initial approval of mifepristone in 2000, the safety standards have become more lax, with the maximum gestational age at 10 weeks rather than 7, and prescription no longer requiring approval of a physician, nor an in-office visit, in-office administration of the drug, nor mandatory reporting of adverse events, thus increasing the likelihood of further complications related to administration in the setting of ectopic pregnancy or later in gestation.

Citizen and Immigrant Neighbors

WHEREAS, Almighty God blessed humankind upon creation with the command to "fill the earth and subdue it" (Genesis 1:28); and

WHEREAS, St. Paul the Apostle declares that "he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place" (Acts 17:26); and

WHEREAS, God can work good through relocation, as migration features prominently in the historical narratives of the Holy Scriptures, and the Lord constructs relationships with His people, circulates the knowledge of His name, and carries out His process of salvation through it; and

WHEREAS, God works good as well through residence and citizenship, as He appointed and invited Israel to have both the privilege of possession and the responsibility for protection of the Promised Land; and

WHEREAS, the Son of God departed from His heavenly homeland to abide among us, but His own people rejected Him (John 1:9-14), and He became an exile (Matthew 2:13-15) and sojourner (Matthew 8:20); and

WHEREAS, our Savior commissioned apostles to all nations (Matthew 28:19-20) and the Pentecost miracle constituted the Church out of a diversity of peoples, languages, and cultures (Acts 2:5-8) so that we may encounter such heavenly fellowship both in the familiar and in the foreign; and

WHEREAS, the new creation will bring together an innumerable multitude "from every nation, from all tribes and peoples and languages" (Revelation 7:9) to inhabit a single city; and

WHEREAS, sinfulness makes us all aliens, outsiders, exiles, and hostiles to the Lord God's kingdom and clan (Ephesians 2:12); and

WHEREAS, Christ Jesus reconciles prodigals to the Heavenly Father and Gentiles with Jews (Ephesians 2:19) so that His Gospel unites without regard to geographic or ethnic distinctions; and

WHEREAS, Christians yet remain expatriates and pilgrims everywhere in this world because our citizenship resides in the age to come (1 Peter 2:11; Philippians 3:20), and we long for that better country (Hebrews 11:13-16) while we occupy current territories only temporarily and possess present property only provisionally; and

WHEREAS, the Lord's power extends to the ends of the earth and His presence accompanies His people in every place (Jeremiah 23:23); and

WHEREAS, "God is not a God of disorder" (1 Corinthians 14:33) but has a keen concern for observance of laws, and He Himself has appointed the governing authorities to protect and provide by enacting and enforcing safety, fairness, and freedom on His behalf (Romans 13:1-7), so that defiance of the legitimate laws of the land disobeys His holy will; and

WHEREAS, the Scriptures abound with encouragements generously to engage and compassionately to serve displaced persons (Exodus 23:9; Psalm 145:9; Zechariah 7:10; Hebrews 13:2); and

WHEREAS, the Scriptures also command attending to and assisting one's own countrymen as they are often the nearest neighbor (Leviticus 25:35-43); and

WHEREAS, disregard for effective regulation of immigration is resulting in significant exploitation and suffering for persons on the move, legal permanent residents, and citizens; therefore be it

RESOLVED, that Lutherans For Life urges embodying the Gospel by receiving all neighbors as gifts and privileges, whom God creates, redeems, and calls as precious, no matter their appearance, their origin, or their entrance or legal status among us; and be it further

RESOLVED, that Lutherans For Life commends demonstrating the sanctity of every human life and reflecting the divine hospitality we ourselves have received by taking note of persons on the move, assuming the best of them, approaching and interacting with them, speaking kindly to and about them, and befriending and attending them; and be it further

RESOLVED, that Gospel-motivated voices For Life also arrange and offer humanitarian aid and material assistance to these neighbors as opportunities arise; and be it further

RESOLVED, that Lutherans For Life affirms respect for and obedience to the legitimate laws, authorities, regulations, and procedures of the land as well as concern for maintaining order and safety that balances relationship responsibilities both to natives and newcomers and protects the common good; and be it further

RESOLVED, that Lutherans For Life opposes every injustice against both citizens and immigrants and advocates participating in public discourse and democratic processes to revise inadequate or unjust regulations or procedures whenever necessary; and be it further

RESOLVED, that Lutherans For Life takes no official position with regard to any particular regulation or policy proposal.

ADOPTED 18 February, AD 2025

Contraceptives/Abortifacients

WHEREAS, God is the Creator and Giver of life, and we believe that our ability to artificially control conception must always be subject to His design for us and for our children; and

WHEREAS, Scriptural and scientific witness agree that life begins at conception; and

WHEREAS, Some abortifacients, such as the IUD, the "morning after pill," and RU-486, which destroy the fertilized egg or prevent its implantation in the uterine wall have been mislabeled as contraceptives; and

WHEREAS, "Birth control" pills, promoted as contraceptives, thin the uterine lining as a back-up mechanism and, therefore, can be abortifacient in nature; therefore be it

RESOLVED That Lutherans For Life opposes the use of abortifacients and urges its members to become educated on the nature and effects of all forms of contraception and abortifacients.

Determination of Death (with Special Reference to Organ Donation)

WHEREAS, The point of death is when the spirit leaves the body (Ecclesiastes 12:7; Luke 23:46; James 2:26), but no present scientific test can determine that point; and

WHEREAS, According to the Scriptures (Leviticus 17:11; Ezekiel 37:1-10; Luke 23:46), the total cessation of breath and heartbeat is the primary means of determining when the spirit has left the body and therefore the point of death; and

WHEREAS, Scripture furthermore teaches that God alone is the One who determines one's time of death (Deuteronomy 32:39; Ecclesiastes 8:8; Small Catechism: Seventh Petition of Lord's Prayer) and that when it pleases Him to call her/him out of this vale of tears, even medical intervention will not stop it from happening (Matthew 6:27); and

WHEREAS, With the development of organ transplantation in the mid-twentieth century, outcomes data demonstrated that vital organs removed while the heart was still beating performed better in the one receiving the transplant than did those removed after the heart had stopped, due to damage to the latter from lack of oxygen; and

WHEREAS, The concept of "brain death" was developed in part to avoid the transplant team being charged with murder, as it allows individuals in a persistent coma who appear to no longer have central nervous system activity and thus deemed unlikely to survive, to be considered dead, even with still-beating hearts; and

WHEREAS, The 1981 Uniform Declaration of Death Act, enacted in 39 American states and jurisdictions, includes "brain death" as a criterion for determination of death, and others rely on "accepted medical standards," which essentially do the same; and

WHEREAS, The criteria for "brain death" include persistent coma with no response to noxious or painful stimuli, absence of brainstem reflexes as tested at the bedside, and failure to breathe when removed from a mechanical ventilator for ten minutes (apnea test); and

WHEREAS, These bedside assessments do not measure all of the functions of the whole brain; as evidenced by continued hormone secretion, wound healing, successful completion of pregnancy, movement during surgery, survival after brain death declaration and even complete recovery on occasion; and

WHEREAS, The guidance on "brain death" determination is based on opinion and not evidence, changes from time to time, and furthermore, studies have shown that not all medical centers apply "brain death" criteria in a uniform manner; and

WHEREAS, Sometimes organ donation factors into end of life decisions; therefore be it

RESOLVED, That Lutherans For Life affirms that the concept of "brain death" as the sole determinant of death comes from outside of the Bible, and that the use of "brain death" as the criterion to remove vital organs is likely to cause death prematurely,

and this is contrary to the express will and Word of God in the Fifth Commandment (Exodus 20:13); and be it further

RESOLVED, That Lutherans For Life affirms complete cessation of cardiopulmonary function as the Scriptural determinant of physical death and thus opposes using "brain death" as the sole criterion for removing vital organs; and be it further

RESOLVED, That Lutherans For Life encourages Lutherans who wish to be organ donors to indicate so on their Durable Power of Attorney for Health Care paperwork, and to specify in writing that they wish their medical teams to use the Scriptural criterion of cardiopulmonary failure to determine that their physical lives are ended; and be it further

RESOLVED, That Lutherans For Life assures those who regret having allowed loved ones or other neighbors to be declared dead on the basis of the "brain death" criterion that there is forgiveness in Jesus' blood shed at Calvary, and encourages them to seek the comfort of Pastoral Absolution.

Adopted 10 October 2023

Embryo Adoption

WHEREAS, God is the Creator and Sustainer of all life (Nehemiah 9:6; SC Creed First Article); and

WHEREAS, Through *in-vitro* fertilization (IVF), medical science has attempted to assist couples who are unable to conceive children, in the process creating multiple human embryos for further development until the baby is ready to be born; and

WHEREAS, Not all embryos thus formed are transferred to wombs immediately, and many are frozen for future transfer or research, and the freezing and preservation process itself in some cases is lethal; and

WHEREAS, This process has resulted in a population of untransferred embryos currently set aside in long-term storage; and

WHEREAS, The endpoint for these embryos, if left untransferred, is eventual death via discarding or use in medical research; and

WHEREAS, It is estimated that there are more than 1.5 million frozen embryos in the United States; and

WHEREAS, Each of these embryos is a human being for whose salvation Jesus died and rose again (Romans 4:25; 1 Timothy 2:4); and

WHEREAS, Since 1999, it has been possible for couples to adopt these children who are undesired by their biological parents, by transferring them into the adoptive mother's womb; and

WHEREAS, Having been so adopted during the embryonic stage of their development, more than 8,500 children have been born alive, each of whom may then be brought to the saving waters of Baptism (John 1:12-13; Romans 8:14-17; Galatians 4:4-7; 1 Peter 3:21) and catechized in the Christian faith (Deuteronomy 6:7; Ephesians 6:4); therefore be it

RESOLVED, That although Lutherans For Life continues to firmly oppose the practice of IVF, nevertheless, we affirm that embryo adoption is a method to rescue imperiled children that is consistent with Scripture and our Lutheran Confessions; and be it further

RESOLVED, That Lutherans For Life encourage the biological parents of these embryos to prayerfully consider completing the process of carrying and bearing them; and be it further

RESOLVED, That, Lutherans For Life commends those families and homes that recognize the inherent value and dignity of these embryos and wish to adopt them; and be it further

RESOLVED, That Lutherans For Life urges couples interested in embryo adoption to test the spirits (1 John 4:1-6), seeking the counsel of their pastor, and working through a Christian agency such as Lutheran Family Service of Iowa.

Adopted 10 October 2023

Embryonic Stem Cell Research

WHEREAS, There is continued discussion about the subject of embryonic stem cell research and the benefits claimed to be available from such research; and

WHEREAS, Much of this discussion appears to indicate that proponents of such research are following the utilitarian philosophy which suggests that the end justifies the means, or claim that good might be brought from evil, and fail to appreciate the issues involved relating to the sanctity of life; and

WHEREAS, Lutherans For Life recognizes there have been successful clinical applications using non-embryonic stem cells—e.g. stem cells from adult tissue, placental tissue, and umbilical blood—in the healing of humans; and

WHEREAS, Human life is a gift from God from the moment of conception regardless of the circumstances of that conception and regardless of where that new life resides, whether in a womb or a fertility clinic; therefore be it

RESOLVED, That Lutherans For Life opposes embryonic stem cell research, whether involving existing stem cell lines or newly destroyed embryos, for the reason that such research either involved, or involves, the intentional destruction of a human life; and be it further

RESOLVED, That Lutherans For Life further opposes embryonic stem cell research for the reasons that Christians are not to do evil that good might result (Romans 3:8); and be it further

RESOLVED, That Lutherans For Life is in favor of research on stem cells from sources that do not involve the intentional past or present destruction of the gift of human life.

End of Life Documents

WHEREAS, There is a legislation in various States and by the Congress regarding what has been called the "right-to-die" and documents which may be executed to implement a claim to such a right; and

WHEREAS, Lutherans For Life believes that it is within the purview of God alone to decide on the moment that a person is to be called from this life and that whether we live or die, we belong to God; and

WHEREAS, Lutherans For Life disagrees with the American Medical Association's designation that food and water are considered extraordinary treatment if taken any way other than orally; and

WHEREAS, Lutherans For Life recognizes the need to exert caution with end-of-life decisions and written documents known as living wills, advance directives, and durable powers of attorney for health care; therefore be it

RESOLVED, That Lutherans For Life urges its members to heed God's word and to prepare to discuss and express their wishes to family and friends, preferably prior to becoming sick or disabled, and to provide information and assistance to help them do so; and be it further

RESOLVED, That any end-of-life documents should be executed with a recognition of a person's dependence on God and may direct that futile attempts to keep a person alive if irretrievably dying not be instituted or continued, while at the same time taking steps to keep the person comfortable; and, although such steps may hasten death, they should not be taken intentionally to cause death.

Equal Rights Amendment

WHEREAS, Congressional sponsors of the proposed equal rights amendments to the Constitution of the United States have refused to reveal clearly their intent regarding the application of this amendment to abortion, arguing instead that the federal courts will have to make such determinations; and

WHEREAS, Groups favoring public funding of abortion have argued in state courts that an equal rights amendment to the state constitution mandates public funding of abortion; and

WHEREAS, Groups favoring abortion have claimed that the proposed equal rights amendment to the United States Constitution would lead to the invalidation of abortion funding restrictions and other abortion-related legislation; therefore be it

RESOLVED, That Lutherans For Life opposes any equal rights amendment which discriminates against the preborn, who are most in need of legal protection to secure an equal right to life.

Eugenics

WHEREAS, Eugenics is defined as the science that deals with the improvement of the races and breeds, especially the human race, through the control of hereditary factors; and

WHEREAS, Human beings are created by God in His image and therefore should not be subject to value judgments relative to superiority or inferiority (James 2:9) but are dependent upon the sovereign plan and purpose of God who knits people together in their mothers' wombs and fashions them according to the plan inscribed in Psalm 139:16; and

WHEREAS, Certain individuals or groups who consider themselves superior, elite, and responsible for establishing a "superior" race or class of people are advocating or utilizing the practice of selection, genetic manipulation, sterilization, or the physical elimination of certain individuals or classes of people by abortion, euthanasia, or outright killing; therefore be it

RESOLVED, That Lutherans For Life opposes the following:

1. all methods of genetic experimentation, "engineering" or manipulation that would seek to "breed a superior class or race"; and

2. any practices of forced sterilization intended to "breed a superior human class or race"; and

3. any practice or process of elimination of presumed "inferior" races or the selection of some race or class of people deemed "superior."

Euthanasia and Assisted Suicide

WHEREAS, Scripture proclaims that God is the Creator and Giver of life; and

WHEREAS, Scripture states there is a time to live and a time to die (Ecclesiastes 3:2a) and that time is in God's hands (Psalm 31:15); and

WHEREAS, Suicide and assisted suicide violate the Fifth Commandment, "You shall not murder," as explained by Martin Luther in the Large Catechism, "we must not kill either by hand, heart, or word, by signs or gestures, or by aiding or abetting"; therefore be it

RESOLVED, That Lutherans For Life opposes euthanasia and assisted suicide; and be it further

RESOLVED, That Lutherans For Life will assist and encourage:

1. all those caring for the infirm and the dying in showing true compassion ("to suffer with") by using pain management methods and providing food and water to sustain life as needed; and

2. clergy and laity alike to care for the infirm and the dying, to proclaim the message of salvation, and to be with them in their times of suffering, asking God's blessing of spiritual growth and comfort for all involved.

Evolution

WHEREAS, Evolution is commonly understood by major science organizations and many educational institutions as "an unsupervised, impersonal, unpredictable, and natural process of temporal descent with genetic modification that is affected by natural selection, chance, historical contingencies, and changing environments"[1]; and

WHEREAS, God, in His divinely inspired Scripture, has clearly stated that He (the Father, Son, and Holy Spirit) created the earth and all that dwells upon it in six literal days and, on the sixth day, personally and lovingly created man and woman in His image (Genesis 1:27; Genesis 2:7; Genesis 2:21,22); and

WHEREAS, Theories of evolution are a result of our fallen, sinful state and are a rejection of God's planned and orderly creation of the world; and

WHEREAS, The value we attach to human life, the way we live, the choices we make, and the way we treat one another are directly affected by our view of origins; and

WHEREAS, Wide acceptance of the human race being the result of mere chance has placed all human life at serious risk, as evidenced in abortion, infanticide, assisted-suicide, and euthanasia; therefore be it

RESOLVED, That Lutherans For Life supports the Biblical statements that "the God who made the world and everything in it is the Lord of heaven and earth ... He himself gives all men life and breath and everything else" (Acts 17:24,25) and "through Him all things were made; without Him nothing was made that has been made. In Him was life" (John 1:3,4); and be it further

RESOLVED That Lutherans For Life base its education and service on the inerrant Word of God which, through the Holy Spirit, reveals the truth of creation and, through the selfless love of Jesus Christ, gives purpose, meaning, and value to all human life.

[1] Official Statement of the American National Association of Biology Teachers (1995)

Fetal Tissue Research

WHEREAS, The American public remains largely unaware or ill-informed of the serious and significant moral issues surrounding use of fetal tissue, to wit:

1. that the immorality of abortion cannot be erased by alleged humanitarian uses for the organs and tissues of aborted babies; and

2. that such use promotes a utilitarian ethic that sees the end as somehow justifying (if not redeeming) the means; and

WHEREAS, These tissues will be obtained from preborn babies intentionally killed by abortion and, in some cases, while the child is yet alive; therefore be it

RESOLVED, That Lutherans For Life affirms the immorality of all complicity with abortion; and be it further

RESOLVED, That Lutherans For Life endorses alternative methods of curing neurological diseases (such as Parkinson's and Alzheimer's) but decries the exaggeration of the potential for successful fetal tissue implants because it diverts attention away from ongoing research in other areas; and be it further

RESOLVED, That Lutherans For Life strongly condemns the use of fetal tissue from any preborn or aborted baby at any stage of development for research, donation, or any other so-called benevolent uses.

Human Cloning

WHEREAS, God is the Creator and Giver of life, and each human being is a unique creation of God; and

WHEREAS, God has provided human beings with the gift of sexuality through which new human beings are to be procreated; and

WHEREAS, The cloning of humans, by which is meant the production of a second human embryo for either reproduction or therapeutic purposes, which will be genetically identical to a DNA donor, allows for the circumvention of the procreative process, and is an abuse of the gift of human knowledge in an attempt to usurp the authority of God; therefore be it

RESOLVED, That Lutherans For Life condemns the cloning of humans. Should cloned humans be produced, however, they should be regarded by society and especially by the people of God as possessing full value and dignity as individuals created by God and redeemed by Him through Christ Jesus our Lord. Be it therefore also

RESOLVED, That Lutherans For Life urges its members to become informed about the scientific efforts regarding cloning human beings and to express concern that human cloning contravenes the design of God for procreation and should not be pursued.

(Lutherans For Life takes no official position on the cloning of or genetic engineering of plants and animals.)

In vitro Fertilization

WHEREAS, Life is a gift from God (Psalm 127:3, 139:13-16; John 1:1-4; SC Creed, First Article); and

WHEREAS, God's will is to bestow life through the procreative one-flesh union of one man and one woman (Genesis 2:18-24; Ruth 4:13; Matthew 19:5); and

WHEREAS, When Adam fell, he brought pain and sorrow in childbearing, which, in addition to physical pain and death, may also include infertility, upon women and their families (Genesis 3:16)[1]; and

WHEREAS, God, in His hidden will, occasionally closes the womb (Genesis 16:2, 20:18, 30:2; 1 Samuel 1:5-6); and

WHEREAS, God has written His Law in the hearts of men and women (i.e. Natural Law; c.f. Romans 1:18-20, 2:14-15), and thus, the desire for children is fully ingrained in humanity and is a truly Godly desire when expressed in the context of the marriage of one man and one woman (Genesis 1:27-28; Exodus 20:14; AC XXIII 5; LC Ten Commandments 207) in recognition of His gift; and

WHEREAS, In an attempt to circumvent the condition of infertility, medical researchers and clinicians have developed *in-vitro* fertilization (henceforth, IVF), in which sperm and egg cells (collectively called gametes) are combined in the laboratory, resulting in the formation of embryos, *each* of which is a fully human sinner for whom Christ died (Psalm 51:5); and

WHEREAS, The harvesting of sperm cells is most frequently accomplished through masturbation, which is ethically concerning, and in cases of male infertility, various invasive techniques may be utilized; and

WHEREAS, The harvesting of egg cells involves the use of intensive medication, which hyper-stimulates the ovaries, causing them to release up to 20 eggs per cycle, rather than the usual 1, and this use of medication to generate multiple egg cells may result in ovarian hyperstimulation syndrome which can be moderate to severe in 1-5% of cases, or even fatal[2]; and

WHEREAS, To assist women older than 35 years of age whose egg cells are no longer able to be fertilized, or same-sex couples, or others who desire genetically-related children, researchers are working on developing *in-vitro* gametogenesis (henceforth, IVG), in which the DNA from other cells in the body (for example, skin) is introduced into the egg cell of a third-party donor[3]; and

WHEREAS, The embryos that are formed are monitored and graded by their appearance in a microscope, and some may undergo genetic testing, and those deemed unfit for any reason are destroyed, thus incorporating eugenics into the process; and

WHEREAS, Typically, 2-5 embryos are transferred to the woman, increasing the likelihood that

one will be implanted; the remainder are either killed and discarded in medical waste, donated for experiments that kill and destroy them, or frozen for future transfers; furthermore, there is a risk of mortality associated with freezing, and in the end, the death of any embryo is the death of a human being; and

WHEREAS, IVF/IVG bypass God's design of the one-flesh union of one man and one woman for procreation, and often (always in IVG) introduces third and even fourth parties when donor gametes are used; and

WHEREAS, IVF may intentionally separate the child from one or both biological parents (see for example the LFL Position Statement on Surrogacy); and

WHEREAS, There is a risk at fertilization of using the wrong gametes, or at transfer of transferring the wrong embryos; and

WHEREAS, Many clinics proceed with IVF without diagnosing the reason for infertility, and in some underlying disorders, the transfer of an embryo may result in the introduction of the embryo into a hostile intrauterine environment that affords him/her little chance of survival; and

WHEREAS, God occasionally implants more than one of the transferred embryos into the womb, leading to multiple pregnancies and recommendations on the part of many OBGYN physicians for "selective reduction," namely the killing of "excess babies" by abortion; furthermore, not every embryo that is transferred is implanted, and thus dies in the process of the transfer; and

WHEREAS, IVF is associated with increased risk of adverse pregnancy outcomes, even after adjusting for maternal characteristics and multiple pregnancies[4]; and

WHEREAS, IVF is associated with increased risk of preterm birth, low birth weight, congenital malformations, and neonatal death, though the limited long-term data appear reassuring[5]; and

WHEREAS, IVF prioritizes adult desires over the rights of the children; and

WHEREAS, Embryos resulting from IVF are treated as property and not as human beings with the God-given rights to life and dignity; and

WHEREAS, Many who claim to be pro-life vigorously support the expansion of IVF, in spite of the vast numbers of children who are killed in the process; and

WHEREAS, In the end, IVF and IVG usurp the role of God as the creator of life (Genesis 3:5); therefore be it

RESOLVED, That Lutherans For Life opposes IVF and IVG; and be it further

RESOLVED, That Lutherans For Life acknowledges that children resulting from IVF (and in the future from IVG/IVF, if the technology is implemented) are ones for whom Christ

died, are precious to God, and are ones with whom He has richly blessed our communities; and be it further

RESOLVED, that Lutherans For Life thanks God for couples who desire to bear children, and fully recognizes the deep pain and sorrow suffered by those impacted by infertility; and be it further

RESOLVED, That Lutherans For Life encourages couples who are infertile to seek out physicians who will attempt to diagnose and apply God's First-Article gifts to treat any disorders that have rendered them infertile; and be it further

RESOLVED, That Lutherans For Life encourages those who lack a reversible cause for their infertility, to find worth and purpose in God's love, take comfort in the Christian community, and accept God's "no" to biological children as a vocation to benefit the neighbor in another way, possibly including fostering and/or adopting; and be it further

RESOLVED, That couples who are not able to bear children be allowed to grieve and wrestle with God, and that the Church bear these crosses along with the couple; and be it further

RESOLVED, That couples who have used IVF and some of whose young children remain frozen, consider bringing them to birth, or allowing for their adoption by couples willing and eager so to do; and be it further

RESOLVED, That for those couples who have used IVF and sincerely regret having done so, there is forgiveness at the foot of the Cross; Lutherans For Life encourages them to confess to their Pastor and receive God's absolution through him.

Notes:

1. The Hebrew word עֶצֶב (*etzeb*) can mean both pain and sorrow
2. The symptoms of ovarian hyperstimulation syndrome may include abdominal pain, excessive weight gain, nausea, diarrhea, blood clots, excess fluid, respiratory distress, ovarian cysts (which may rupture), and death.
3. The DNA is removed from the third-party donor's egg cell, after which the DNA from the intended parent is inserted into the donor cell. The cell is then treated so as to allow for only half of the parent's chromosomes to be retained, while the matching ones are discarded by the cell, and the cell is then fertilized with a sperm cell to begin embryo development. This remains a work-in-progress; about 50% of the embryos in the preliminary work (performed using heterosexual couples) contained one chromosome from the mother matched with one from the father; the others contained either two from the mother for every one from the father, or none from the mother. See NM Gutierrez, et al., "Induction of experimental cell division to generate cells with reduced chromosome ploidy," *Nature Communications* (2025)16:8340 https://doi.org/10.1038/s41467-025-63454-7 (accessed 20 October, 2025) Furthermore, in IVG, even though the DNA in the nucleus comes from the woman's cells, the mitochondrial DNA, along with the cytoplasm and organelles in the formed cell, derives from the donor egg; see M Tachibana, et al., "Human Embryonic Stem Cells Derived by Somatic Cell Nuclear Transfer," *Cell* (2013)153:1228-1238.
4. Y Bentov and J Schenker, "IVF and pregnancy outcomes: the triumphs, challenges, and unanswered questions," *Journal of Ovarian Research* (2025)18:228 https://doi.org/10.1186/s13048-025-01692-5 (accessed 22 October, 2025).
5. RJ Hart, LA Wijs, "The longer-term effects of IVF on offspring from childhood to adolescence," *Frontiers in Reproductive Health* (2022) https://doi.org/10.3389/frph.2022.1045762 (accessed 22 October, 2025). Well-designed long-term studies have yet to be conducted; additionally, there may be a period effect on outcome data, owing to changes in IVF techniques.

Adopted 16 February, AD 2026

Lutheran Hospitals and Ethics

WHEREAS, The purpose of hospitals is to heal and sustain life and to do no willful harm; and

WHEREAS, Lutheran and other Christian hospitals by their very name, philosophy, and purpose indicate adherence to Christian principles of medical care; and

WHEREAS, The Word of God clearly teaches that life is a gift from God from conception until natural death; and

WHEREAS, It is important that the hospital administration and its board of directors be willing to affirm and administer a clear policy of protecting life at every age from conception until natural death; and

WHEREAS, It has become known that Lutheran and other Christian hospitals engage in the practice of elective abortion; and

WHEREAS, The practice of elective abortion in Lutheran and other Christian hospitals is an offense to God and a scandal to the Christian and Lutheran community; therefore be it

RESOLVED, That Lutherans For Life calls upon these hospitals to end the practice of elective abortion; and be it further

RESOLVED, That Lutherans For Life through its state and local affiliates monitors hospital policy and practice and engages in efforts to restore a clear policy of protecting life at every stage from conception to natural death.

Lutheran Involvement with other Pro-Life Organizations

WHEREAS, Lutherans For Life is a pro-life organization and therefore part of a large, pro-life movement made up of a variety of different groups; and

WHEREAS, Lutherans For Life is incorporated as an educational organization for Lutherans; and

WHEREAS, There are many other worthwhile educational efforts organized by groups which would welcome involvement from Lutherans For Life, its members, and state and local affiliates; and

WHEREAS, Lutherans For Life, its members, and state and local affiliates may be asked to endorse, sponsor, or participate cooperatively in such educational efforts; therefore be it

RESOLVED, That individual members of Lutherans For Life should feel free to participate in the activities of other pro-life groups as they choose, acknowledging that they are speaking or acting for themselves only and not on behalf of Lutherans For Life; and be it further

RESOLVED, That CHAPTERS (local affiliates) of Lutherans For Life give open and careful consideration to all requests for cooperative efforts in order to determine their impact on the unique Lutheran purposes of their chapter through consultation with their state affiliate, if one exists; and be it further

RESOLVED, That STATE AFFILIATES of Lutherans For Life give open and careful consideration to all requests for cooperative efforts in order to determine their impact on the unique Lutheran purposes of their affiliate through consultation with the national office of Lutherans For Life; and be it further

RESOLVED, That the NATIONAL OFFICE of Lutherans For Life gives open and careful consideration to all requests for cooperative efforts in order to determine their impact on the unique Lutheran purposes of the national organization through consultation with the national Board of Directors.

Lutherans For Life and
Lutheran Social Service Agency Cooperation

WHEREAS, Lutheran Social Service agencies provide various human service programs for people who are troubled or in need; and

WHEREAS, Lutherans For Life local affiliates include in their efforts volunteer time and support for the types of services often provided by Lutheran Social Service agencies; i.e. counseling for pregnant girls and women, adoption planning and placement, services to the elderly and handicapped children and adults, prevention and treatment of violence in the family; and

WHEREAS, It is important that clear and mutual understanding exists between members of Lutherans For Life and staff of Lutheran Social Services as to the meaning of "pro-life policies and practices," which includes providing alternative services to prevent the practices of abortion, infanticide, and euthanasia but does not include counseling for, referring or promoting abortion; and

WHEREAS, Lutherans For Life members in some areas have expressed concern over the apparent lack of understanding of pro-life policies and practices by staff of Lutheran Social Service agencies and, even more seriously, have knowledge of cases where abortion-related activities are supported or provided by staff of Lutheran Social Service agencies; and

WHEREAS, Lutherans For Life members in some areas have developed good relationships with staff of Lutheran Social Service agencies that have pro-life policies and practices and work cooperatively in providing pro-life educational and supportive services to individuals in need; therefore be it

RESOLVED, That the Lutherans For Life National Office establish a dialogue with LS/3, the umbrella organization for Lutheran Social Service agencies, along with the appropriate staff and committees of the Lutheran church bodies who oversee the certification and operation of Lutheran Social Service agencies for the purpose of developing better understanding and improved communication about the activities and pro-life policies and practices of Lutheran Social Service agencies; and be it further

RESOLVED, That Lutherans For Life identify, publicize, and endeavor to change policies and practices of Lutheran Social Service agencies which continue to adhere to a pro-abortion position in counseling and referrals; and be it further

RESOLVED, That Lutherans For Life state and local affiliates support state or local Lutheran Social Service agencies that engage in pro-life policies and practices; and be it further

RESOLVED, That Lutherans For Life invite and encourage staff and board members of Lutheran Social Service agencies to become members of Lutherans For Life.

Marriage

In God's "very good" creation, there was one thing "not good." "It is not good for the man to be alone" (Genesis 2:18 NIV). It was not companionship that the man needed. It was relationship, a relationship that would be like God's relationship with him. Adam may have found a companion as all the animals paraded before him, but he found no one suitable for this kind of relationship (Genesis 2:20). He who bore the image of God needed someone who also bore the image of God in order to have a God-like relationship. So God made a woman. She was created in God's image (Genesis 1:27). She was like the man in many ways (Genesis 2:23), but she was different from the man in others. She was created at a different time, in a different way, and for a different purpose (Genesis 2:22, 2:15, 3:20). It was that difference that made possible the kind of relationship God wanted.

Adam and Eve were capable of becoming one flesh and in that relationship could mirror their relationship with their Creator. God brought them together in this relationship called marriage (Genesis 2:24). Marriage was a part of all that was "good" in God's perfect creation. Marriage was not given as an institution to curb sin. There was no sin. Marriage was given as the foundation for the one-flesh relationship.

Marriage was also the relationship through which procreation would continue. "Be fruitful and increase in number" (Genesis 1:28 NIV). Marriage is intended to produce children.

The effects of sin upon God's biological process for procreation sometimes make it difficult or impossible for a marriage to fulfill this blessing. However, barring such unfortunate circumstances, children are to be the result of this one-flesh union.

Sin has certainly brought problems to marriage. The reality of problematic marriages, however, does not alter the essence of marriage. Jesus makes this clear. "But at the beginning of creation God 'made them male and female.' 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' So they are no longer two but one" (Mark 10:6-8 NIV). What God intended marriage to be in the beginning, He still intends marriage to be.

Throughout Scripture marriage is a picture of God's relationship to His people. God is Israel's "husband" (Isaiah 54:5, Jeremiah 3:14, Hosea 2:19-20). As such, He rejoices over His bride (Isaiah 62:5). Jesus is pictured as the bridegroom and the Church His bride (Revelation 19:7). It was His unconditional love for His bride the Church that caused Him to give Himself up for her (Ephesians 5:25).

Lutherans For Life affirms the great blessing of the institution of marriage as revealed in God's holy Word. We affirm that marriage is a God-given institution between a man and a woman. We affirm that this one-flesh union reflects our relationship with our Creator and Redeemer. We affirm that it is the means God has chosen for procreation. Based on this, we are compelled to humble ourselves before God and ask His forgiveness for all the times we have dishonored marriage by trivializing its importance, by neglecting to reflect Christ's love in our marriages, and by failing to connect the importance of marriage and our relationship to God.

Based on this, we are also compelled to reject homosexual unions as contrary to the Word of God. The "sameness" of homosexuals prevents a one-flesh union as well as the possibility of the

procreation of children. Such unions do not and cannot reflect our relationship with our Creator and Redeemer. Such unions are based on a lie rather than the Word of God (Romans 1:25) and cannot constitute a marriage.

Marriage is founded upon the promise publicly exchanged between one man and one woman. Similarly, our Redeemer binds Himself to His Church with His promise, "I am with you always" (Matthew 28:20 NIV); "Never will I leave you; never will I forsake you" (Hebrews 13:5 NIV). Living together without the public promise of mutual love, respect, and fidelity dishonors marriage and is fornication. Adultery breaks the marriage vow, whether by marital infidelity, abuse, or abandonment. We must reject as contrary to the Word of God these and all practices which would not keep the marriage bed pure—impurity of thought, word, or deed (e.g., the use of pornography). We also reject as contrary to the Word of God any reproductive technologies that violate or circumvent the institution of marriage (e.g., donated eggs or sperm and cloning).

We believe, as God says, "Marriage should be honored by all" (Hebrews 13:4 NIV). May God give us the faith, wisdom, and courage to bring honor to this great blessing from Him.

Medical Assistance in Dying (Assisted Suicide and Euthanasia)

WHEREAS, God is the God of life, the Creator and Giver of life (Matthew 16:16; Ruth 4:12; Psalm 139:13-15; SC Apostles' Creed, First Article); suffering and death were not part of God's original plan, but entered the world as a result of Adam's fall (Genesis 3:17-19; Romans 5:12); and God alone, as King of Kings, has the right to determine when, in His perfect will, each person shall die (Job 1:21; Psalm 31:15, 139:16; Ecclesiastes 3:2a; SC Lord's Prayer, Seventh Petition); and

WHEREAS, The Fifth Commandment prohibits murder (Exodus 20:13 [Deuteronomy 5:17; Matthew 5:21], c.f. Genesis 9:5-6), meaning that, "We must not kill, either by hand, heart, or word, by signs or gestures, or by aiding and abetting" (LC Ten Commandments 182); and

WHEREAS, The Fifth Commandment includes the prohibition of suicide (Leviticus 19:18; Matthew 22:39; Ephesians 5:29)[1]; and

WHEREAS, Medical Assistance in Dying (MAiD), which may include (i) assisted suicide (AS), in which a physician or other health care professional provides a patient with a prescription for lethal doses of drugs which s/he then ingests on his/her own, and (ii) euthanasia, in which a physician or health care provider administers the lethal doses directly to the patient, is now legal in a number of countries around the world, as an attempt to end suffering and provide so-called "death with dignity"; and

WHEREAS, Euthanasia may be voluntary (with the consent of the patient being killed), non-voluntary (without consent in the case that the one being killed is legally or medically incapacitated or unable to consent), involuntary (against the wishes of the one being killed), and/or passive (withholding medical treatment with the intent of killing the patient); and

WHEREAS, While voluntary, non-voluntary, and involuntary euthanasia remain illegal in the United States (US), an increasing number of states permit AS; and passive euthanasia is legal in the US when patients have so-directed on a "living will" or "advance directive" document; and

WHEREAS, Initially, MAiD was targeted to those in the end-stage of terminal illnesses, it has been increasingly used as an attempt to end suffering (which may relate to symptoms from the underlying disease, and/or "existential distress" from perceived loss of autonomy and inability to engage in activities that they enjoy) in individuals whose conditions are not terminal and may well not become terminal[2], even some with mental illness who are tired of coping, and some, including newborns and children[3], whose lives are not deemed to be of sufficient quality to be allowed to continue to live; and

WHEREAS, The weakest members of the community are indispensable (1 Corinthians 12:22); and

WHEREAS, In locations where MAiD in any of its forms is legal, true palliative care is impaired,

mental health services are impaired, third-party payors may deny coverage for ongoing medical treatment, there may be other economic incentives to hasten death, the right to die can quickly become a so-called "duty to die," the Hippocratic Oath is violated and the very role of the physician/health care provider becomes corrupted, and physicians/healthcare providers and surviving family members may experience moral injury following the assisted death of the patient[4]; and

WHEREAS, When suffering and facing death, the Christian can take comfort and grow spiritually in the knowledge that God masks Himself in human suffering, pruning believers of perceived self-sufficiency (John 15:2; 2 Corinthians 1:8-9), drawing them to Him, allowing Him to meet their physical needs through others in their vocations, and pointing to their future glory (Romans 8:18; 2 Corinthians 12:9; 1 Peter 1:7)[5]; furthermore, Christ, who experienced the same on his/her behalf, sympathizes (literally suffers with) with him/her (Hebrews 2:10-11, 14-18, 4:15), having sanctified his/her suffering in His own; as the Church sings, "Bane and blessing, pain and pleasure by the cross are sanctified" (LSB 427.4); and

WHEREAS, The Christian grows spiritually in bearing the burden of others who are completely dependent on him/her (Galatians 6:2); and

WHEREAS, As fallen sinners, all people rightly deserve death, but the God of life sent His Son to take on human flesh, and pay the price for all sin for all time, by suffering an excruciating and humiliating death on the Cross and rising again, that all who receive this precious gift by faith might be declared right with the Father and restored to an eternal life of bliss in the presence of our Triune God (Genesis 3:15; Isaiah 52:13-53:12; Passion narratives in the Gospels; John 3:16; Romans 4:25, 5:8, 6:23); and

WHEREAS, People's lives are not their own and their meaning and quality of life are determined outside of themselves (and any personal strengths/weaknesses); namely, who they are in Christ (1 Corinthians 6:19-20); and

WHEREAS, A truly dignified death is one died in Christ with eyes on His Cross and Resurrection (Romans 14:7-9; c.f. LSB 450.7) in God's good timing; and

WHEREAS, MAiD, in all of its forms, violates the Fifth Commandment; and

WHEREAS, God gives government alone the authority to kill when necessary (the "power of the sword"), specifically in order to maintain the moral good, protecting human life and preventing harm to others (Romans 13:1-4)[6], and there is no moral good in MAiD in any of its forms, given that it does not protect human life nor does it prevent harm to others; thus, governments are not authorized by God to declare MAiD legal nor to coerce its citizens to participate in it; therefore be it

RESOLVED, That Lutherans For Life opposes MAiD in all of its forms; and be it further

RESOLVED, That Lutherans For Life acknowledges that the lives of individuals with severe physical and/or mental illnesses and/or disabilities, even those who appear to be

approaching the ends of their lives, remain ones for whom Christ died, whose lives are worth living, and who remain indispensable members of their communities; and be it further

RESOLVED, That Lutherans For Life exhorts Christians to compassionately care for the sick and dying, and never to kill; and be it further

RESOLVED, That Lutherans For Life encourages ongoing treatment of illness, with the firm assurance that when death is certain to happen, the Christian is free to face death in confident hope of his/her resurrection on the Last Day; aggressive care may be withdrawn, but basic care (pain management, nutrition, hydration) should be continued; and be it further

RESOLVED, That Lutherans For Life acknowledges that while the treatment of pain may on occasion hasten death, the intent must never be to deliberately kill the patient; and be it further

RESOLVED, That Lutherans For Life does not support the forced withholding of nutrition and hydration when the patient is able to eat and/or drink for him/herself, albeit slowly and in small amounts; at the same time, Lutherans For Life does not encourage forced attempts to feed and hydrate when the patient is no longer able to receive these First-Article gifts safely; and be it further

RESOLVED, That Lutherans For Life encourages families of the sick and dying to seek help from life-affirming hospices, *Death and Resurrection Doulas*, and others who are available to assist in dying well in Christ; and be it further

RESOLVED, That Lutherans For Life discourages the use of living wills and advance directives, but rather encourages Christians to utilize forms such as the *Durable Power of Attorney for Health Care – Christian Version*, available at *Christian Life Resources*, to designate a person to be their health care agent, allow them to indicate the type of care they desire at the end-of-life, and provide a Christian sanctity of human life witness[7]; and be it further

RESOLVED, That Lutherans For Life encourages pastors to regularly prepare their parishioners for their dying well in Christ; and be it further

RESOLVED, That Lutherans For Life encourages pastors to regularly provide bedside spiritual care for their sick and dying parishioners, delivering God's gifts of forgiveness, life, and salvation, including the Lord's Supper in quantities that may be tolerated by the patient; and be it further

RESOLVED, That deacons, deaconesses, elders and all members of the congregation, be encouraged to help bear the burdens of the sick and dying and their families in any way they can and are needed; and be it further

RESOLVED, That Lutherans For Life encourages Christian health care professionals to resist the demands of authorities (ex. supervisors, hospital administrators, licensing boards,

local regulators, and the like) to participate in MAiD (Acts 5:29), and all Christians to advocate for the sanctity of all human life in the public square; and be it further

RESOLVED, That Lutherans For Life reminds any who have participated in a MAiD decision in any way and sincerely regret having done so, that there is forgiveness in Christ-crucified, and recommends him/her to see their Pastor to confess their sin and receive Christ's absolution.

Notes:

1. Augustine of Hippo (354-430), in his work *City of God*, pointed out that, unlike the Eighth Commandment, which prohibits false witness specifically against one's neighbor, the Fifth Commandment does not limit the prohibition on murder to an act against another. Indeed, the command, "You shall love your neighbor as yourself" (Leviticus 19:18; Matthew 22:39) grounds love of neighbor in love of self. See Augustine, *City of God*, Book 1, Chapter 20, accessible at https://www.newadvent.org/fathers/120101.htm (accessed 17 March, AD 2026). Thank you to Rev. Christopher Seifferlein for sharing his insights on St. Augustine.
2. A case in point is Canada: Originally, eligibility for MAiD was restricted to those with a "reasonable foreseeability of natural death." The 2019 *Truchon* decision of the Superior Court of Quebec found this, as well as the "end-of-life" criterion in Quebec's provincial law, to be unconstitutional, in that it violated the *Canadian Charter of Rights and Freedoms*. Following this decision, eligibility for MAiD in Canada as a whole was expanded to include anyone having a serious and incurable illness, disease, or disability, which will include mental illness beginning March 17, 2027. See *Canada's medical assistance in dying (MAID) law*, at https://www.justice.gc.ca/eng/cj-jp/ad-am/bk-di.html (accessed 17 March, AD 2026). For reasons driving requests of individuals for MAiD, see for example James Downar, Susan MacDonald, and Sandy Buchman "What drives requests for MAiD?" *CMAJ* 2023;195(40):E1385-E1387 (accessible at https://pmc.ncbi.nlm.nih.gov/articles/PMC10581715/, accessed 9 April, AD 2026; note that the authors are supporters of MAiD).
3. See Felipe E Vizcarrondo, *Assisted Suicide And Euthanasia In Pediatrics*, accessible at https://acpeds.org/assisted-suicide-and-euthanasia-in-pediatrics/ (accessed 17 March, AD 2026).
4. See for example the following reflections of Leonie Herx, palliative care physician in the Department of Oncology at the University of Calgary: "Physician-assisted death is not palliative care" *Current Oncology* 2015;22(2):82-83, accessible at https://pmc.ncbi.nlm.nih.gov/articles/PMC4399615/ (accessed 9 April, AD 2026), and "How has medical assistance in dying changed palliative care?" *BMJ* 2024;387:q2423, accessible at https://www.bmj.com/content/387/bmj.q2423 (accessed 9 April, AD 2026).
5. See the brief "Suffering and The Theology of the Cross, Question and Answer with the Rev. Dr. Harold Senkbeil" in *The Days That Were Formed For Me – Psalm 139:16, The Christian Response to Assisted Suicide* (St. Louis: LCMS Life Ministry, 2020), downloadable at https://files.lcms.org/file/preview/7860AF1D-2742-4C63-B160-09D4502B521A (accessed 17 March, 2026).
6. The word ἀγαθός (*agathos*) in the text refers to moral good, which originates from God and is empowered by Him.
7. May be downloaded at https://christianliferesources.com/resources/publications/christian-medical-directives (accessed 17 March, 2026). Note that since the laws vary among states,

one needs to provide some basic information, including address, phone number and email, to receive a proper form.

ADOPTED 1 June, AD 2026

Picketing and Sidewalk Counseling

WHEREAS, Lutherans For Life opposes abortion at any stage of development; and

WHEREAS, Picketing and sidewalk counseling have had significant results in sensitizing communities and individuals to the true nature of abortion, resulting in lives saved; and

WHEREAS, Some recent interpretations of the law regarding the rights of those persons who peacefully and legally protest the destruction of preborn children by abortion have tended to erode the Constitutional right of free speech; and

WHEREAS, The Scriptures state that "everyone must submit himself to the governing authorities" (Romans 13:1); and

WHEREAS, Holy Scripture stands above any manmade law (Acts 4:19); therefore be it

RESOLVED, That Lutherans For Life strongly advocates obedience to all laws of the land, including those related to abortion issues, unless otherwise directed by Holy Scripture; and be it further

RESOLVED, That all methods of publicly expressing concern for the preborn child be done charitably with both the perpetrators and victims in mind.

Population Control

WHEREAS, God is the Creator of life and Sustainer of life (Genesis 1); every conception is known to Him (Psalm 139:13-16); and every life is precious to Him (Matthew 6:26); and

WHEREAS, Certain individuals and organizations, influenced by evolutionary theory, view human beings as "mouths to be fed" rather than heads to think, hands to serve, and hearts to love; and

WHEREAS, These individuals and organizations have a "doomsday" and humanistic approach predicting that overpopulation will be the cause of severely depleted natural resources; and

WHEREAS, These groups advocate world population control through "family planning programs" which include abortion, euthanasia, and the distribution of contraceptives and abortifacients to youth as well as to single and married persons; and

WHEREAS, Making available contraceptives and abortifacients for use by youth and other persons, married or single, implies invitations to engage in sexual relations outside of marriage, which is contrary to God's word in Scripture (Exodus 20:14), and to commit willful abortion, which is also contrary to God's word in Scripture; and

WHEREAS, Population control is distrust in God, for God has said, "I am He who will sustain you. I have made you … I will sustain you … " (Isaiah 46:4); therefore be it

RESOLVED, That Lutherans For Life condemns population control and the use of abortion and euthanasia to achieve it and also rejects the labeling of human beings as "predators" on this planet; and be it further

RESOLVED, That Lutherans For Life members remain alert and informed concerning environmental and population issues.

Surrogacy

WHEREAS, Children are a gift and privilege from God (Psalm 127:3, 5); and

WHEREAS, God bestows this gift through the one-flesh union of one man and one woman (Genesis 1:27-28, 2:18, 21-24), a mutual self-giving love reflective of the love within the Trinity (1 John 4:8) out of which He created and redeemed man (Genesis 1:26; John 3:16); and

WHEREAS, Children are the embodiment of the mutual self-giving love of their parents; and pregnancy reflects this reality in vocations of motherly and fatherly servanthood and sacrifice for their child's welfare; and

WHEREAS, Surrogacy involves contracting with a woman to gestate a child with whom this surrogate mother may have no hereditary relation and whom she will not raise; and

WHEREAS, Surrogacy may also involve donation of sperm and/or egg from one or both parents who will not raise the child; and

WHEREAS, Surrogacy thus transgresses the divinely instituted one-flesh union of husband and wife by introducing up to three additional participants in procreation and gestation, and requires *in-vitro* fertilization; and

WHEREAS, Surrogate women usually receive compensation for medical expenses and inconvenience, so that financial considerations may motivate their participation, and the economics dehumanize and commodify both women and children; and

WHEREAS, Surrogacy intentionally separates a child from one or more biological parents contrary to the good design of God, and this may have adverse consequences for the child's physical and psychological welfare (in addition to emotional and spiritual repercussions for the adults involved); and

WHEREAS, Pregnancy, according to God's design, connects even a surrogate mother physically and emotionally to the child she carries, and this further complicates the child's separation from her; therefore, be it

RESOLVED, That Lutherans For Life opposes surrogacy as contrary to God's good design; and be it further

RESOLVED, That Lutherans For Life nevertheless recognizes the intense grief of infertility and commends the holy desire to bear and raise children; and be it further

RESOLVED, That Lutherans For Life unreservedly celebrates children of surrogacy as gifts and privileges whose ultimate identity is in Jesus Christ; and be it further

RESOLVED, That Lutherans For Life assures those who regret and repent any involvement in surrogacy of their forgiveness in Christ crucified and encourages them to seek the comfort of holy absolution. (Adopted 30 May 2024)

Therapeutic Incubation

WHEREAS, The potential exists for human embryos to be produced, developed, and nurtured in order to be harvested for purposes of medical treatment, and

WHEREAS, The use of both *in vivo* incubation (incubation taking place within a living organism) and *in vitro* incubation (incubation taking place within a non- living apparatus) of a human embryo, whether cloned or not cloned, with the intent of utilizing the human embryo as a source of tissues or organs represents a utilitarian approach to life which fails to recognize God as the Creator and Sustainer of life and subordinates the intrinsic value and dignity of one individual to that of another; therefore be it

RESOLVED, That Lutherans For Life condemns therapeutic incubation of human embryos.

Transgenderism

WHEREAS, God created man in His image as male and female, with complementary vocations, especially with regard to marriage and procreation (Genesis 1:27, 2:18; Matthew 19:4); and

WHEREAS, God personally designs each person (Psalm 139:13; Jeremiah 1:5; Ephesians 2:10), bringing together a sperm and an egg of His choosing from father and mother and genetically selecting the sex of each at fertilization; and

WHEREAS, sex refers to the configuration of the body for procreation as male or female, and gender refers to the carrying out of one's vocations as male or female (with masculinity or femininity); and

WHEREAS, God connects gender directly to sex (Deuteronomy 22:5); and

WHEREAS, Gender dysphoria, which consists of significant and persistent tension between one's sex and one's sense of gender, may develop in response to relational trauma, disorders of sexual development, mental health impairments, and social pressures; and

WHEREAS, Trangenderism is a false and idolatrous belief system that insists that individuals determine their own identities in defiance of created reality and demands that others affirm this sinful pride (Genesis 3:5); and

WHEREAS, Neither hormones nor pharmaceuticals nor surgical mutilations change the biological sex our Almighty Maker gives from the moment of fertilization (1 Corinthians 6:19-20); and

WHEREAS, Reliable research concerning "gender-affirming care," including puberty blockers, cross-sex hormones, and reassignment surgeries, remains lacking; no studies currently and conclusively demontrate achievement of desired "benefits;" and the repercussions of these measures are serious, life-threatening, and often irreversible (including infertility, cardiovascular disease, emotional distress, and increased risk of suicide or other self-destructive behavior); and

WHEREAS, For most young persons who experience gender dysphoria, it resolves as they continue development into adulthood, and their sense of gender corresponds to their sex; and

WHEREAS, We all have sinned and fallen short of the glory of God (Romans 3:23), including with reference to sexuality and gender, and even within the realm of heterosexuality; and

WHEREAS, Our Savior Jesus Christ was crucified and resurrected to atone for, forgive, rescue, redeem, and relieve all the weaknesses of the flesh, including gender dysphoria and other sexual deviance, and God desires all people to be saved and to come to the knowledge of the truth (1 Timothy 2:4); therefore be it

RESOLVED, That Lutherans For Life affirms that one's sex and its corresponding gender is given by God from the moment of fertilization as one of the blessings of abundant life; and be it further

RESOLVED, That Lutherans For Life opposes hormonal and surgical manipulations intended to change one's sex or gender, while affirming that neighbors suffering gender dysphoria need appropriate spiritual and psychological care to help them to appreciate their bodies and lives as God's gifts to them; and be it further

RESOLVED, That Lutherans For Life advocates for research into possible medical or psychiatric etiologies of gender dysphoria, with the goal of appropriate therapies to treat any underlying causative conditions; and be it further

RESOLVED, That as Gospel-motivated voices For Life, Lutherans For Life takes these positions out of love and strongly condemns hatred and physical violence toward these individuals; and be it further

RESOLVED, That Lutherans For Life affirms that neighbors experiencing gender dysphoria, along with advocates of transgenderism and the rest of humankind, are sinful creatures to whom God extends grace through Jesus Christ, that God's forgiveness is for them, and that they may avail themselves of this Holy Absolution; and be it further

RESOLVED, That even under pressure from the devil, the world, and the sinful nature, Lutherans For Life affirms that "We must obey God rather than men" (Acts 5:29).

Adopted 20 February 2024

Transhumanism

WHEREAS, Scripture clearly states that the Lord God Almighty, Father of our Lord Jesus Christ, created and still preserves all human life (Job 10:12); and

WHEREAS, God has authoritatively and intricately knit each as He wills, in the mother's womb (Psalm 139:13-16); and

WHEREAS, Human life, even though marred by the Fall and resulting in sin and death, has a unique and valued place in God's creation (Genesis 9:6; Psalm 8:5); and

WHEREAS, Our Lord Jesus Christ sanctified human life by His incarnation, crucifixion, resurrection, and ascension; and

WHEREAS, God, through His Word and His Spirit, uses even things that the world sees as limitations for His glory and for the good of our neighbor (Romans 8:28; I Corinthians 12:22); and

WHEREAS, God may heal certain diseases or conditions through medicine and technology to ameliorate incapacity and suffering (Jeremiah 8:22; Ecclesiastes 3:3); and

WHEREAS, God has provided His Word to reveal the Christ, to tell us how He gives faith, to give us hope, and to enable us to live lives pleasing to Him (John 5:39; Ephesians 2:8; Hebrews 11:1; I Thessalonians 4:1; I Peter 3:15); and

WHEREAS, God has given those baptized into Christ His Holy Spirit to guide them into all truth and comfort them in life and in death (John 16:13; John 14:16); and

WHEREAS, Transhumanism is a mindset and movement that attempts to achieve immortality through human efforts; and

WHEREAS, Transhumanism endeavors to enhance human nature beyond the abilities and function given by God; and

WHEREAS, Transhumanism embodies the Darwinist idea that humans, having evolved from lower forms of life, are therefore capable of evolving into a "master race" with the help of technology and psychology; and

WHEREAS, Transhumanism is based on a subjective view of reality that teaches that humans can be whatever they visualize themselves as being (Genesis 3:5; Genesis 11:4); and

WHEREAS, Transhumanism, as an ideology and a pursuit, represents a faith and doctrine that is incompatible with Christianity; therefore, be it

RESOLVED, That all in Christ should give thanks to God for all that He provides for our good as ones created, redeemed, and called to be His own; and be it further

RESOLVED, That Lutherans For Life recognizes technology as a divine blessing to be used in faith toward Him and love toward the neighbor (examples include the Roman roads that were used to spread the Gospel and the printing press that was used to spread the Reformation); and be it further

RESOLVED, That all in Christ should be wise in the use of all technology so as not give any opportunity to Satan to tempt those in Christ or further his efforts to deceive by imitation of works of God; and be it further

RESOLVED, That Lutherans For Life opposes Transhumanism as defined above, as contrary to God's will and encourages all to remain aware of its nature and evil effects, most notably the rejection of the glory and promises of God in Christ; and be it finally

RESOLVED, That all in Christ should not attempt to transcend our God-given human nature and functions, but rather seek to fulfill our God-created purpose.

Vaccines and Aborted Fetal Tissue

WHEREAS, Many vaccines are produced using cell lines derived from the bodies of aborted children; and

WHEREAS, Each of these cell lines requires refinement involving not just one but multiple abortions; and

WHEREAS, Some of these abortions did not take place for any medical reason and some happened for the express objective of obtaining tissue for such experimentation; and

WHEREAS, Researchers and manufacturers continue to procure the bodies of aborted children for developing additional cell lines and vaccine formulations; and

WHEREAS, The purchase and use of such vaccines incentivizes the further production of vaccines using cell lines derived from the bodies of aborted children, and some believe it indirectly participates in the previous violence against unborn lives; and

WHEREAS Desirable ends, no matter how good in themselves, can never justify an evil means (Romans 3:8); and

WHEREAS, Many jurisdictions have revoked religious and philosophical exemptions when mandating vaccines to certain populations, such as children or healthcare workers; and

WHEREAS, Many medical professionals do not volunteer this information to their patients at the time of immunization; and

WHEREAS, Almighty God our Heavenly Father has created every human life in His own image (Genesis 1:26-27) from the moment of fertilization (Psalm 139:13); and

WHEREAS, Our Lord Jesus Christ has redeemed every human life by becoming incarnate as an embryo in His mother's womb (John 1:14; Luke 1:43-44; Hebrews 2:15) and by becoming incapacitated by crucifixion in humankind's place; and

WHEREAS, His Holy Spirit calls every human life to His kingdom and family (1 Timothy 2:4) so that His fellowship may dwell in their bodies as holy temples (1 Corinthians 6:19); and

WHEREAS, He has given the human community the responsibility and privilege to receive every human life as a special blessing and treat each one as a precious treasure no matter what age, appearance, or ability (Matthew 25:40); therefore be it

RESOLVED, That Lutherans For Life affirms the immorality of all complicity with elective abortion; and be it further

RESOLVED, That Lutherans For Life opposes both the producing of vaccines from aborted fetal tissue and the procuring of aborted fetal tissue for any similar experimentation; and be it further

RESOLVED, That Lutherans For Life encourages honest and accurate discussion of vaccine ingredients, especially among parents and medical professionals; and be it further

RESOLVED, That Lutherans For Life opposes compulsory vaccination without a religious or conscience exemption with vaccines developed using aborted fetal tissue and supports the parental right to decline vaccines for these reasons, and supports the development of ethical versions of vaccines that do not come from the bodies of aborted children; and be it finally

RESOLVED, That Lutherans for Life reach out with Christ's forgiveness for the sin of abortion to create vaccines.

Approved 9 October 2021

Our Mission …

Equipping Lutherans and their neighbors to be Gospel-motivated voices For Life.

Our Vision …

Every Lutheran, both individually and in community, upholding the God-given value of human life and influencing society to do the same.

Our Philosophy …

Lutherans For Life believes that the Church is compelled by God's Word to speak and act on behalf of those who are vulnerable and defenseless. The crisis of our times is the repudiation of Biblical truth manifested in the wanton destruction of innocent human life through legalized abortion-on-demand and the growing threat to the lives of others through legalized assisted suicide and euthanasia. Therefore, as Lutherans For Life, we will strive to give witness, from a Biblical perspective, to the Church and society on these and other related issues such as chastity, post abortion healing, and family living.

Five Core Values of Our Ministry Together …

1. God's Word informs and God's Spirit empowers our work and witness. (2 Timothy 3:16-17; 2 Corinthians 5:14)

2. Faithfulness to Biblical truth and integrity of witness are more valuable than political expediency. (1 Corinthians 4:1-5)

3. The mind of Christ determines our response to life issues; prayerfully with humility, compassion, selflessness, speaking the truth in love. (2 Corinthians 1:4; Philippians 2: 1-8; 2 Timothy 2: 24-26)

4. Education remains our focus, trusting the Holy Spirit to change hearts and minds. (2 Timothy 2:24-26)

5. We uphold the sanctity of human life because all people are created and redeemed by God whose intent for them is to bear His image for time and for eternity. (John 10:10) We will call God's people to compassionate action and foster life-affirming alternatives for those facing difficult decisions.