

This statement on Homosexual Behavior was approved by the 2005 Canadian General Conference of The Free Methodist Church in Canada and is the official position of the FMCIC.

¶630.2.8 Homosexual Behavior

Homosexual behaviour is condemned by the Scriptures as immoral because it is a distortion of God's created order, a practice contrary to nature (Romans 1:26,27; I Corinthians 6:9,10; I Timothy 1:8-10). The sanctity of marriage and the family is to be protected against all manner of conduct that moves away from the Creator's design.

This behaviour is contrary to God's intention for humans and therefore harmful to those who participate in and form habits toward such behaviour. Homosexual behaviour is different from homosexual inclination; and persons with homosexual inclinations are accountable to God for their behaviour (Romans 14:12). Because Christians are part of fallen humanity we must deal with many inclinations to sin, but we trust that the grace of God is available and completely adequate to forgive and heal us (I John 1:9; Hebrews 7:25; Luke 4:18; I Corinthians 6:9-11).

While some Christians, regrettably, violate the church's historic commitment to the deep worth of all persons, The Free Methodist Church in Canada affirms it (See ¶630.2.1). Therefore, Free Methodists have a responsibility to minister in love to those of homosexual behaviour or inclination and give them support as they learn to live a Christian life that is wholesome and pure.

- [The Manual of the Free Methodist Church in Canada](http://www.fmc-canada.org/manual/chaptersix.htm)
<http://www.fmc-canada.org/manual/chaptersix.htm>

See also ¶630.3.1.9 **Same Sex Marriages and Blessings**

<http://www.fmc-canada.org/manual/chaptersix.htm>

Resources for Responding in a Faithful Christian Fashion to Homosexuals and to the Issue of Homosexual Behaviour

Note: The following resources are samples of the many writers who see the biblical data pointing in the direction reflected in the statement above. However, we are not implying that Free Methodism in Canada would agree with every point or assertion in these good works. In all of them, there is fairness in argumentation, a serious attempt to discern the mind of the whole of the Bible, and a willingness to examine the many dimensions of a phenomenon that is far from simple.

Stanley J. Grenz, *Welcoming But Not Affirming: An Evangelical Response to Homosexuality* (Westminster John Knox Press, 1998).

Grenz (former Professor of Theology and Ethics at Carey/Regent College in Vancouver) makes the distinction between acceptance of the homosexual person and approval of homosexual behaviour with clarity and respect for both biblical authority

and the complexity of the subject. Grenz takes pains to be fair to opposing views, and deals not only with the moral reasoning involved, but also with the church's treatment of homosexuals.

James P. Hanigan, *Homosexuality: The Test Case for Christian Sexual Ethics* (Paulist Press, 1988).

Hanigan (Professor of Moral Theology at Duquesnes University in Pittsburg) examines with care data from both the human sciences and the biblical tradition. He is particularly strong in untangling the complexities of moral reasoning involved in the issue.

John R. W. Stott, "Homosexual Partnerships?" *Involvement: Social and Sexual Relationships in the Modern World, Volume II* (Revell, 1985), pp. 215-244.

Stott (rector for 25 years of All Souls Church in London) writes in a less technical fashion than the first two. Nonetheless he is effective in "unpacking" the issues involved.

Jerry Satinover, *Homosexuality and the Politics of Truth* (Baker, 1996).

Satinover (an M.D.) deals extensively with what scientific research actually says about homosexuality.

Susan Brill, "Showing God's Love in the Gay Community," *Discipleship, Issue 99*, p. 78.

In this brief article, Brill points out that the way Christians have sometimes treated homosexuals has given us a serious credibility problem with non-Christians. She suggests principles for showing God's love to homosexuals and others who are often shunned.

Richard Hays, "Homosexuality," *The Moral Vision of the New Testament* (Harper, 1996), pp. 379-406.

Hays (Professor of New Testament at Duke University) wrestles carefully with the texts, and with the larger teaching of the Bible in responding to views from the contemporary culture.

John White, "The World and the Homosexual," *Flirting With the World* (Shaw, 1982), pp. 83-94.

White (trained as a medical doctor and psychiatrist, and prolific writer) argues that the church tends to be made up of people with the same three kinds of responses to this issue as in the non-Christian world: those who express scorn, contempt, and hostility toward homosexuality, those who are indifferent to the issue, and those who champion the rights of homosexuals to live according to their orientation. Instead he calls for the Christian community to deal with the issue in a merciful but godly manner. See also his "Two Halves Do Not Make a Whole," *Eros Defiled: The Christian and Sexual Sin* (I.V.P., 1977), pp. 105-139 and his "Part II: Men, Women and Sex," *Eros Redeemed: Breaking the Stranglehold of Sexual Sin*, (I.V.P., 1993) pp. 101-182.