

Outline & Quotes

GIVING PASTORAL CARE ADDRESSING GENDER ISSUES



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OUTLINE

***NOT on PowerPoint**

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Andree Seu *World Magazine* (Online) November 13, 2004

Don's Notes and Resource Quotes

I. What's Your Opinion on these Situations?

"More Is Caught Than Taught"

"Unhealthy youth will look for love and acceptance in ALL the wrong places"

A. Case I. You are a Senior Leader (pastor/youth worker) and your secretary overhears two of your staff men talking. She comes away from what she has heard feeling that they are having a homosexual relationship. She tells you about it.

Questions for interaction and discussion:

1. As a Senior Leader, what thoughts may be going through your mind?
2. What response would you recommend to the Senior Leader?

What I did: would you enlighten me - **response** – thanks for not accusing us."

Where they are today:

1. He and his wife have a very active youth ministry
2. Occupation to "closed county to the gospel" has a dynamic outreach there

B. Case II. One of your key families receives a letter from their 23 year old Christian son who is in college that he is getting involved in the homosexual lifestyle. The father contacts you and asks what he and his wife should do? They are faithful leaders in your church.

Questions for interaction and discussion:

1. What feelings are you experiencing?
2. The parents are desperate, what constructive advice would you give to them?

What I did:

I gave him **3 Don'ts:**

Jump on him, damn him, do anything you feel like doing

I gave him **1 Do:**

Be calm

C. Three Scenarios

Questions for interaction and discussion:

1. What is the worse consequence that can happen in each of these scenarios?
2. Which one is the greater sin in God's eyes?

Scenario One:

Bill and Joe are sixteen years old. They have discovered that they are both interested in homosexuality, and they are very emotionally attached to each other. After drinking too much at a party, they get involved in a homosexual sex act.

Scenario Two:

Kevin and Jill are sophomores and they have been dating for two years. Their physical relationship has become more and more intense over the last few weeks. Jill's parents are gone for the weekend, and Jill and Kevin have the house to themselves. They have sexual intercourse for the first time.

Scenario Three:

The Christian Center Youth Group has a visitor – Jesse, a young man of fifteen who has many characteristics that are identified as gay by other teenagers. The kids in the youth group (especially the boys) take one look at Jesse and start making jokes among themselves. By the end of the meeting one of them tells Jesse, “This isn't a hangout for people like you. Go find some other place to look for faggots!”

Quote from another author:

The fatal mistake of the Pharisees is still common today among evangelical Christians. We mistakenly identified the unbeliever as the enemy rather than the victim of the enemy. We have erected unnecessary barriers between ourselves and the very ones we pray to reach. These barriers are usually cultural and not theological. “We often communicate a legalistic attitude that says, “If you practice certain activities you are not welcome in the Christian community.’ Therefore, the non-believer receives an inflexible, judgmental attitude from the very one who should be accepting him. The Christian community must keep the unbelievers' view of salvation uncluttered with cultural biases. We need to keep the message of salvation simple and pure, just as Jesus modeled it for us.”

Bill Hull, *Jesus Christ Disciple-Maker*

II. Responses from different Personality/Temperament types to difficult circumstances:

Questions for interaction and discussion:

1. What difficulties would you expect each to face in life?
2. What effect could their family history have on their self esteem?
3. What effect could their family history have on their view of God?

A. Domineering Type

Betty's Story

Strict religious family, critical, love is conditional, burns on face, arms & leg

Domineering Type

Pete's Story

Alcoholic father, brutally beaten, named an ___hole, mother showed no love.

B. Sensitive Type

Sue's story

Sexually molested by father, rebellious, forced to have abortions, criticizing mother

Sensitive Type

Jack's story

Criticizing mother, uninvolved father, sexually abused by uncle, rejected by male peers

Quote from another author:

People have many times come to us saying "Don't talk to me about a loving God. Why doesn't he stop all the wars, or at least prevent some of the bestial things men do to men, sometimes in the very name of religion"... We ask, "What was your father like?" Invariably we uncover a history similar to what the counselee has imputed to God – cruelty, insensitivity, desertion, criticism, etc.

No matter what the mind may learn in Sunday school of a gentle and a loving God...the heart has been scarred and shaped by reactions to the earthly father, and projects that onto God. Not until such people forgive their natural fathers can they in fact see God as gentle and kind and lovingly present for them.

Gordon Dalbey, *Sons of the Father*

III. Influences on children that can cause a “perception of rejection”

A. Influences on children

Child	Spousal Abuse
Sex Abuse	Choices
Media	Parental Adultery
Pornography	Chemical
Morality	Peers/Group
	Mom/Dad

B. Five Traumas

Quote from another author:

“**Five traumas** will generally arrest normal development in a prepubescent child:

- Rejection (neglect)
- Incest
- Molestation
- Emotional abuse
- Physical abuse

Surprisingly, REJECTION is more damaging to a child than the other four forms of abuse...REJECTION can include abandonment, a critical spirit, perfectionism, insults, neglect, sarcasm, and a lack of physical touch.”

Paul Hegstrom, *Broken Children Grown-up Pain*

(Kansas City, MO: Beacon Hill Press of Kansas City, 2001 pg. 24)

IV. Labels that do long term damage to youth:

A. Labels

You're stupid

What a dummy!

You big sissy

What are you, retarded?

You little tramp!

Faggot!

You fatty

What a klutz

You lazy good-for-nothing

B. Would you agree that today's youth are asking these questions?

1. Who am I, does anyone really think I'm important to them?
2. Does anyone out there think I'm ok? Does someone believe in me?
3. Why can't I find an unconditional friend who won't reject me for the least little thing?
4. Why am I always excluded when I want to feel included and belong!?
5. Do you know what's going on behind the scenes in my life?
6. Is there any hope for me?
7. Can God use me?

Quote from another author:

I have talked with hundreds of gay men over the years, and not one has escaped being ostracized, or being called a "sissy" or a "faggot", or having some other kind of deeply wounding experience.

Ram Dass, Gay Soul Mark Thompson,
Gay Soul: Finding the Heart of Gay Spirit and Nature

When a sensitive child either experiences or perceives rejection from their same-sex parent – the stage is set for:

V.

Same-sex attractions

Is a set of deficits – physical, emotional and environmental – that set the stage for the homosexual condition



Deficits/Differences

Mannerisms

Attractions



The Homosexual Condition

May involve sexual acting out, experimentation, and eventually, some level of involvement in...



The Homosexual Lifestyle

Sometimes described as “gay” or the “gay lifestyle”

VI. The Brothers Three

VII. My Observations in life

- Our family history influences us and has a tendency to repeat itself.
- You can do everything right – everything can turn out wrong.
- God knows and cares about injustice and pain of His children.
- God has made known in Scriptures everything we need for life and Godliness – we may not have discovered it yet or applied what He has said.

“Many are enchanted with the gospel but few are changed.” Oswald Chambers

Luke 6:46 Jesus said, “So why do you call me ‘Lord’, when you won’t obey me?”

VIII. Five Antidotes

1. Practice Emphatic Listen

(Feelings not just words)

Listen to me

When I ask you to listen to me,
And you start giving me advice,
You have not done what I asked.

When I ask that you listen to me,
And you begin to tell me why I shouldn’t feel that way,
You are trampling on my feelings.

When I ask you to listen to me,
And you feel you have to do something to solve my problems,
You have failed me, strange as that may seem.

Listen: All that I ask is that you listen, not to talk or do – just hear me.
When you do something for me
That I need to do for myself,
You contribute to my fear and feelings of inadequacy.

But when you accept as a simple fact
That I do feel what I feel, No matter how irrational,

Then I will quit trying to convince you and
Go about the business of understanding
what's behind my own feelings.

So, please listen and just hear me.
And, if you want to talk
Wait a minute for your turn – and I'll listen to you.

By Estelle in Norfolk, VA printed by Ann Landers on Sept. 18, 1998 in The Lodi News Sentinel

Practical Examples I'm In The Process Of Learning:

- Am I genuine in giving understanding to their expressed concerns?
- It helps when I acknowledge their words and feelings that you I've heard.
- This is what I'm hearing you say...
- I fix my eyes on their eyes – engage my mind
- I'm learning to keep my mouth shut

Biblical examples:

Matthew 7:12 “Do for others what you would like them to do for you. This is a summary of all that is taught in the Law and the prophets.”

Jesus with Mary & Martha John 11

2. Give Sincere affirmation

112 High School students were asked this question: What do you want/need most from your dad?

- (40%) 45 – relationship/time
- (30%) 34 – emotion support (love, encouragement, respect)
- (12%) 13 – Leadership

Every person has these needs:

- Significance – Worth
- Dignity – Self-respect
- Identity – Uniqueness
- Respect – Honor (if women) communication

“Someone believed in me” – “Someone was there when I needed help”

“Someone took a special interest in me, even though my parents did not.”

There's a difference between:

Affirming an action/performance – they know what to do to please you
Affirming their character quality – who they really are inside

Practical Examples:

What I am learning to say

- I'm proud of you, you showed good judgment in.....
- I appreciate you helping with your brother that was very thoughtful.
- I would like your opinion on.....
(this shows respect and honor by asking their opinion)

What to do to bring honor to your child

Example of the ring

John 4 – Jesus with the woman at the well

John 4

- Jesus went to them
- The woman went to the well at noon -heat of the day -
She was the most rejected of the rejected ones.
- Jesus initiated a dialogue
- Jesus spoke to her as a person of value – He honored her
- Jesus spoke the absolute truth with no compromise

What followed was an evangelistic explosion in the most unlikely place -
Samaria – the city of the despised, rejected and untouchable peoples

Who are **your** Samaritans today?

Biblical examples:

3 times God affirmed His Son:

- When John baptized Jesus, God spoke from heaven saying, “This is my Beloved Son, in whom I am well pleased.”
- On The Mount of Transfiguration God said, “This is My Beloved Son, listen to Him.”
- Before the Crucifixion when Jesus prayed, “Father, glorify Thy name.” God the Father answered, “I have glorified it (through you), and will glorify it again.”

3. Model Unconditional Love

Biblical example:

Like Jesus did with Peter

Practical Examples:

- I need to be their cheerleader regardless of what happens or how much it hurts
- Our youth don’t need famous figures they can worship. They need father figures they can love and who love them.
- I never allow an issue to surpass my unconditional love and affection.
- I can address the issue – I must accept the person
- I don’t make a mountain out of a mole hill
- Offer Hope

4. Be Quick To Forgive

Biblical example:

Matthew 6:14 - Lord’s Prayer – “And forgive us our trespasses, as we forgive those who trespass against us.” “For if you forgive men when they sin against you, your heavenly Father will also forgive you.”

Practical Examples:

“Forgiveness is not a benefit I bestow on someone else. It’s a freedom I give to myself.”

“Forgiveness means giving up the right to be angry and desire to strike back.”

Forgiveness is the act of setting someone free from an obligation to you that is a result of a wrong done against you.”

Forgiveness does not mean:

- “It didn't matter”
- “I'll get over it in time.”
- “There will be no penalty”
- “I should trust that person”
- “I should be reconciled to them”

Quit beating yourself up!

After you've asked forgiveness – forgive yourself and move on!

5. Model God (Youth are looking for a model to follow)

Biblical examples:

- Ps. 103:7 He revealed His character to Moses and His deed to the people of Israel.
- Col 2:6-7 As you therefore have received Christ Jesus the Lord, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and established in your faith, just as you were instructed, and overflowing with gratitude.

Practical Examples:

- I must take responsibility for my actions: if responsibility is not taken it's harder to overcome, but not impossible.
- I build them up by accentuating the positive – eliminating the negative (find them doing something right)
- I'm learning to appreciate their strengths – build up their weaknesses
- I'm trying to present to them God as our Heavenly Father
Grace – Truth

John 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

Would you NOT agree with me that if we apply these five truths:

- **Listening with feelings**
- **Affirming their character traits**
- **Giving unconditional love**
- **Being quick to forgive**
- **Modeling God**

That we would have healthier families and children in the world today?

Would you join me in getting out this message of prevention?

IX. Prevention of Same-sex attractions (what others are saying)

A. A breakdown in the Relationship with their Fathers

What other authors say:

In the book *Gay Soul* (Mark Thompson: Harper, San Francisco, 1994), a book that accepts homosexuality as an acceptable alternative lifestyle, sixteen personal stories of homosexual men repeats one statement again and again: “I had a major problem with my dad.”

Strife characterized the family life of Olympic diver Greg Louganis, as he says in his autobiography, *Breaking the Surface*. Louganis says his father terrorized the family. Teased by his male peers as well, Louganis developed an intense relationship with his mother as her best friend and ‘soul mate’. But as he grew up, he longed for what had been missing throughout his life – intimacy and affirmation from men – and thus his romantic attractions were homosexual.

In a large number of instances, no male role model existed during early childhood developmental years in the home, whether it be the father, father substitute or older male sibling. This absence of male role models with whom to identify was even more characteristic of the most severely disturbed effeminate boys. In cases where the father or a father surrogate was present in the home, he was typically described as psychologically remote from the family.-George Rekers, Ph.D. *Journal of Human Sexuality*, in an article *Gender Identity Disorder*

* I suggest that the homosexual condition is to be linked not with genetic predisposition, hormonal imbalance, or even abnormal learning processes as commonly understood – but with difficulties in the parent-child relationship, especially in the early years of life.

Elizabeth R. Moberly, “New Perspectives on Homosexuality”
Journal of the Royal Society of Health, December, 1985

“For whatever reason, the homosexual recalls a painful ‘mismatch’ between what he needed and longed for, and what his father offered him. Perhaps most people would agree that his father was distinctly distant and ineffective; maybe it was just that his own needs were unique enough that his father, a decent man, could never quite find the right way to relate to him. Or perhaps his father really disliked and rejected his son’s sensitivity. In any event, the absence of a happy, warm, and intimate closeness with his father led to the boy’s pulling away in disappointment, ‘defensively detaching’ in order to protect himself.”

NARTH *The Causes of Male Homosexuality*

In the *NARTH Bulletin*, August 1998 p. 13 “100% of the research participants stated their father/father figure was distant, uninvolved in their upbringing, frightening, and unapproachable. 87% spoke of a mother who was close, controlling and overbearing.”

“In 15 years, I have spoken with hundreds of homosexual men. I never met one who said he had a loving, respectful relationship with his father.”

Dr. Joe Nicolosi: *A Parent’s Guide to Preventing Homosexuality* (IVP 2002)

* In fact, recent research has shown that fathers actually seem to have absolute veto power over the homosexual development of their sons. And this is not accomplished through criticism, humiliation or other control measures. Bieber's team wrote in its study: "We have come to the conclusion that a constructive, supportive, warmly related father precludes the possibility of a homosexual son; he acts as a neutralizing, protective agent should the mother make seductive or close-binding attempts. "It is the loving quality of the fathering, which a boy receives, and sometimes even the mere memory of it as reinforced by the mother, that now turns out to be a vital factor. Sons must be able to admire and identify with their fathers in order to become well-adjusted heterosexual males."

Peter and Barbara Wyden *Growing Up Straight*

B. A distorted Relationship with Mothers

What other authors say:

The "classical" homosexual triangular pattern is one where the mother is...dominant and minimizing toward a husband who is a detached father, particularly a hostile detached one. Dr. Bieber suggests that many of these mothers single out a son who reminds them of their own fathers or brothers. Because of their emotional problems, these mothers have an unconscious wish to "possess" these beloved males, and they transfer this wish upon the singled-out-son.

Irving Bieber, *Homosexuality, a Psychoanalytic Study*

The mother-son pattern is less consistent. However, a close-binding, intimate mother-son relationship has been found fairly commonly among male homosexuals, in which the mother openly preferred the son to her husband. The relationship often poses a paradox in that the homosexual man often feels better *understood by his mother* than anyone else in his life – yet in some other essential ways, deeply *misunderstood by her*. Whether the bond was over close or distant, says Dr. Gregory Dickson, it is often characterized by ambivalence, leaving the son with an 'ongoing and conflicted need for mothering' and feelings of being both 'angry and appreciative' toward her.

NARTH *The Causes of Male Homosexuality*

Mothers who are continually involved in arguments with the father are likely to have sons who sympathize and identify with their hurt, particularly if the boy is close to them and has had little attachment to the father. What follows then is a mother and son united against the father. The boy will see masculinity as brutal and insensitive and be more inclined to reject his own manifestations of gender.

Joseph Nicolosi, *Reparative Therapy of Male Homosexuality, A Clinical Approach*

C. Verbal Abuse of the Father by the Mother

What other author's say:

Again, some forms of domestic abuse take a particular toll in the area of gender confusion. One notable form is the “angry woman/broken man” pattern. Although males often carry out physical abuse in the home, verbal abuse is frequently the handiwork of females. And there is an aspect of this that has a direct link with homosexuality. When a young boy sees his father berated, criticized or mocked by his mother, he is—intentionally or unintentionally—thrust into the role of judging between the two.

If the *mother is dominant* and the *father is weak* in the young child's eyes, he will see that the father is being emotionally castrated by the mother. This may cause him to despise his father, because he is attracted to the mother's apparent strength. It may also confuse him about gender, the role of the male, and how he wants to see himself.

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Joseph Nicolosi Ph.D.

Reparative Therapy of Male Homosexuality, A new Clinical Approach

D. Why we emphasize prevention towards the root causes

What other authors say:

We view your encouragement of prevention as tantamount to genocide, and of treatment as tantamount to recruitment of gay people Gay activist U.S. Congressman, *Franklin E. Kameny*, letter dated May 10, 1997 addressed to Gary Bauer, President, Family Research Council, Washington, D.C.

“No parent sets out deliberately to produce a delinquent- or a homosexual. Yet it is recognized today that delinquency and homosexuality are both rooted in the home. This brings us to a phenomenon that is still considered somewhat mysterious by some people. Why does one son become a professor while his brother turns into a gangster? And how can the same parents raise a homosexual and also a heterosexual son?”

One expert, when he was asked at a high-level government conference about the best strategy for combating the homosexuality problem, capsuled his advice in these words: “Prevention, prevention, prevention.” And the most effective preventive measure of all is to raise children in a sexually sound home.

Peter and Barbara Wyden, *Growing Up Straight*

In his book, *Parents On Trial*, David Wilkerson makes a rather startling statement; “The real tragedy of homosexuality is that with a little understanding, love and help from the parents of these victims, this would not have happened at all.”

As early as 1933, prevention was considered to be the best option in dealing with the issue of homosexual and, even then, prevention strategy was directed at the family environment.

Dr. William Stekel wrote, “I can state from my own professional experience that the parents of homosexuals always show abnormal character traits. With remarkable frequency male homosexuals have mothers who are...the emotional, domineering type of woman...just as frequently, a pathologic father, a home tyrant...

William Stekel, MD *Physicians and Surgeons Book Co.*

It's very costly and hard to change once into homosexuality
(NARTH Bulletin, April 1998)

285 therapists treated 1,250 homosexual patients:

- 23% changed to heterosexuality from homosexuality
- 85% had significantly benefited from therapy
- One therapist = one changed person
- Compared to Hard core drug treatment = 1/37 people change = 3%

X. “Born that way” (what others are saying)

A. What some Gay activists are saying:

Celtic violinist Ashley Mac Isaac says, “For me, homosexuality is a learned behavior. I don't think it could be a genetic trait. We're born for reproduction so that life can continue.”

Advocate, December 10, 1996.

...Sexual orientation is not like a birthmark, something capable of clear, external verification. Rather it is part of a person's subjective self-perception. By definition, that is something that cannot be assigned without consent.

David Link, Gay Culture, Gay Identity, in **Beyond Queer**

They are under the impression that scientists have proved, beyond the shadow of a doubt, that homosexuality is determined by DNA codes, or by some variation in the brain's structure. In reality, the evidence is inconclusive, and a growing body of critics believes that there is evidence to the contrary. Chandler Burr, **A Separate Creation: The Search for the Biological Origins of Sexual Orientation**

* The homosexual publication **The Advocate** asked its readers, “Do you think sexual orientation is fluid or fixed over a person's lifetime?” Only 46% said yes, we were born that

way. 41% said sexual orientation is changeable, and 13% said, "We're all bi-sexual." More than half of those who responded indicated that sexual orientation is a choice.

The Advocate, July 11, 1997

The Advocate, the national gay and lesbian newsmagazine, quoted Dr. Hamer in February of 1998 as saying that there is "not a single, all-powerful 'gay gene'.

Peter Tatchell of the gay rights organization Outrage! states "I'm amazed that it's taken this long to destroy what is obviously a totally implausible theory. It is a choice and we should be glad that it's that way and celebrate it for ourselves."

* Andrew Sullivan's new book **Love Undetectable** commented on by **New York Magazine** (5-11-98) "The author, who has in the past argued in favor of gay marriage and gays in the military, takes a contrarians view of recent research suggesting that homosexuality may be genetically rooted. Instead, he espouses the notion that 'homosexuality is environmentally rooted in early childhood development. Sullivan says he has written the book to confront issues that "some of us are a little scared to confront."

* Former gay activist, Joe Dallas, in **A Strong Delusion**, writes "Even if homosexuality is someday proven to be inborn, inborn does not necessarily mean normal...Second, inborn tendencies toward certain behaviors (such as homosexuality) do not make those behaviors moral. Obesity and violent behavior are now thought to be genetically influenced...Surely we are not going to say that obesity, violence, alcoholism, and adultery are legitimate because they were inherited. So it is with homosexuality. Whether inborn or acquired, it is still, like all sexual contact apart from marriage immoral. And immoral behavior cannot be legitimized by a quick baptism in the gene pool."

B. What some Lesbian activists are saying:

* Despite widespread popular appeal and an enthusiastic acceptance among a large subset of gay men, biologically determinist theories have not, by and large, appealed greatly to women who feel under pressure to explain their own erotic inclinations. Jan Clausen, **Apples and Oranges**, also commented, "I think it's fine to be straight or gay by choice. What's not okay is to lie about the complex attractions that often culminate in simple labels..."

Lesbian Psychologies, a volume produced by feminist and lesbian therapists and writers for the Boston Lesbian Psychologies Collective. "Some of us **choose** to be lesbians because we found that in our relationships with women the spiritual qualities and psychological or emotional connections give us great satisfactions and empower us in our own potentials. Some of us **choose** to be lesbians for more strictly political reasons, in order to counter heterosexual privilege and to develop nonaggressive and nonhierarchical structures for interpersonal relationships..." "For some of us, the choice to live a lesbian lifestyle is an explicit choice not to live the lives of our parents, and more particularly the lives of our mothers."

Former lesbian, Anne Paulk, *Restoring Sexual Identity*, says “I believe that the ‘born gay’ theories are appealing for a couple of reasons. First, they provide an explanation for the feelings of attraction that most women cannot otherwise explain. Perhaps such ideas help a woman understand why she felt ‘different’ or ‘out of place’ among her peers when growing up. In other words, it gives form to her feelings. A person involved in homosexuality might then say, ‘Ah...I’m gay – that’s why other kids treated me poorly when I was growing up’. Second, if a woman or man is ‘born gay’, the inner and outer protest is seemingly silenced. Suddenly, homosexuality could not possibly be a moral issue; it is no longer ‘wrong.’ Instead, ‘homosexuality occurs naturally and is a common variant among humans.’ How could God condemn someone for being the way she was created? But the Bible, in fact, calls us men and women, heterosexuals and homosexuals. In reality, the Scriptures refer to homosexuality as a behavior, not as an identity.

XI. Appendix I *entire section

A. Are the “born gay” theory studies accurate?

Quoted from Mike Haley’s book *101 Frequently Asked Questions about Homosexuality*, Harvest House

The majority of these studies are so far-fetched that few people give them much credence, except those who turn to the popular media for their “truth”. But, as Proverbs 18:17 says, “The first to present his case seems right, till another comes forward and questions him.” With that in mind, let’s consider the validity of these studies.

Simon LeVay and the INAH-3

Neuroanatomic (or brain structure) research hoping to secure a biological determinant to homosexuality seemed to reach its zenith in 1991 when Simon LeVay published “A difference in Hypothalamic Structure Between Heterosexual and Homosexual Men” in the respected journal *Science*. He studied the brains of 41 corpses, including 6 women, 19 homosexual men, and 16 men presumed to be heterosexual. LeVay examined a portion of the hypothalamus (INAH-3), which is a small segment of the brain structure. He reported that the INAH-3 was more than twice as large in the heterosexual men as in the women and twice as large in heterosexual men as in the homosexual ones. What did LeVay deduce from all of this? That “sexual orientation has a biological substrate” because if the brains of homosexual men were closer in size to the brains of women than the brains of heterosexual men, then of course gay men must be more biologically like women.

Even the simplest analysis of LeVay’s methodology quickly uncovers numerous methodological errors. LeVay himself admits that his most glaring problem is that all 19 of the subjects identified as homosexuals had died of AIDS complications. Is it possible, then, that the size difference in their hypothalamuses was caused by their illness rather than their homosexuality?

In fact, that’s exactly what Dr. William Byne suggested. He found that LeVay did not “adequately address the fact that at the time of death virtually all men with AIDS have decreased testosterone levels as the result of the disease itself or the side effects of particular

treatments. Thus, it is possible that the effects on the size of the INAH-3 that he attributed to sexual orientation were actually caused by the hormonal abnormalities associated with AIDS.”

But we don't have to take anyone else's word for what LeVay's research doesn't prove; he's already spoken quite clearly on the subject. “I did not prove that homosexuality is genetic, or find a genetic cause for being gay,” he admitted. “I didn't show that gay men are born that way, the most common mistake people make in interpreting my work. Nor did I locate a gay center in the brain.” Even more emphatically, LeVay states that, “time and again I have been described as someone who ‘proved that homosexuality is genetic’... I did not.”

The Bailey and Pillard Twin Studies

Another widely cited “proof” of homosexuality's genetic link is often attributed to the Bailey and Pillard twin studies. This research was conducted using pairs of brothers – identical twins, nonidentical twins, biological brothers, and adopted brothers – at least one of whom was gay. Here are the results:

- 52% of the time, both identical twins were homosexual
- 22% of the time, both nonidentical or fraternal twins were homosexual
- 9.2% of the time, both non-twin brothers were homosexual
- 10.5% of the time, both adoptive brothers were homosexual

Those statistics seem to point to a genetic link – don't they? Not to N.E. Whitehead, Ph.D.:

Identical twins have identical genes. If homosexuality was a biological condition produced inescapably by the genes (e.g. eye color), then if one identical twin was homosexual, in 100% of the cases his brother would be too... Genes are responsible for an indirect influence, but on average, they do not force people into homosexuality. This conclusion has been well known in the scientific community for a few decades but has not reached the general public. Indeed, the public increasingly believes the opposite.

In the same vein, if homosexuality were to truly have genetic links, the group that should show the least amount of homosexual conformity would be the brothers with completely unrelated genes – the adoptive sets. Yet this isn't the case.

Dean Hamer and the X Chromosome

The last study that has advanced the “born gay” theory was released in 1993 and touched off a national media storm, including a *Time* magazine cover story called “Born Gay: Science Finds a Genetic Link” What was all the hubbub about? Author Steven Rose remembers:

Back in 1993 a euphoric press release announced the publication in America's leading scientific journal, *Science*, of a paper reporting the discovery of a “gay gene.” Hamer, the senior author both of that paper and *Living with Our Genes...* works at the U.S. government's National Cancer Institute, but the relevance of his genetic study of 40 pairs of gay brothers to cancer research is obscure. What

Hamer and his colleagues actually reported was relatively modest; that these 40 gay siblings shared a common genetic marker, a region of their X -chromosome, inherited from their mother, called Xq28. No actual gene has been discovered. merely a genetic association, and what, if anything, such a gene might have to do with the brother's sexual orientation was equally unclear. But this didn't prevent the press release labeling the discovery as "the gay gene" and speculating on its ethical consequences. Gay men wore T-shirts thanking Mom for Xq28."

Hamer had indeed claimed that homosexuality could be linked to finds on the X-chromosome. He found that out of 40 pairs of homosexual brothers, 33 (83%) received the same sequence on five genetic markers. Like the two previous studies, anyone willing or needing to accept a genetic link to homosexuality would rejoice in these findings.

But scientists-men and women concerned with facts, not emotions or lifestyle advocacy-had a much different reaction. Whitehead pointed out the study lacked a control group from the general population, noting that if the same sequence from the X chromosome that appeared in the homosexual men also appears in the general population of heterosexual men, then the gene is insignificant. Hamer also did not test the heterosexual brothers of the homosexual men to see if they had the gene, but some of the data from those heterosexual brothers did indicate they had the identical gene sequence. Another conspicuous flaw in Hamer's study is that seven of the pairs of homosexuals did not have the needed gene sequence at all.

Perhaps most telling though, are Hamer's own words about his study: "The pedigree study failed to produce what we originally hoped to find: simple Mendelian inheritance. In fact, we never found a single family in which homosexuality was distributed in the obvious sort of pattern.

The simplest amount of questioning on the part of one seeking truth regarding these studies inevitably produces the same fruit: no evidence of a genetic link to homosexuality.

XII. Appendix II * [entire section](#)

A. Born that way – if it comes naturally, does that mean it's not sin?

Andrea Seu, World Magazine (Online) November 13, 2004

"Is homosexuality a choice? Was the devilishly simple question posed by debate moderator Bob Schieffer, and the county held its breath. The president's "I don't know" was the best you can do under the circumstances, under a clock. Of interest to me was the poisoned premise embedded in the question, a premise so universally accepted, by friend and foe alike, as to be invisible – that if something is not a choice, then it is natural; and if something is natural, then it is not to be denied. But let's think about that. Is homosexuality a choice?

Let's begin by conceding, for the sake of argument, the whole genetic ball of wax. Let's not even contest studies claiming that INAH-3 hypothalamus cells of homosexual male cadavers are statistically larger than those of their heterosexual counterparts. (But is that size difference a cause or an effect of homosexual activity?) Let's say there is an Xq28 genetic

marker for homosexuality. Then let's apply this to John Kerry's assertion that the person living a lesbian lifestyle is "being who she was born as."

(Parenthetically, it must be mentioned that not all proponents of homosexuality are thrilled with the argument that they are genetically hardwired. Some are astute enough to see the disturbing implications of this for their humanity, and want to claim instead that they are gay by choice. Mr. Schieffer's question may already be passé as the gay movement moves on.)

Genetic studies also show correlations with alcoholism and with violence. No one, as far as I know, is saying the active alcoholic is "being who she was born to be." We direct her to a 12-step program – an fast. Neither do we give a pass to violent offenders on the basis that "biology is destiny."

Or what if, rather than genetics, it's environment that drives a person toward violence or alcoholism (or homosexuality)? Do we then give those conditions a blessing? No, neither for chromosomes nor for abusive fathers do we excuse the human moral agent from being in the driver's seat.

What is sin? Is sin only the acts I commit with full volition or is sin even things about myself that I was born with and that I loathe (Romans 7; Psalm 51)? Mr. X is saddled with a tendency to distemper – right from the get-go.

Ms. Y is born with a proclivity to gambling, something she's been aware of from her first nickel bet on a hop-sotch game. These things come "naturally". No drunk or serial killer marches in a parade crying "Free to be me!" Indeed, are not these predispositions the manifold ways that the Fall falls on us?

Revulsion to this idea is nothing new. Jonathan Edwards encountered it when teaching that we all sinned "in Adam" inasmuch as we were all "genetically" (he wouldn't have used that concept) present in Adam. "I don't remember consenting to eat any apple!" mocked his critics. We all have sympathy for the notion that no blame should be assigned where there is no prior consent to the act. And what a small series of specious steps it is from "I was made that way" to "God made me this way" to "It is natural" to "It is good."

Does a just God punish a tendency I was born with? Well, if not, then how can God punish any sin, since all sin is like that? I have a theory that we are all born addicts of some kind or other, all battling (or not) our private besetting sins. We must all fight temptation by petitioning for grace.

"Fair is what a state has," our local Ms. Wagner tells her first-grade kiddos. And annoying as that is to the allegor of unfairness, the point is well taken. What's fair is what God says is fair. What's sin is what God says is sin. And whether it's difficulty or it's easy, and whether is curable or the battle of a lifetime, and even if it means never marrying and satisfying your physical yearnings (which is a gig if), God's words leave no wiggle room as He censures "Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire" (Jude 7).

We conclude then that the fact that homosexuality (or greed, or laziness) is with you from the womb, far from letting you breathe easier, makes your plight all the worse! It means that sin runs deeper than we thought! It goes deep in the fabric, like the mildewed cloth that Mosaic law threw on the pyre. "Wretched man that I am" Paul exclaims upon discovering this (Romans 7:24-25). "Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!