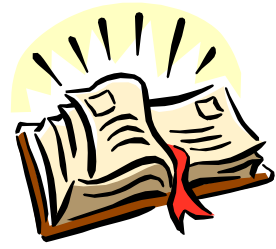


Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Christianity, Medical and Homosexuality.

Same Sex Relationships.

Love, Grace and the Bible.

Homosexuals and Lesbians.

(2013)

The Bible not only reveals God's eternal Plans, Purposes and Promises,
But also shows how you can know God for yourself.

Teach it, don't demand it.

Thank you for clicking on this topic, my aim in this study is not to change anyone's mind to a particular view, but rather to dispel some of the antipathy and hostility there is toward those who love Christ, but happen to be born for whatever scientific or medical reason with a natural attraction to a partner of the same sex. Please take the time to read the title, "About the Author and Testimonies" to understand the motive and intent of my heart in writing these articles.

Christianity, Medical and Homosexuality.

Can homosexuality be changed? In the past the church has been committed to the disease model of homosexuality and it has funded treatment programs for homosexuality, but many of these programs have been disastrous. Since some churches are accepting that homosexual orientation is real and morally neutral, a more charitable (but limited) view is beginning to emerge, but for the homosexual person lifelong celibacy is still required for the church community to accept any possibility of personal salvation.

Psychiatric, psychological and medical programmes have been set up to help people who are genuinely motivated to alter their sexual orientation from a standpoint of personal desire, religious convictions, or concerns of homophobic prejudice, but accountable real change is nil. These programmes may be helpful in redirecting a conflicted heterosexual or bisexual person who has experimented with homosexual activity back to heterosexual relationship and others may help in changing sexual behaviour, but they do not succeed in changing sexual orientation.

Suggestions that some homosexuals can change: in a recent highly publicized oral report by Robert Spitzer, a psychiatrist at Columbia University, there has been a suggestion that some homosexuals can change. Spitzer is noteworthy because he helped steer the 1973 decision by the American Psychiatric Association to declassify homosexuality as an illness. He interviewed two-hundred individuals referred to him by Christian organizations who describe themselves as changed.

Most of these people had already been in programs to bring about change for more than ten years. Spitzer announced that 66% of the men and 44% of the women interviewed had arrived at what he called reasonable heterosexual functioning, but, the following three issues are worth noting: -

1. Heterosexual functioning is about a behavioural shift and may not necessarily imply a genuine change in sexual orientation.
2. Because this study was based on a single telephone interview, Spitzer reminds his audience that he has no proof that participants were honest.
3. Spitzer was very concerned about how his research might be misconstrued and "twisted by the Christian right."

Spitzer concluded that the kinds of changes his subjects reported are highly unlikely to apply to the vast majority of gays and lesbians, because only a small minority of them (perhaps 3%) would be easily shaped, influenced or persuaded by others in regards to their sexual orientation.

Success rates claimed by change therapy centres: despite highly praised success rates claimed by some change therapy centres, it should be noted that these centres have not shared, replicated or published a single study in an independent scientific peer reviewed journal forum. Furthermore, even researcher Robert Spitzer, cooperating with Christian ex-gay groups, had great difficulty finding actual people who claimed to have changed their sexual orientation, despite the fact that ex-gay groups claim that thousands have left homosexuality.

It is also noteworthy that change programs can be very expensive (particularly if the process takes more than ten years) to say nothing of the mental and emotional harm some of these programs inflict. Sensational claims do capture media attention, but scientific information is obtained by more reasonable methods.

Perhaps most daunting (and cruel) to the Christian homosexual as it relates to Christian-sponsored change or healing therapies is that success of the therapy is dependent on the perceived moral commitment of the individual. In other words, those who simply cannot overcome their sexual orientation (essentially all) are simply blamed for a poor, inadequate, or insufficient relationship to God which allows evil to continue invading their lives.

The psychiatric, psychological and medical association: since the early 1970's, the treatment of homosexuality as a disease (unless conducted in a valid academic research setting) is not supported by, the American Psychiatric Association, the American Psychological Association and the American Medical Association since it has been found that simple persuasion will not change a person's innate sexual orientation.

Homosexuals and recruitment: heterosexual Christians have been particularly concerned that homosexuals seek to recruit new homosexuals by preying on vulnerable and conflicted children and adolescents, but research has continually shown that the overwhelming majority of adult sexual predatory or coercive activities against children are committed by heterosexual individuals.

Adolescents are frequently conflicted by sexual feelings and often experiment with sexual behaviour, but this adolescent experimentation is rarely solicited by adult homosexuals or adult heterosexuals and is representative of neither orientation as a general rule. There is no evidence that homosexuals successfully prey on vulnerable heterosexuals to convert them to homosexual orientation by a process commonly referred to as recruitment.

Is celibacy viable for most homosexuals? Celibacy has been recently argued as the only moral lifestyle for the homosexual, as it is for some heterosexuals, celibacy as a sexual behaviour is a viable choice for some gays and lesbians and may be affirmed for those special individuals. However, lifelong celibacy is not a viable behaviour modification for the majority of homosexuals (or heterosexuals). Procreative sexual behaviours obviously remain important for many, but sexual behaviour is also been linked to other goals including love, intimacy, sharing, pleasure, and respect.

In twentieth-century the Christian community accepts, sexually expressed intimacy is a celebration that may or may not include procreation as its primary goal, whether among heterosexuals or homosexuals. Studies of homosexuals do not reveal that celibate homosexuals live fuller, richer and healthier lives than gay men and lesbian women engaged in committed loving sexually intimate relationships, but there is evidence to suggest that homosexuals involved in committed long-term relationships live longer and healthier lives than their single peers (which is similar to studies of heterosexuals).

At the present time (2011), most churches advocate lifelong celibacy for the homosexual as a condition for church fellowship. Some deem celibacy the moral position necessary for salvation and required for any involvement in church community beyond simply sitting in the church pew as a guest or observer."

Thoughts to ponder: does the attitude of Christian churches who believe that homosexuals who love one another in voluntary committed long-term intimate relationships constitutes a moral threat worthy of eternal damnation and expulsion from active participation in most church communities, contradict the royal law (James 2:8) love your neighbour as yourself (Matt. 22:37-40) (Mark 12:28-31). Perhaps the higher moral plane might suggest that committed long-term gay and lesbian relationships are preferable to a lifetime without integrated personal intimacy or the desperate clandestine promiscuity that often develops when lifetime celibacy becomes unsustainable.

Maybe loving and compassion should take a pre-eminent position to that of judging and condemning, with both homosexual and heterosexual relationships being answerable to the same criteria applied to Christian heterosexual relationships and both groups being held accountable to the same Christian principles.

Marriage and homosexuality: a sizable minority of gay men and lesbian women are married or once were and many are parents, conservative estimates exceed one million each for both gay fathers and lesbian mothers. No evidence has emerged to suggest that the quality of parenting is undermined by a homosexual orientation nor is the overall well-being of the children compromised and there is no evidence that the sexual orientation of the parent--whether the child is biologically related or adopted--is automatically or preferentially conferred upon the child.

Both homosexual and heterosexual groups grapple with: -

- Meeting compatible partners.
- Sexual desires before committed relationships are established.
- Extra-relationship issues.
- Relationship separation and dissolution.
- Infidelity, sexual abuse and disrespect.

All of the issues surrounding these matters remain challenging, complex and politically charged for both heterosexual and homosexual groups.

Heterosexual and homosexual relationships: while celibacy works for some people, gay, lesbian or straight, it is not a viable alternative for the vast majority, many homophobic people attempt to reduce gay and lesbian people and their relationships to issues of sexual behaviour, when in fact, a committed long-term gay or lesbian relationship includes many facets of personhood including sexual intimacy (in a dynamic similar to heterosexual relationships). Being gay or a lesbian is not so much about what homosexual people do, but rather, it is about who they are, it is not simply a matter of mechanical actions, but rather, it is a matter of an honest and loving heart. Many gay and lesbian people engage in a committed long-term relationship as part of healthy human life and simply wish to be identified as such.

Myths about Homosexual Behaviours.

Myth No 1: there is still an existing myth, propagated by the Christian right that homosexuals engage in highly promiscuous behaviour, granted, there are some homosexuals that do engage in such behaviour, but there are also heterosexuals that do the same thing. It is important to recognize the substantial heterosexist bias that causes people to ignore heterosexual flaws while highlighting homosexual flaws.

Myth No 2: homosexuals are more promiscuous than heterosexuals, one study which appears to support the idea that homosexuals are highly promiscuous was published by Bell and Weinberg, and is often cited by the Christian right, and even some secular sources, but their data is highly suspicious, and certainly cannot be generalized to the entire homosexual population.

One only has to open their eyes and look at the multi-billion dollar sexual industry promoted by heterosexuals through magazines, movies, T.V and the internet and it becomes clearly evident those of my sexual orientation (heterosexual) cannot cast the first stone. Surely if I am going to condemn the entire homosexual community because of the promiscuous behaviour of some to be fair and just I have to condemn the entire heterosexual community along with them.

I, like the Jews of old who had to work their way through adopting Gentiles into their midst and work out-together what that meant for each group, still have certain questions that I am working through myself and for that reason my aim in these articles is not to tell anyone what they should or should not believe, but simply present unbiased information that hopefully will help people who like myself were influenced by my generation to dehumanize homosexuals and lesbians and by certain church leaders to condemn everyone who was in a same sex relationship to condemnation and hell-fire.

End.