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# *Let's Talk about Homosexuality.*

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**A Catholic conversation for:**

- **Parents of gay and lesbian children: parents still in the closet, alone with their secret; parents out of the closet, struggling with their questions, their fears, their faith.**
- **Parents of young children: moms and dads seeking information and insight for their own parenting role as teacher and counselor.**
- **Family members who may be struggling to deal with the hurtful stereotypes that exist within both society and their Church.**
- **Gay and lesbian people who may be searching for some sign of understanding from their Church.**
- **Anyone who is curious about homosexuality and wanting to learn more.**

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**Jerry Furlong**

## *Series Content*

- Week 1: Common Questions about Homosexuality**  
*The Basic Stuff*  
*Scientific Perspectives*
- Week 2: Common Questions about Homosexuality**  
*Social Perspectives*  
*Family Perspectives*
- Week 3: Putting a Human Face on Homosexuality**  
*Parents Talk of Their Experience*
- Week 4: Putting a Human Face on Homosexuality**  
*Gay and Lesbian Persons Talk of Their Experience*
- Week 5: Moral and Pastoral Considerations**  
*What the Church Teaches*
- Week 6: Moral and Pastoral Considerations**  
*Other Catholic Voices: So What Are We To Do?*  
*The Role of Conscience*
- Week 7: Moral and Pastoral Considerations**  
*Other Catholic Voices: Shared Thoughts on Vatican Documents*
- Week 8: Moral and Pastoral Considerations**  
*Other Catholic Voices:*  
*The Question of “Finality”*  
*“A Biblical Understanding”*  
*Can Teaching Change?*  
*One Last Question*

## A Bit of Background

My wife Lucy and I are parents of four straight daughters and a gay son. When our son came out to us in 1993, our ignorance of homosexuality knew no boundaries. We were poster parents for the clueless. About the only thing we *did* know was that we loved our son, that he was a very special son and that we wanted him to be a part of our lives always.

As it turned out, we knew enough to start our journey. We would fill in the holes as we went along. That's not to imply it was easy, however; it wasn't. We found friends not knowing how to talk with us about it – perhaps not *wanting* to talk with us about it. We found a church unwilling and unable to function pastorally with us.

In time, however, we also found sound sources of information and understanding. We found a growing body of study and commentary by Catholic and non-Catholic theologians, historians, scientists and scholars. And, maybe most importantly, through organizations such as New Ways Ministry, PFLAG and Fortunate Families, we found other Catholic parents who related knowingly to our experience, shared our hopes and dreams and managed to keep their families and their faith largely intact.

Late in 2003, Lucy and I attended a New Ways Ministry workshop, where we met Mary Ellen and Casey Lopata, parents of a gay son and advocates for justice for our lesbian and gay children. Casey is the editor of a two-volume set of resource manuals titled “Seeds of Hope” and “More Seeds” – copies of which I took home from our Michigan meeting and marveled over. Energized by this workshop and enlightened by Casey's work, I visited with our pastor and ministry team about my writing an educational series on homosexuality. My hope was to educate and inform interested parents and other adults in our parish. If people outside our parish were looking for information as well, so much the better. No one is served by silence.

The eight-part series was written in a format designed for posting on our parish website – where we hoped the busy young families in our large parish would find it easily accessible, available at their convenience and always private. In February of 2004, we posted the first weekly installment – and added a new one each of the next seven weeks. From concept to finished product, I was blessed with the full support of my pastor, a knowing and pastorally gifted man who sensed keenly the grave threat this issue implies for the faith life of Catholic families and their relationship with the institutional Church.

We have made only slight editorial changes in the original version for this website presentation. Our hope is the series might shed some light, prompt some conversation and extend some hope.

Jerry Furlong  
January, 2008

## Week 1

# Let's *Talk* About Homosexuality

### *Introduction*

Deep down inside us, what do we really think and how do we really feel about the sexual orientation known as homosexuality? Do we define it by what we see or hear or imagine we know?

What images explain it for us? Is homosexuality a gay pride parade? Is it a letter-to-the-editor, a talk-radio topic or a television sit-com? Is it a tasteless joke or a careless remark? Is it a sin?

Our thoughts and feelings are important because homosexuality is a God-gifted human reality that directly affects a commonly estimated 6-12% of the world's people – and through immediate and extended families, could touch as many as 25% or more of us.

Who are these people? Your son or daughter? Your grandson or granddaughter? Your aunt or uncle, niece, nephew or cousin? Your friend, neighbor, co-worker, customer, supplier or fellow parishioner?

You can be very certain – you *do* know gay and lesbian people. Chances are, though, you may not *know* you know them. Homosexuality is still largely invisible. We may mention it casually, or carelessly, at times. But it is seldom discussed for understanding. The simple fact is that homosexuality, even today, is a subject too often hidden in a closet of silence. **Our hope is to open the closet door a bit: to promote informed and reasoned dialogue about homosexuality, and to help Catholics become more aware of what is going on in their Church in regard to a topic that has proven silence neither golden nor productive.**

**Our discussion is divided into three parts:**

**Part 1: Common Questions about Homosexuality**

**Part 2: Putting a Human Face on Homosexuality: Gays, Lesbians and Parents Share Their Stories**

**Part 3: Moral and Pastoral Considerations: Official Teaching and Other Catholic Voices**

This program is intended for families who may have a gay or lesbian member, as well as for anyone who would like to know more about homosexuality. We understand that your time is limited and your interest may lie more in one aspect of the subject than another. Thus, our program will be served up in smaller pieces – generally in blocks of information that will take you about 20 minutes to read, at your convenience. This series will extend over eight weeks. A new segment will be offered weekly, but each previous segment will be identified and saved on the website for you to recall at your leisure.

In Part 1 of *Let's Talk About Homosexuality*, we offer responses to only a handful of the questions that seem to be on the minds and in the hearts of people who seek a better understanding of homosexuality. But it's a start. Our answers are found in human experience and in numerous books, booklets and articles authored by lay, religious and professional writers.

Our program is one of general education and ministry – and does not pretend to live up to the rigorous criteria for the presentation of an academic paper. We have used endnotes, however, for dubious and /or inquiring minds.

The *inspiration* for this series is the U.S. Catholic Bishops' statement entitled *Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers*. This document was originally released in 1997, then reissued in 1998 with minimal revisions accepted by the Vatican's Congregation for the Doctrine of the Faith. The message extends an "outstretched hand" to parents and family members and offers pastoral recommendations to parents and Church ministers. The Bishops' message serves as a significant resource.

The *impetus* for this series comes from a pair of remarkable pastoral resource manuals titled *Seeds of Hope – Compassionate Ministry with Gay and Lesbian Catholics and Their Families*, and its companion *More Seeds*. The manuals are edited by Casey Lopata, a Catholic layman from Rochester, N.Y. Casey and his wife Mary Ellen, who also contributes to the manuals, are the parents of a gay son. Their work is extraordinary.

Most of the source material used throughout this series originates with Catholic authors, but not all. A special acknowledgement is due the "The First Tuesday Group" of the Presbyterian Church of Mt. Kisco, N.Y. The Group's ministry of Christian love and compassion has produced a valuable educational resource entitled, "*The Blue Book – What We Wish We Had Known.*" We have adopted *The Blue Book's* Q&A format in Part 1 and, as noted in the endnotes, directly quoted text from its sources to assist in responding to a few of our questions.

## ***Part 1: Common Questions about Homosexuality***

### ***Segment 1: The Basic Stuff***

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***“My friend Kate asked me, ‘What kinds of questions are people asking (about your homosexuality)?’ I told her and she said, ‘Those don’t sound like stupid questions to me.’ Again, I was shocked. Even my own friends knew very little about gay men and lesbians.”***

***... Gay Author Eric Marcus***

***“In dealing with homosexuality, we’re dealing in large part with our own ignorance of facts, our fears, myths and stereotypes about sexuality and homosexuality, and a long history and tradition of harsh attitudes.”***

***...Fr. Robert Nugent, SDS***

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#### ***1. What is a homosexual person?***

- ***the word “homosexual” is less than 150 years old***
- ***a scientific approach to understanding the nature of homosexuality has developed only in recent years***
- ***the origin of the words “lesbian” and “gay”***

Prior to the 20<sup>th</sup> century, the medical and social sciences held little clue to an understanding of innate same-sex attraction. The very word *homosexuality* did not even exist until the last half of the 19<sup>th</sup> century. More significantly, the understanding of homosexuality as a sexual orientation has evolved only in recent years. (It would seem to follow then, that what most authorities understand homosexuality to be today -- part of one’s sexual identity -- could only have been defined in previous centuries as a type of deviant behavior – necessarily exhibited by heterosexuals, since everyone was thought to be heterosexual.)

In his very personal work, *“Is it a Choice?”* gay author Eric Marcus offers a few basic definitions that might serve as a starting point for us. He writes:

***“A homosexual person is a man or woman whose feelings of sexual attraction are for someone of the same sex. The word *homosexual* was first used by Karl Maria Kertberry in an 1869 pamphlet in which he argued for the repeal of Prussia’s anti-homosexual laws.***

“*Homosexual* combines the Greek word for ‘same’ with the Latin word for ‘sex.’ In contrast, a heterosexual is a man or woman whose feelings of sexual attraction are for the opposite gender.”

Marcus goes on to describe the origins of the words *lesbian* and *gay*: “A lesbian is a homosexual woman. The word derives from the name of a Greek Island, Lesbos, where Sappho, a teacher known for her poetry celebrating love between women, established a school for young women in the sixth century B.C. Over time, the word *lesbian*, which once meant someone who lived on Lesbos, came to mean a woman, who like Sappho and her followers, loved other women.”

Regarding the word *gay*, Marcus writes: “*Gay* is a synonym for *homosexual*. Since the late 1960’s, the word *gay* has been publicly adopted by homosexual men and women as a positive alternative to the clinical-sounding *homosexual*. *Gay* was used as slang in place of homosexual as far back as the 1920’s, almost exclusively within the homosexual subculture.”

Today, *gay* seems to be the commonly used term for a male homosexual, although it is sometimes used to denote both men and women. Many homosexual women prefer to be called lesbians. For simplicity in this series, we will occasionally refer to *gay persons*, meaning both men and women.

Finally, Marcus defines a bisexual person as one who has significant feelings of sexual attraction for both men and women. “These feelings,” he writes, “may be stronger for the same gender or for the opposite gender. That simply depends on the individual.”<sup>1</sup>

Before moving on from these few “basics,” we might add a note about one of the widely-held perceptions (or misperceptions) about homosexual persons: “We stereotype gay men as being effeminate and lesbian women as being very masculine. However, according to [statistical evidence], only 15% of gay men fit the effeminate stereotype and 5% of lesbians fit the masculine stereotype. Most lesbian and gay people do not proclaim their sexuality – they are an invisible minority.”<sup>2</sup>

## *Segment 2: Scientific Perspectives*

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*“...in pastoral care, sufficient use should be made, not only of theological principles, but also of the findings of the secular sciences, especially psychology and sociology.”*

*...Vatican II Council Document “Gaudium et Spes” (n.62)*

*“Scientific evidence does not show that conversion therapy [trying to change a person’s sexual orientation] works;...it can do more harm than good.”*

*...American Psychological Association*

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## 2. *What is Sexual Orientation?*

- *a deep-seated dimension of one's personality*
- *one component of our sexual identity*
- *orientation may or may not be expressed in behavior*
- *refers to an individual's feelings and self-concept*

The American Bishops' Letter *Always Our Children* (AOC) describes sexual orientation as a "deep-seated dimension of one's personality. . . . Sexual identity helps to define the unique persons we are, and one component of our sexual identity is sexual orientation." The *Catechism of the Catholic Church* says, "Everyone, man and woman, should acknowledge and accept his sexual identity." [#2333]

The American Psychological Association defines sexual orientation this way: "Sexual orientation is one of the four components of sexuality and is distinguished by an enduring emotional, romantic, sexual or affectional attraction to individuals of a particular gender." The APA goes on to state that sexual orientation falls along a continuum that ranges from exclusive homosexuality to exclusive heterosexuality. Sexual orientation is different from sexual behavior because it refers to feelings and self-concept. Persons may or may not express their sexual orientation in their behaviors.<sup>3</sup>

Sulpician priest and theologian Fr. Gerald Coleman writes:

"It is very important to keep in mind...that one's homosexual orientation does not simply encompass sexual desires, but influences (although it does not determine) the ways one thinks, the ways one decides, the ways one responds, the ways one relates, the ways one creates and structures his or her whole world. All these actions are influenced by one's orientation. While it is possible, then, to make a distinction between a person's orientation and activity, it is also important to understand that it is impossible to quarantine orientation from the rest of one's life."<sup>4</sup>

## 3. *What Causes Homosexuality?*

- *there are numerous theories on the origin of sexual orientation*
- *scientists generally agree homosexuality is caused by multiple factors – including genetic and/or hormonal*
- *homosexual orientation is established early in the life cycle*
- *homosexual orientation is not a developmental flaw*
- *homosexual orientation is not caused by parents or family*
- *homosexual feelings need to persist over time to establish a true orientation*

The *Catechism of the Catholic Church* [#2357] tells us that “[Homosexuality’s] psychological genesis remains largely unexplained.”

According to the American Psychological Association, there are numerous theories about the origins of a person’s sexuality. Most scientists today agree that sexual orientation is most likely the result of a complex interaction of developmental, cognitive and biological factors. In most people, sexual orientation is shaped at an early age. There is also considerable recent evidence to suggest that biology, including genetic or inborn hormonal factors, plays a significant role in a person’s sexuality.<sup>5</sup>

One interesting study of identical twins strongly indicates a significant genetic influence in the determination of homosexuality. The replicated study of scientists Michael Bailey and Richard Pillard involved a study of identical twins (one egg), fraternal twins (separate eggs) and adopted siblings. Among identical twins, one of whom was homosexual, there was a 52% probability of the second twin also being gay. Among fraternal twins, one of whom was gay, there was a 22% chance of the second twin being gay. Among non-genetically related adopted siblings, one of whom was homosexual, there was an 11% chance of the other sibling being gay (or approximately the normally-cited incidence of homosexuality in the general population).<sup>6</sup>

Previously held theories that homosexuality is a developmental flaw or is caused by poor parenting have been discarded by the vast majority of the scientific community. Among the more popular of these theories still claiming some support, however, is the belief that homosexuality is caused by a dominant mother or a distant father... and the conviction of Dr. Richard Fitzgibbons, spokesperson for the Catholic support group *Encourage*, that “emotional conflict within the family” is the dominant origin of homosexuality.<sup>7</sup>

For its part, the American Psychiatric Association has now extended a public apology for the pain caused to gay people by their previously held views and banned discrimination against gay people within its own organization.<sup>8</sup>

While we have a long way to go, we have come very far, very fast, in our understanding of homosexuality. Centuries of ignorance have been erased in a single lifetime. Even as recently as the 1940’s, homosexuality was still being viewed as an aspect of psychopathic, paranoid and schizoid personality disorders. But our deposit of human knowledge has exploded in recent years – exposing old error and necessitating new deliberation.

#### 4. *Is true homosexual orientation a choice?*

- ***“no” say the U.S. Bishops***
- ***“no” says the American Psychological Association***

The U.S. Bishops pastoral letter *Always Our Children*, referencing a Congregation for the Doctrine of the Faith document, states: “Church teaching acknowledges a distinction between a homosexual ‘tendency,’ which proves to be ‘transitory,’ and ‘homosexuals who are definitively such because of some kind of innate instinct.’ . . . Generally, homosexual orientation is experienced as a given, not as something freely chosen.” While clearly distinguishing between behavior and orientation, the Bishops go on to state: “By itself, therefore, a homosexual orientation cannot be considered sinful, for morality presumes the freedom to choose.”<sup>9</sup>

Earlier, in their 1976 pastoral letter *To Live in Christ Jesus*, the bishops also addressed this point by stating, “Some persons find themselves through no fault of their own to have a homosexual orientation.”

The APA states flatly that human beings cannot choose to be either gay or straight. Sexual orientation emerges for most people in early adolescence without any prior sexual experience. While we can choose whether or not to act on our feelings, psychologists do not consider sexual orientation to be a conscious choice that can be voluntarily changed.

Psychotherapist, author and former Jesuit priest John McNeil agrees: “It should be stressed, in opposition to certain current views, that homosexuals do not choose their orientation; they discover it as something given. . . . To pray for a change in sexual orientation is about as meaningful as to pray for a change from blue eyes to brown.”<sup>10</sup>

#### 5. *What type of person has a homosexual orientation?*

- ***People much like you and me***

Homosexual orientation is not limited to a particular type of person. Gay and lesbian persons are of all ages, cultural backgrounds, races, religions and nationalities. They work in all occupations and live in all parts of the country. They come from all socioeconomic backgrounds. They grow up in all types of homes with all types of families. Gay people live in cities, in the suburbs and in rural areas.<sup>11</sup>

#### 6. *Is homosexuality a mental illness or emotional problem?*

- ***the American Psychiatric Association removed its “mental disorder” label in 1973***

- *isolation and rejection can be devastating*

Psychologists, psychiatrists and other mental health professionals agree that homosexuality is not an illness, mental disorder or emotional problem. Objective, well-designed scientific research over the past 35 years has shown that homosexual orientation, in and of itself, is not associated with emotional or social problems.

Homosexuality was thought to be a mental illness in the past because mental health professionals and society had biased information about homosexuality since most studies involved only lesbians and gay men in therapy. According to the APA, however, when researchers examined data about gay people who were not in therapy, the idea that homosexuality was a mental illness was found not to be true.<sup>12</sup>

In 1973, the American Psychiatric Association confirmed the importance of new research by removing the term “homosexuality” from the manual that lists all mental and emotional disorders. In 1975, the American Psychological Association passed a resolution supporting this action. Both associations urge all mental health professionals to help dispel the stigma of mental illness that some people still associate with homosexual orientation.

There is no significant difference between the mental health of heterosexuals and homosexuals, *based on the orientation itself*. However, the isolation and social stigma associated with being gay can be emotionally trying, and rejection by society, especially one’s family, can be devastating.<sup>13</sup>

## 7. *Can homosexuality be cured?*

- *if there is no disease, how can there be a cure?*
- *‘reparative’ therapy is widely condemned by professional, scientific and medical organizations*
- *‘reparative’ therapy may cause psychological harm*

If homosexuality is not a disease or physiological disorder, it cannot be “cured.”

A few words of clarification might be in order. We are talking here about definitive homosexuality, an orientation that is a deep-seated dimension of one’s personality – given, not chosen. We are *not* talking about *transitory* homosexual feelings that might arise for any one of several reasons.

As Fr. Robert Nugent, SDS, explains: “[We] also have to be aware that homosexual behavior, especially in the early prepubescent and adolescent years, does not necessarily indicate a homosexual orientation. Homosexual activity can come about from a number of factors and kinds of motivations, including curiosity, experimentation,

temporary anxiety about relating to the opposite sex or even as a part of a search for sexual identity....This is usually called ‘temporary’ or ‘situational’ homosexuality and does not last if the person is not homosexually oriented.”<sup>14</sup>

Therapy aimed at changing sexual orientation is variously referred to as reparative, conversion or aversion therapy. There are organizations which hold to the possibility of change in a person’s orientation – through therapy or prayer. If we presume this possibility, the inevitable question arises: Might it also be possible to change a heterosexual orientation to homosexual?

**The American Psychiatric Association** states: “There is no published scientific evidence supporting the efficacy of *reparative therapy* as a treatment to change one’s sexual orientation....There is no evidence that any treatment can change a homosexual person’s deep seated feelings for others of the same sex. Clinical experience suggests that any person who seeks conversion therapy may be doing so because of social bias and internalized homophobia. Gay men and lesbians who have accepted their sexual orientation positively are better adjusted than those who have not done so.”<sup>15</sup>

And in a 1998 board resolution, Association trustees issued this statement: “The potential risks of ‘reparative therapy’ are great, including depression, anxiety and self-destructive behavior....”<sup>16</sup> The Association repeated its condemnation of reparative therapy in a February, 2000, updated fact sheet.<sup>17</sup>

**The American Psychological Association** concurs that there is no scientific evidence to support the effectiveness of any therapies that attempt to convert homosexuals to heterosexuals. The Executive Director of the Association, Dr. Raymond Fowler states: “Groups who try to change the orientation of people through so-called *conversion therapy* are misguided and run the risk of causing a great deal of psychological harm to those they say they are trying to help.”<sup>18</sup>

**The American Academy of Pediatrics** states: “The psychosocial problems of gay and lesbian adolescents are primarily the result of societal stigma, hostility, hatred and isolation....Therapy directed specifically at changing sexual orientation is contraindicated, since it can provoke guilt and anxiety while having little or no potential for achieving changes in orientation.”<sup>19</sup>

**The American Medical Association** states: “Most of the emotional disturbance experienced by gay men and lesbians around their sexual identity is not based on physiological causes but rather is due more to a sense of alienation in an unaccepting environment. [Our organization] does not recommend *aversion therapy* for gay men and lesbians. Through psychotherapy, gay men and lesbians can become comfortable with their sexual orientation and understand the societal response to it.”<sup>20</sup>

It’s very clear. Health and mental health professional organizations do not support efforts to change sexual orientation through reparative therapy.

## **8. What attempts have been made in the past to change gay people into heterosexuals?**

- ***attempts have been many, varied and weird through history***

Besides confining gay people to mental wards and prisons, many “therapeutic” attempts have been made to change gay people into heterosexuals. These attempts include electroshock, chemically induced convulsive therapy, hypnotherapy, hormone therapy, surgery, cauterizations, acupuncture, rest, marriage, psychotherapy, behavior therapy, liaisons with prostitutes, bicycling, psychoanalysis, primal screaming and lobotomy.<sup>21</sup>

Currently, ‘conversion’ therapies are offered by fundamentalist Christian groups which claim to change people by means of prayer. The most famous of these groups is Exodus International. This group was co-founded by two gay men who later fell in love with each other, became a couple and repudiated the approach.<sup>22</sup>

## **9. How many gay people are there?**

- ***oppression and discrimination discourage hand-raising***
- ***number is “not negligible”***

The *Catechism of the Catholic Church* states: “The number of men and women who have deep-seated homosexual tendencies is not negligible.” [#2358]

The exact percentage of homosexuals in the general population is difficult to determine precisely because so many gay people fear identifying themselves publicly. For decades, the incidence has been thought by many to be approximately ten percent; others, including those opposed to gay rights, have consistently claimed the number to be much lower.

No one knows with absolute certainty. What research do you choose to believe?

An often-cited study by the National Opinion Research Center at the University of Chicago presents three ways to define homosexuality: by desire, by behavior, and by self-identification. They go on to show the percentages of the population defined as homosexual by any of these three measures are 10.1% of men and 8.6% of women. The survey participants were guaranteed anonymity. The questions were administered in one-and-a-half-hour, face-to-face interviews in the participant’s home.<sup>23</sup>

The Battelle Institute study, often cited by those who wish to diminish civil rights protection for gays and lesbians, states that only 1% of surveyed males in their 20’s and 30’s are exclusively homosexual in behavior. The authors did not study desire or self-identification; nor did the study provide for anonymity. The participants were required to

name their place of employment, give references, and provide their social security numbers. It is unlikely that many gay individuals would feel safe enough to participate in such a study. The study also fails to address the fact that many gay people, especially in their youth, date the opposite sex, in an effort to convince others (and perhaps themselves) that they are heterosexual.<sup>24</sup>

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***In the next installment, we'll look at a few more "Common Questions about Homosexuality." These questions will revolve around social and family considerations.***

Notes \_\_\_\_\_

### *Part 1: Common Questions about Homosexuality*

<sup>1</sup> Eric Marcus. "Is It a Choice?" (New York: Harper Collins, 1999), 1-3

<sup>2</sup> U.S. Catholic: "An Interview with Sr. Jeannine Gramick, SSND," August, 1992

<sup>3</sup> The American Psychological Association, Fact Sheet, "Psychology and You," 1

<sup>4</sup> Gerald E. Coleman. "Homosexuals and Spirituality," Chicago Studies, (1993: vol.32, pp 222-223).

<sup>5</sup> The American Psychological Association, "Answers to Your Questions About Sexual Orientation and Homosexuality," 1.

<sup>6</sup> Chandler Burr. "Homosexuality and Biology." *Homosexuality in the Church*. (Louisville, KY: Westminster John Knox Press, 1994), 40.

<sup>7</sup> "Portraits of Courage, Part 2: The Cry of the Faithful, VHS Tape, Courage Ministries, New York.

<sup>8</sup> Cathy Lynn Grossman. USA Today, "Anti-gay Prejudice No Longer Permissible," December 21, 1998.

<sup>9</sup> "Always Our Children," 6.

<sup>10</sup> John J. McNeil. "Homosexuality: Challenging the Church to Grow," Homosexuality in the Church – Both Sides of the Debate, (Louisville, Kentucky: John Knox Press). Ed. Jeffrey S. Siker, 50.

<sup>11</sup> The American Psychological Association, Fact Sheet, "Psychology and You," 1. As quoted from "The Blue Book: What We Wish We Had Known," First Tuesday Group, The Presbyterian Church, Mt. Kisco, N.Y.

<sup>12</sup> The American Psychological Association, Fact Sheet, 1. As quoted from "The Blue Book."

<sup>13</sup> Homosexuality: Common Questions, "Is Homosexuality a Psychological Problem or Mental Disorder?" (<http://virtualave.net/>). As quoted from "The Blue Book."

<sup>14</sup> Robert Nugent. "Homosexuality and the Hurting Family," America, February 28, 1991.

<sup>15</sup> The American Psychiatric Association, Fact Sheet, "Gay and Lesbian Issues," July, 1994.

<sup>16</sup> The American Psychiatric Association, "Board of Trustees Resolution," December, 1998.

<sup>17</sup> The American Psychiatric Association, Fact Sheet, "Homosexual and Bisexual Issues," February 5, 2000, Document #6108.

<sup>18</sup> Dr. Raymond Fowler. The American Psychological Association.

<sup>19</sup> The American Academy of Pediatrics.

<sup>20</sup> The American Medical Association Report, released 1994.

<sup>21</sup> Arthur Lipkin. "Understanding Homosexuality, Changing Schools: A Text for Teachers, Counselors and Administrators." (Boulder, Colorado: Westview Press, Perseus Books Group), 73. As quoted from "The Blue Book."

<sup>22</sup> Theodore Maniaci, Francine M. Rzeznik. “One Nation Under God,” video: First Run Features, May, 1994. As quoted from “The Blue Book.”

<sup>23</sup> Robert T. Michael, John H. Gagnon, Edward O. Laurmann and Gina Kolata. “Sex in America: A Definitive Survey,” (New York: Warner Books, 1995), National Opinion Research Center, University of Chicago, 173-176. As quoted from “The Blue Book.”

<sup>24</sup> Homosexuality: Common Questions, “How Many Gay People Are There?” (<http://virtualave.net/>). As quoted from “The Blue Book.”