

History of Societal & Doctrinal LGBTQ Understanding:

By Caleb Jones

Disclaimer

While the material here is carefully researched and cited, this presentation is not an official publication of the Church of Jesus Christ of Latter-day Saints. It is also a snapshot in time (Feb 2020). Readers are encouraged to seek official Church sources for ongoing official Church teachings. The following history does not cover all aspects of church history on the topic of LGBTQ and it chooses to focus on societal and official ecclesiastical teachings through time about attitudes, teachings, and policies towards LGBTQ people. It is also US-centric. Each country has its own unique history.

Overview

- Current Church Resources
- A Note on History and Prophecy
- Pathology / Criminology / Violence / LGBTQ+ Rights
- Church Teachings
 - Causes of Homosexuality
 - Identity and Labels
 - Orientation Change Efforts
 - Families of Same-sex Couples
 - Transgender
- Call to Minister

Color Coding

current teachings

Current Teachings - Orientation not changeable 2015+

2015 - Elder Dallin H. Oaks, Interview on Tribtalk with Jennifer Napier Pearce, January 29, 2015: **"We definitely do not recommend [heterosexual] marriage as a solution to same-gender feelings... In times past, decades ago, there were some practices to that effect. We have eradicated them in the Church now."** (Source: - https://youtu.be/UIJ6gL_xc-M ~17:39 in the video)



Elder Oaks

2016+ : **"it is unethical to focus professional treatment on an assumption that a change in sexual orientation will or must occur."** (lds.org/topics/gay/leaders - formerly on mormonandgay.lds.org, 2015+)



Green border indicates current Church teaching or policy

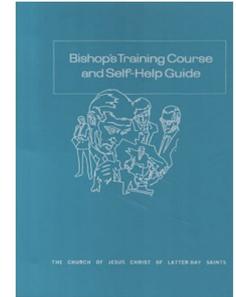
past teachings

Change Efforts - Changing Orientation

1970s

1970 - LDS Bishop's Self-help Guide: **"Though many have been told it is incurable, that is not true."**

1970 - LDS Bishop's Self-help Guide: **"Remember, homosexuality can be cured.** If the battle is well organized, pursued vigorously and continuously."



Red border indicates past Church teaching or policy refuted by or no longer taught in the Church

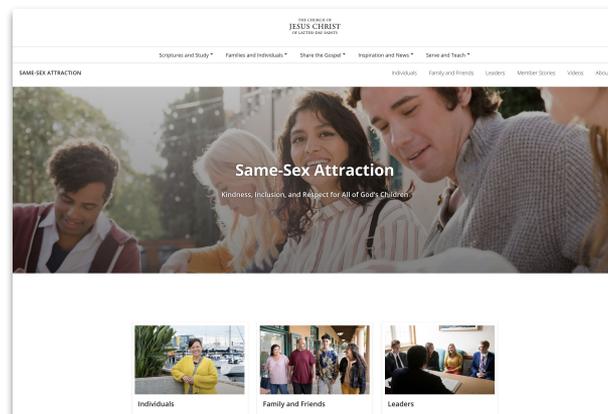
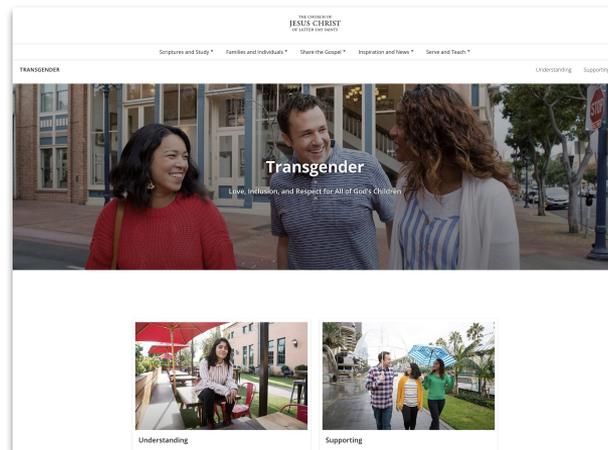
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Online Resources

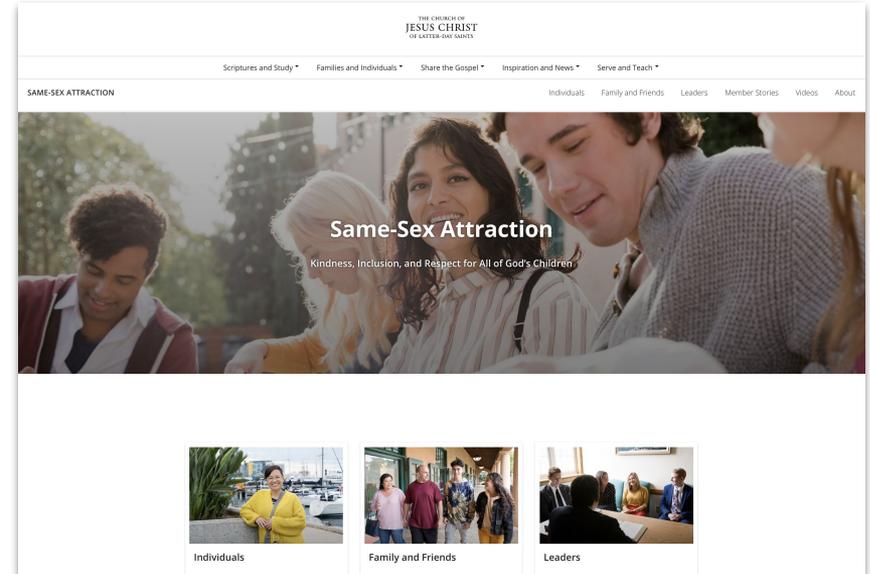
- mormonsandgays.org (2011-2016)
- mormonandgay.lds.org (2016-2019)
- Transgender and Same-sex Attraction Church topic pages (2020+)
 - Understanding
 - Supporting
 - Leaders
 - Stories
 - FAQs
- [lds.org/topics/gay](https://www.lds.org/topics/gay) & [lds.org/topics/transgender](https://www.lds.org/topics/transgender)

This presentation uses lds.org for brevity on page layouts



Online Resources - Same-sex Attraction Topic Page

“The attraction itself is not a sin but acting on it is. Even though individuals do not choose to have such attractions, they do choose how to respond to them... The parent of a child who experiences same-sex attraction or identifies as gay should choose to love and embrace that child. As a community of Church members, we should choose to create a welcoming community.”

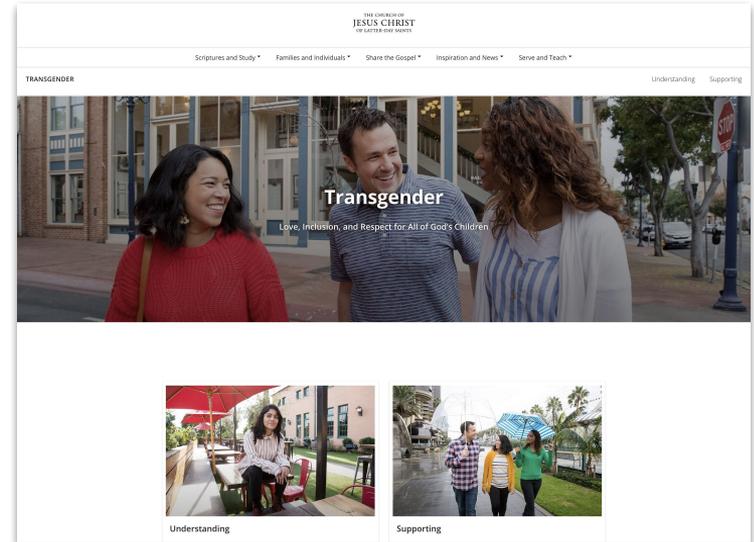


Online Resources - Transgender Topic Page

“Gender is an essential characteristic of Heavenly Father’s plan of happiness. **The intended meaning of gender in “The Family: A Proclamation to the World” is biological sex at birth.**”

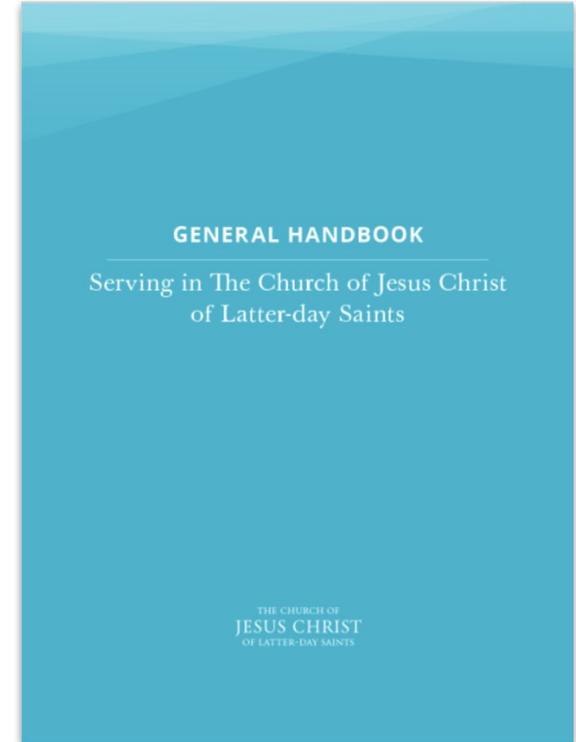
“**Restrictions [for transitioning]** include receiving or exercising the priesthood, receiving or using a temple recommend, and receiving some Church callings. **Although some privileges of Church membership are restricted, other Church participation is welcomed.**”

“It is always important to acknowledge the reality of another person’s feelings. **We shouldn’t deny that someone feels a certain way.** We take the reality where it is, and we go from there.”



General Handbook (2020)

- Transgender
 - Sections 32.6.3.4, 32.14.5, 32.16.1 - Morality
 - Sections 38.2.3.14 - Baptism
 - Section 38.2.5.4 - Priesthood
 - Section 38.4.3 - Temple
 - Section 38.6.21 - Church participation
- Same-sex attraction
 - Section 22.6.10 - Social and Emotional Needs
 - Section 24.5.2.3 - Missionary service
 - Section 32.6.2.5 - Morality
 - Section 35.4.22 - Church facilities & weddings
 - Section 38.2.3.3 - Baptism
 - Section 38.6.* - Church participation
 - Section 38.7 - Health



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A Note on History and Prophecy

“Gone are the days when a student asked an honest question and a teacher responded, ‘Don’t worry about it!’ Gone are the days when a student raised a sincere concern and a teacher bore his or her testimony as a response intended to avoid the issue.” (Elder M. Russell Ballard, “The Opportunities and Responsibilities of CES Teachers in the 21st Century”, 2016)

“these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.” (Doctrine & Covenants 1:24)

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Pathology

Pathology - the science of the causes and effects of diseases in medical and psychological fields

Pathologizing - treating something as a disease

Depathologizing - no longer treating something as a disease

Path to Pathologizing

1800s

1850 - sexologists and psychologists were beginning to study human sexual behaviour and **theorized of a “third sex.”** This third sex engaged in same-sex sexual relations and displayed gender-variant behaviour.

1870 - Hungarian writer and journalist Karl Maria Kertbeny coined the term "**homosexual**"—**considered to be morally neutral.**

1870s - German lawyer **Karl Heinrich Ulrichs** advocated for homosexual civil rights. He **argued against Germany's adoption of Prussian law criminalizing sodomy.**

1869 - German Physician Karl Westphal called the condition "contrary sexual sensation" and **claimed it was congenital.**

1882 - Relying on the widely accepted theory of **hereditary degeneration**, French neurologist Jean Martin Charcot argued that “sexual inversion” (translation of “contrary sexual sensation”) was a neuropsychiatric degenerative condition like hysteria and epilepsy and was a serious mental illness.

1886 - German forensic writer Richard von Krafft-Ebing, from Westphal’s work, initially presented **homosexuality as a severe manifestation of hereditary degeneration**, but late in his life, after having met many homosexuals, he argued that they could be perfectly respectable and functional individuals

Path to Pathologizing

Late 1800s-1940s

Late 1800s - German sexologist Magnus Hirschfeld, a homosexual physician public about his own homosexuality and advocate for homosexual rights, argued **homosexuality was an intermediate sex** and a natural, biological variant in the spectrum between perfect maleness and femaleness. Hirschfeld was also a pioneer in writing about “transsexualism” and “transvestism”.

Early 1900s - Sigmund Freud has various theories about homosexuality (“inversion”). **1) Oedipus conflict 2) over-attachment to mother 3) under-attachment to father 4) Oedipal jealousy or selfishness.** Later in life (1935) he wrote, “Homosexuality is assuredly no advantage, but **it is nothing to be ashamed of, no vice, no degradation; it cannot be classified as an illness**”

1940s - Sandor Rado claimed that **heterosexuality was the only nonpathological outcome of human sexual development.** A phobic avoidance of the other sex caused by parental prohibitions against childhood sexuality. **This greatly influenced mid-twentieth century psychoanalytic thought** that pathologized homosexuality.

Pathologizing

1948 - The World Health Organization (WHO) published ICD-6, **classifying homosexuality as “a sexual deviation” due to “an underlying personality disorder”**.

1952 - American Psychiatric Association (APA) listed homosexuality in the DSM-I as a **“sociopathic personality disturbance”**.

1940s - 1950s



**World Health
Organization**

AMERICAN
PSYCHIATRIC
ASSOCIATION



Criminalization of Homosexuality

1960s - 1970

1962 - Illinois decriminalizes consensual sexual relations between same sex individuals - at that time, all other states criminalized homosexual activity.

1969 - Stonewall Uprising in NYC - June demonstrations by members of the LGBTQ community against a police arrest raid targeting them at the Stonewall Inn in the Greenwich Village.

1970 - First Pride Parade in NYC in which 5,000 people marched in solidarity with LGBTQ people.



Examples of Violence

1960s - 1970s

1969 - Howard Efland, a gay man who checked into the Dover Hotel in Los Angeles was beaten to death by officers of the Los Angeles Police Department.

1973 - An arsonist burned the Upstairs Lounge, a gay bar in New Orleans, killing 32 people



Depathologizing

1970s

1973 - After scrutiny from National Institute of Mental Health and the APA's own thorough review, **no empirical evidence was found that justified classifying homosexuality as a disorder** and it was removed from DSM-II (19yrs after DSM-I).

1975 - APA called upon all mental health professionals to "[remove] the stigma of mental illness that has long been associated" with homosexuality.

1977 - WHO listed homosexuality in ICD-9 as a "mental illness".



World Health
Organization

Depathologizing

1980s - 1990

1987 - APA removes “ego-dystonic homosexuality” DSM-III-R



1990 - World Health Organization removed homosexuality from ICD-10 citing "human rights standards and the lack of empirical evidence supporting the pathologization and medicalization of variations in sexual orientation expression."



Examples of Violence

1980s

1982 - The beating of Rick Hunter and John Hanson by Minneapolis police

1984 - Charlie Howard was drowned in Bangor, Maine for being "flamboyantly gay"

1988 - Rebecca Wight was killed when she and her partner, Claudia Brenner, were shot by a man when he became enraged by the couple's lesbianism

Police chief reopens brutality probe

By Paul Klauza
Staff Writer

Minneapolis Police Chief Anthony Bouza has reopened an investigation of alleged brutality by four police officers against two gay men.

Bouza said Tuesday that he rescinded his decision not to discipline officers in the case after discussing it with Mayor Don Fraser.

Fraser read the file on the case, at Bouza's request, and last week sent

the chief a three-page letter that "raised some legitimate questions" about it, Bouza said. He said the mayor was "clearly troubled" about the case, in which Rick Hunter and John Hanson said they were beaten by police outside a gay bar on Jan. 1.

Bouza said that the letter included a request for the transcript of the trial that ended last month with Hanson and Hunter being acquitted of assault, disorderly conduct, and interfering with an arrest.

Bouza said the case is the first internal-affairs investigation that he has reopened since he came to Minneapolis in February 1980. The officers involved are Michael Schoben, Keith Oldfather, Dennis Nordstrom and Clifford Overby.

Bouza said he made his decision not to discipline the men a few days after the trial ended. He said the case was confusing and complicated but said he found "nothing to discipline them for."

Defense argues that lesbian affair could have provoked attack by 'Mountain Man'

By JEFFREY B. ROTH
Times Staff Writer

Even though Stephen Roy Carr "had a tough childhood" that did not give him the right "to shoot two people," said District Attorney Roy A. Keifer.

In his arguments during a Friday morning hearing on post-verdict motions filed by Carr, 29, who was convicted of first degree murder in the death of Rebecca P. Wight, 28, of Blackburg, Va., and attempted murder for seriously wounding her traveling companion, Claudia T. Brenner, Keifer said the defense's argument about provocation was a "frightening legal concept."

Court-appointed defense attorney Michael A. George argued that the lesbian relationship of the two women should have been considered as provocation in the May 13 attack on the Rocky Road Trail in Michigan State Forest. The outbreak hit Carr, who has been targeted by society, by his mother, and by the two women, when he met them on the trail that spring day, George said.

George said that Pennsylvania case law provides a subjective test to determine if a series of events could be considered as a provocation to a crime. As an example, the attorney suggested the analogy of a husband who finds his wife in bed with another man and attempts to murder them. He said that he believes this case also merits that test. "The series of events pitted society in general against Carr," he said. "The defense was presented to

submit into evidence that Stephen Carr had problems, that he was continually referred to as a freak, that he was continuously rejected by women, by being raped while in prison in Florida, by being rejected by his mother, who may have been a lesbian."

Carr, George argued to President Judge Oscar F. Spicer, fled to the mountains to get away from society, but the law followed him there. Spicer asked George if he was familiar with the battered women syndrome, which has recently been upheld as a defense strategy.

"There is a great deal of difference between battered woman syndrome cases, the one the defense attempted to show. The battered women syndrome is recognized by psychologists and psychiatrists as a diagnostic and treatment tool," Keifer said. "The battered woman syndrome we are not talking about here is not about people, but battering by the victim. These two women did not do anything to Stephen Roy Carr."

Keifer suggested that if "he had been a man and woman we would not be standing here. The district attorney said that the defense was attempting to use provocation against 'certain types of lesbians.' He said that provocation would be appropriately used only if Carr intended to prevent a psychological defense."

In a separate issue regarding the court's dismissal of pre-trial motions which sought to suppress statements made by Carr which had police to the murder weapon,

George claimed that the police had misled Carr by telling him they were questioning him about a fugitive from justice warrant which had been issued in Florida and not about murder. The attorney said that Carr did not know he was being questioned in regards to a murder.

Keifer said that the law requires only that a suspect have a general knowledge of the circumstances which prompt the questioning. He said the police had "no imperative to inform" Carr of the specifics.

"The defendant made a statement, he knew police were looking for him. He told John Golden that he had done something bad, and he was told two women were shot," Keifer said. "I believe the defendant made an informed and voluntary statement to police."

The post verdict motions also raised issues concerning the preliminary hearing in which a gross fair case was established against Carr, and issues regarding the discovery of evidence motions.

Judge Spicer took the motions under advisement. Carr, who has been incarcerated at the Adams County Prison without bail since his arrest in facing a mandatory life prison term.

BUD SAMMIS



States Decriminalizing

1990s

1992 - Kentucky

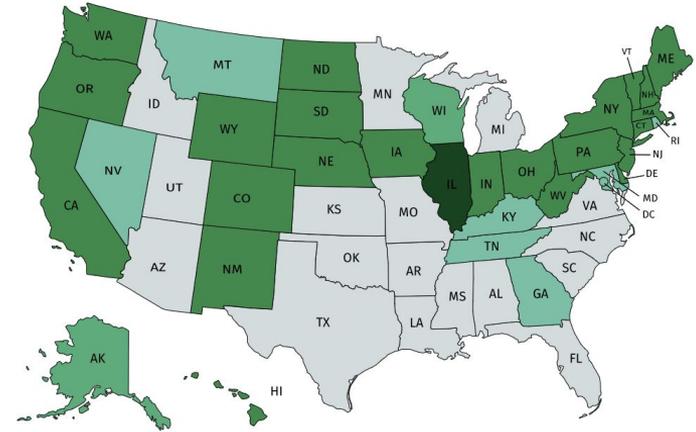
1993 - Nevada, District of Columbia

1996 - Tennessee

1997 - Montana

1998 - Rhode Island, Georgia

1999 - Maryland



Examples of Violence

1990s

1990 - Julio Rivera was murdered by two men in New York City. One defendant said he killed Mr. Rivera "because he was gay."

1992 - U.S. Navy Petty Officer Allen Schindler was murdered by a shipmate. Schindler had complained repeatedly about anti-gay harassment aboard ship.

1995 - Roxanne Ellis and Michelle Abdill, a lesbian couple in Medford, Oregon, were murdered by a man who said he had "no compassion" for bisexual or homosexual people

1998 - Matthew Shepard was fatally attacked in Laramie, Wyoming on Shepard was tortured, beaten severely, tied to a fence, and abandoned; he was found 18 hours after the attack and succumbed to his injuries less than a week later.

1999 - Gay couple Gary Matson and Winfield Mowder were murdered by two men. One of the men told a newspaper that he killed the men because he believed their homosexuality violated God's laws and he was "obeying the laws of the Creator".

2 Accomplices Guilty of Murder In 'Gay Bashing' Case in Queens

By JOSEPH P. FRIED

In a case that galvanized gay people in New York City, two young men were convicted of murder yesterday in the killing of a man who was beaten with a hammer and stabbed with a knife because, prosecutors said, he was gay.

A jury in State Supreme Court in Queens delivered the verdicts after a three-week trial in which the two defendants were accused of taking part in what the prosecutors called a savage "gay bashing" spree. The two were convicted not of having inflicted the single fatal stab wound but of having "acted in concert" with a friend who did.

The friend was the main witness against the two. He testified under a plea deal in which the prosecution dropped the murder charge against him and allowed him to plead guilty to the lesser charge of manslaughter in return for providing the only eyewitness account of the crime. Defense lawyers strongly protested the tactic, but criminal-justice experts said the move was not unusual.

The friend, Daniel Doyle, 21 years old, said that after he instigated the attack in the early morning of July 2, 1990, his friends on trial, Erik Brown, 21, and Esat Bici, 19, lured the victim, Julio Rivera, into an isolated corner of a Jackson Heights schoolyard known as a gay cruising area and beat Mr.

Rivera with the hammer and a beer bottle before Mr. Doyle stabbed him. The New York City Medical Examiner found that the blows did not contribute to the death.

As the finding of second-degree murder was announced in a courtroom crowded with gay-rights advocates and relatives and friends of Mr. Rivera and the defendants, the convicted men first stared ahead without visible reaction. Then Mr. Bici's face turned red and he fought back tears. Mr. Brown, as he was being led away to prison, called out, "I love you!" to his parents, who sat with tight jaws in the spectator section. An aunt of Mr. Bici shouted, "I love you, Esat!"

Shock and Gratification

Mr. Brown and Mr. Bici face sentences of life in prison, with parole possible no sooner than 15 or 25 years, depending on the minimum term set by Justice Ralph Sherman when he sentences them on Jan. 10. By contrast, the man who admits that he instigated the attack and stabbed the victim, Mr. Doyle, faces a maximum sentence of 25 years in prison for his first-degree manslaughter plea, with parole possible as early as 8½ years.

Defense lawyers said they were shocked by the verdict and contended

Continued on Page B4, Column 1

Biological Understanding

1990-2000s

1990s - Surveys of populations of people who identify as gay begin to show percentages between 3.5 - 5% or more.

1993 - Xq28 gene found (which has some correlation in gay brothers, but does not fully explain observations)

1994 - The androgen receptor gene mutations database was created

2000 - Bruce Bagemihl publishes report documenting homosexuality naturally occurring across 300 species mammals and birds (Bockman finds same results 2006)

2003 - Human genome project completed

Ferguson v JONAH

2009-2015

Conversion Therapy

2009 - Report by APA which pointed out that, "efforts to change sexual orientation are unlikely to be successful and involve some risk of harm, contrary to the claims of [conversion therapy] practitioners and advocates."

2015 - Commenting on Ferguson v. JONAH, Sam Wolfe (SPLC lawyer) notes, "JONAH could not offer testimony from a single client whose sexual orientation had transformed through its program". A jury found that claims to convert clients from gay to straight violated consumer fraud protections and was unconscionable.



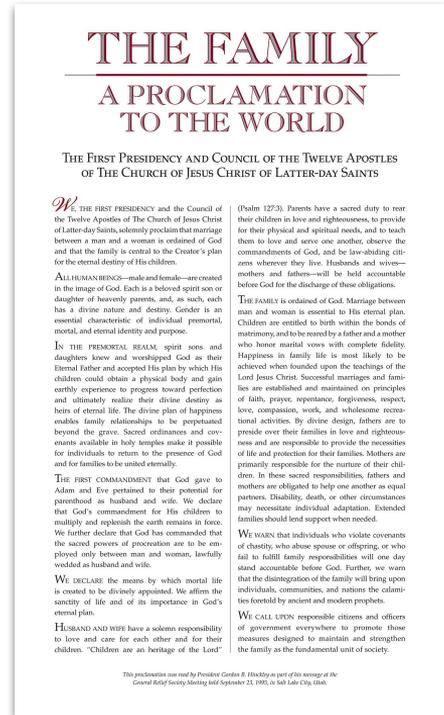
Family Proclamation

1990s - 2000s

1995 - Gordon B. Hinckley reads “The Family: A Proclamation to the World” in the Relief Society General session in September General Conference which states “marriage between a man and a woman is ordained of God... [and] is essential to [God]’s eternal plan.”

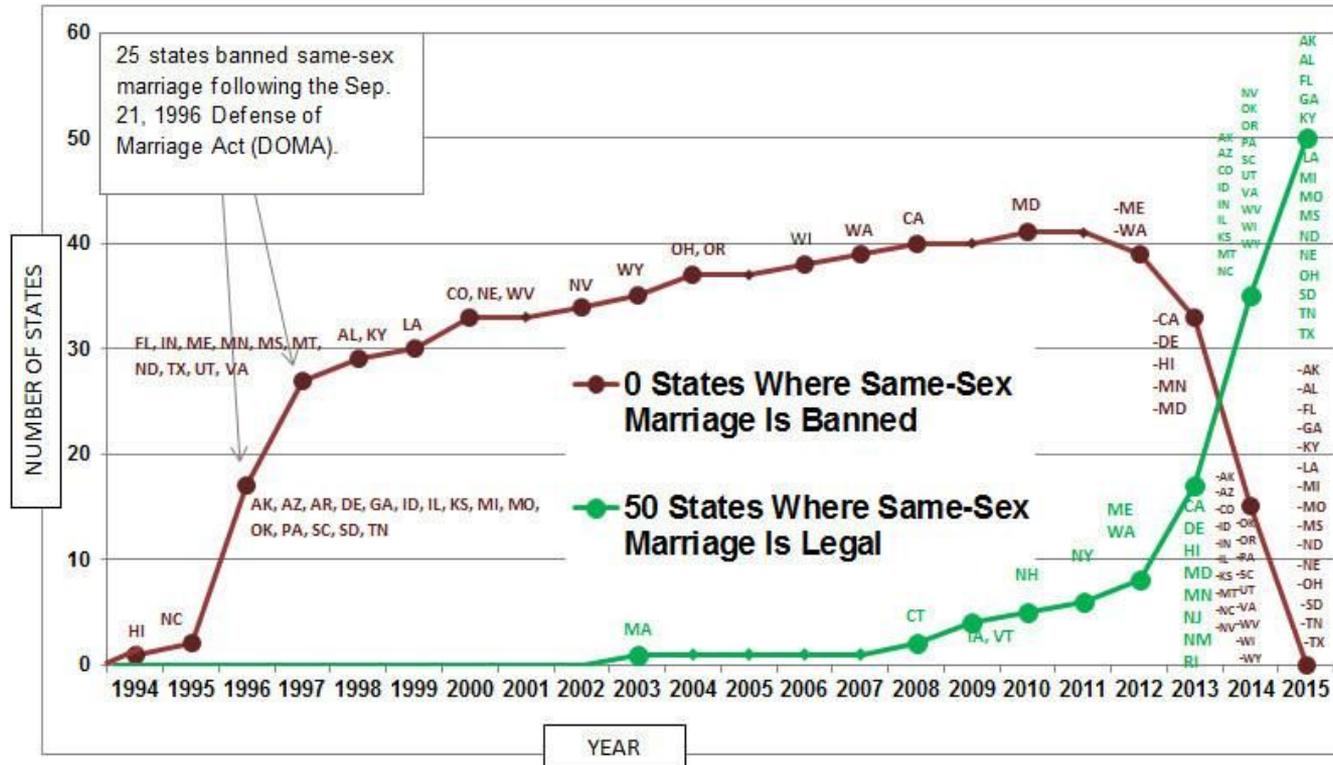
1996 - 25 States ban same-sex marriage following DOMA.

The Church submits Proclamation as amicus brief in cases concerning same-sex marriage: Hawaii (Baehr v. Miike, **1997**), California (In re Marriages Cases, **2008**), California (Hollingsworth v. Perry, **2013**), US Supreme Court (Obergefell v. Hodges, **2015**).



Same-sex marriage

1994-2015



Source: <https://gaymarriage.procon.org/state-by-state-history-of-banning-and-legalizing-gay-marriage/>

Examples of Violence

2000-2010

2000 - Gunman entered a gay bar in Roanoke, Virginia, and opened fire on the patrons, killing Danny Overstreet, 43 years old, and severely injuring six others. The gunman claimed that he had been told by God to find and kill lesbians and gay men, describing himself as a "Christian Soldier working for my Lord"

2000 - Church member Stuart Mattis dies by suicide on steps of LDS chapel. He described feelings of "pain" and "difficulty" being compared to "murderers, Satanists, prostitutes, pedophiles, and partakers of bestiality".

2006 - Michael Sandy was attacked by four young men who lured him into meeting after chatting online, while they were looking for gay men to rob. He was struck by a car while trying to escape his attackers, and died five days later without regaining consciousness.

2008 - Lateisha Green, a 22-year-old transgender woman, was shot and killed in Syracuse, NY because he thought she was gay. This was only the second time in the nation's history that a person was prosecuted for a hate crime against a transgender person.



Church Supports Nondiscrimination

2009

2009 - 10 November, Church Newsroom Story, “Church Supports Salt Lake City Nondiscrimination Ordinance”:

“The Church of Jesus Christ of Latter-day Saints has declared its **support of nondiscrimination regulations that would extend protection in matters of housing and employment in Salt Lake City to those with same-sex attraction**”

Michael Otterson (director of Church Public Affairs) added, “I represent a church that believes in human dignity, in treating others with respect even when we disagree — in fact, especially when we disagree.”



Online Resources

2010s

- mormonsandgays.org (2011-2016)
- Mormonandgay.lds.org (2016-2019)
 - Frequently Asked Questions
 - Should I Come Out?
 - How Can I Talk to My Parents or Bishop?
 - If I'm Faithful Enough, Will My Attractions Go Away?
 - Stories
 - Understanding
 - Ten Tips for Parents
 - Depression and Suicide
 - Seeking Professional Help

Websites since replaced in February 2020 (much of content the same from 2016 site)



Same-sex Marriage

2015

2015 - Obergefell v. Hodges rules that the Fourteenth Amendment requires a State to license a marriage between two people of the same sex, and to recognize a marriage between two people of the same sex when their marriage was lawfully licensed and performed out-of-State.

"new insights and societal understandings can reveal unjustified inequality within our most fundamental institutions that once passed unnoticed and unchallenged."



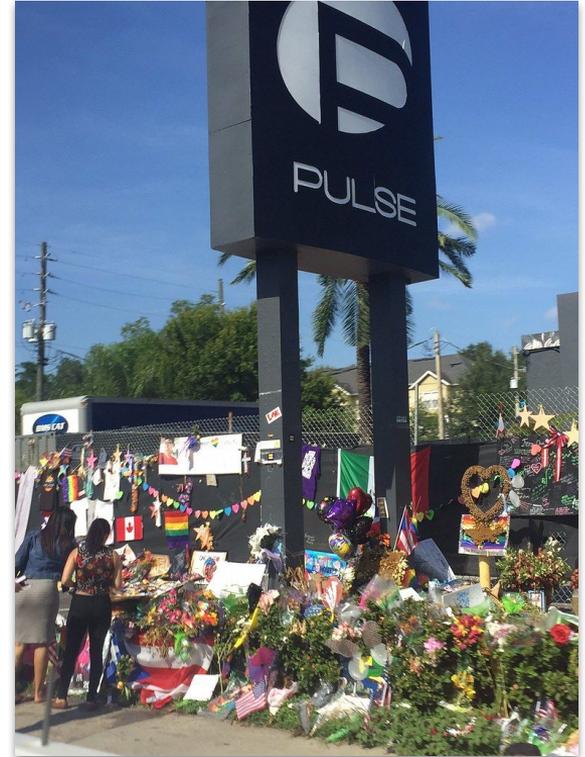
Examples of Violence

2010+

2010 - 3 gay men, "la Reina" (the Queen), Bryan Almonte, and Brian Cepeda are kidnapped and tortured in the Bronx by a street gang that targeted them for being gay.

2013 - Gabriel Fernandez, an 8-year-old boy, was tortured and murdered by his mother and her boyfriend because they believed the child to be gay

2016 - Attack on a gay nightclub, Pulse, in Orlando left 49 dead and 53 wounded.



Transgender Violence

2019

Killings in 2019 (mostly trans women of color):

Dana Martin, Ellie Marie Washtock, Jazzaline Ware, Ashanti Carmon, Claire Legato, Muhlaysia Booker, Michelle Washington, Paris Cameron, Chynal Lindsey, Johana Medina Leon, Chanel Scurlock, Zoe Spears, Brooklyn Lindsey, Denali Berries Stuckey, Tracy Single, Kiki Fantroy, Bubba Walker, Pebbles LaDime Doe, Jordan Cofer, Bailey Reeves, Bee Love Slater, Jamagio Jamar Berryman, Itali Marlowe, Brianna Hill, Nikki Kuhnhausen, Alice Carter, Yahira Nesby



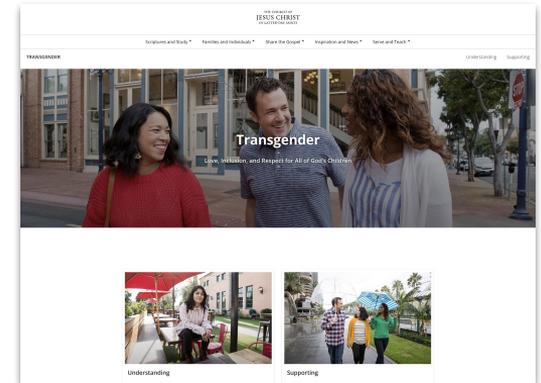
American Medical Association

“According to available tracking, fatal anti-transgender violence in the U.S. is on the rise and most victims were black transgender women” (2019)

Online Resources

2020

- Transgender and Same-sex Attraction Church topic pages (2020+)
 - Understanding
 - Supporting
 - Leaders
 - Stories
 - FAQs
- [lds.org/topics/gay](https://www.lds.org/topics/gay) & [lds.org/topics/transgender](https://www.lds.org/topics/transgender)



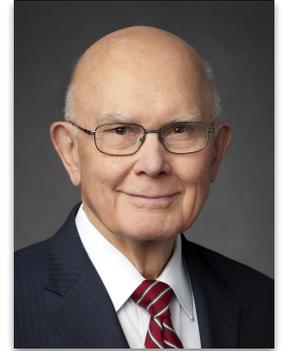
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Causes - Current Teachings

2000-2010

2006 - In an interview With Elder Dallin H. Oaks and Elder Lance B. Wickman (“Same-Gender Attraction”), Dallin H. Oaks said, **“The church does not have a position on the causes of any of these susceptibilities or inclinations including to those of same gender attraction.** Those are scientific questions whether nature or nurture. Those are things the church doesn’t have a position on.”



2007 - Elder Jeffrey R. Holland, “Helping Those Who Struggle with Same-Gender Attraction, October 2007 General Conference. **“If you are a parent of one with same-gender attraction, don’t assume you are the reason for those feelings. No one, including the one struggling, should try to shoulder blame.”**

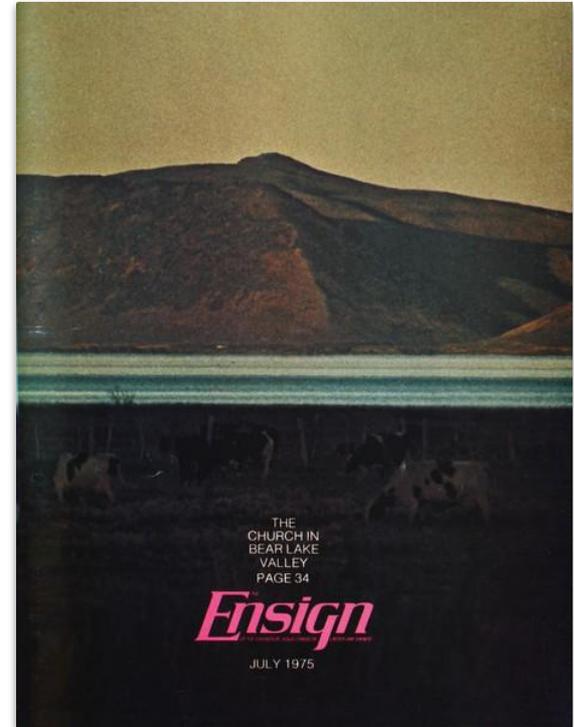


Causes - Pornography, Lack of Affection

1970s

1970 - Victor L. Brown (Presiding Bishop) (April BYU Speech), "Wanted: Parents With Courage": "A normal 12- or 13-year-old boy or girl exposed to **pornographic literature could develop into a homosexual.**"

1975 - Victor L. Brown "Two Views of Sexuality", July Ensign: "Parents need to know that **lack of proper affection in the home** can result in unnatural behavior in their children such as homosexuality ..."



Causes - Gender Nonconformity

1970s

1971 - Brown, Victor L. Brown. (April General Conference) "The Meaning of Morality": “The Lord ... did not intend either of the sexes to adopt the other’s traits ... **men should look and act like men and that women should look and act like women. When these differences are ignored ... [it] can lead to ... homosexuality.**”



Causes - Selfishness, Talking about It

1970s

1978 - Boyd K. Packer “To The One” (BYU Speech):
 “Have you explored the **possibility that the cause [of homosexual temptation] ... will turn out to be a very typical form of selfishness**—selfishness in a very subtle form? ... **It is very possible to cure it by treating selfishness.**”

“There is a reason why we in the Church do not talk more openly about [homosexual temptation]. ... **[W]e can very foolishly cause things we are trying to prevent by talking too much about them.**”

The screenshot shows the BYU Library website interface. At the top, there is a dark blue header with the text "BYU LIBRARY" and a "Login" link. Below the header is a search bar with a magnifying glass icon and a search button. To the right of the search bar is a "Login" button. Below the search bar is a "Advanced" dropdown menu. The main content area shows search results for "1 OF 3 HOLDINGS". The first result is from the "Americana Collection" with the call number "BX 8608 .A1 no.3734" and the format "Book / Floor 1-N". Below this is the title "To the one" and the author "Packer, Boyd K.". The publication information is "©1978, Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, English". The location is "Americana Collection / Floor 1-N" and the call number is "BX 8608 .A1 no.3734". There is a link to "Browse nearby items". At the bottom, there is a note: "On-site Use Only — 1 copy" and "Ask at Special Collections Help Desk (1130 HBLL)".

Causes - Masturbation, Addiction

1980s

1980 - Kimball, Spencer W. (Oct. General Conference), “President Kimball Speaks Out on Morality”: “Sometimes **masturbation** is the introduction to the more serious ... sin of homosexuality.”

1981 - Rector, Hartman Jr. (April General Conference), “Turning the Hearts”: “[T]o be homosexual ... I am sure is an **acquired addiction**, just as drugs, alcohol and pornography are.”



Causes - Parental Relationships

1980s

1981 - Understanding and Changing Homosexual Orientation Problems (pp. 6–7): “If the **father is rejecting or uninvolved, or if the mother becomes 'smothering'** in an attempt to fill the void left by a weak father, the child can become ... a prime candidate for homosexual (homoerotic) thoughts, feelings, and behaviors.”

**Section 1:
Understanding
Homosexual
Orientation Problems**

Goal and Objectives

When you complete section 1, goal and objectives:

Goal 1: Understand the basic etiology of homosexual orientation and its implications for change within the framework of the scriptural statements of the scriptures.

Objective 1.1: Explain a basic etiology of homosexual orientation.

Objective 1.2: Describe the implications of homosexual orientation on etiology and change.

Objective 1.3: Describe the implications of homosexual orientation in LDS Scripture.

Objective 1.4: Explain the implications of the above.

Homosexual orientation is a topic that is often discussed inaccurately. Advocates and opponents of change, while true, truth, albeit sometimes unknowing about etiology and change, and the implications of homosexual orientation. The evidence has been so confusing that at times people have not been sure of the facts.

While all the facts about this condition are known from both revealed and un-revealed sources, they exist on many issues.

Etiology

A Gospel Position

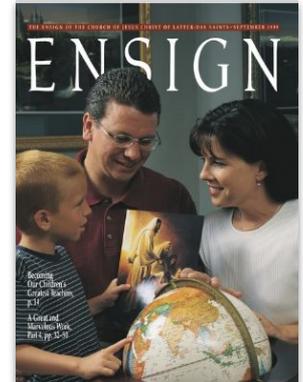
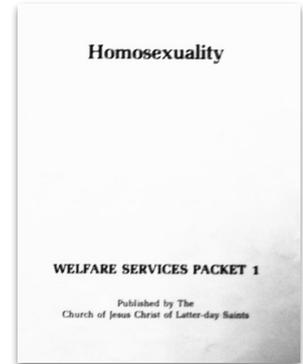
A fundamental doctrine of the Gospel is the power of moral free agency. (See chapter 2 for a sample discussion of this doctrine.) The power of free agency is the power to choose good over evil.

Causes - Sexual Abuse

1970-1990s

1973 - Homosexuality: Welfare Services Packet 1 (pp. 4–5): “Homosexual behavior begins in various ways. **Some young children are molested by strangers, acquaintances, or even relatives. ...However, not all who are molested become homosexual.**”

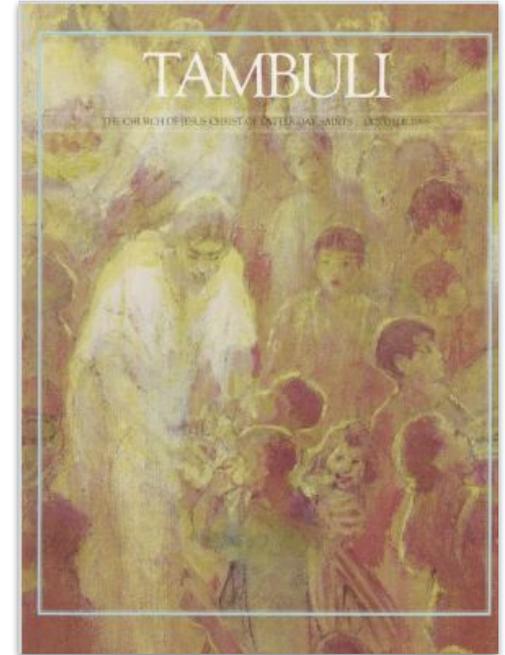
1999 - A. Dean Byrd (September 1999 Ensign), “When a Loved One Struggles with Same-Sex Attraction”:
”Homosexuality results from an interaction of social, biological, and psychological factors. **These factors may include ... sexual abuse ...**”



Causes - Environmental

1980s

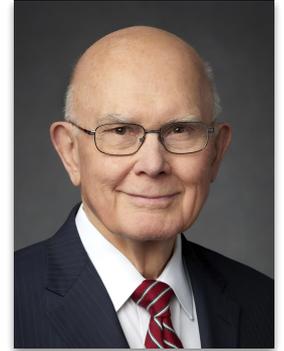
1988 - Allen Bergin (October 1988 Tambuli (later: Liahona)). "Questions and Answers": “a person may suffer from **homosexual inclinations that are caused by some combination of biology and environment**”



Causes - Current Teachings

2006+

2006 - In an interview With Elder Dallin H. Oaks and Elder Lance B. Wickman (“Same-Gender Attraction”), Dallin H. Oaks said, **“The church does not have a position on the causes of any of these susceptibilities or inclinations including to those of same gender attraction.** Those are scientific questions whether nature or nurture. Those are things the church doesn’t have a position on.”



2007 - Elder Jeffrey R. Holland, “Helping Those Who Struggle with Same-Gender Attraction, October 2007 General Conference. **“If you are a parent of one with same-gender attraction, don’t assume you are the reason for those feelings. No one, including the one struggling, should try to shoulder blame.”**



Overview

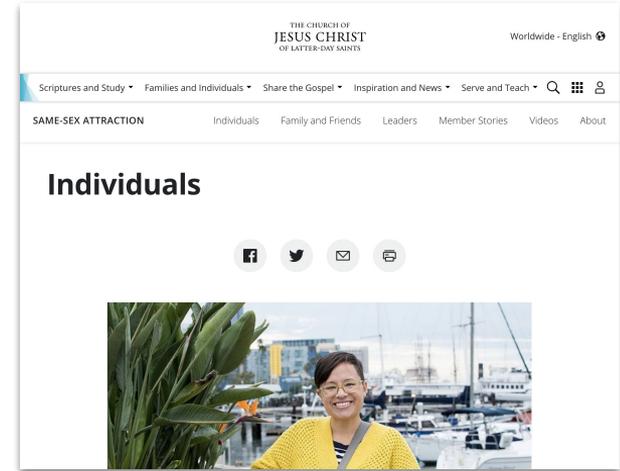
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Current Teachings - Identity and Labels

2015+

“If you decide to share your experiences of feeling same-sex attraction or to **openly identify as gay, you should be supported and treated with kindness and respect, both at home and in church.** We all need to be patient with each other as we figure things out.”

(lds.org/topics/gay/individuals - formerly mormonandgay.lds.org FAQ, 2015+)



Identity and Labels - Avoidance

1992

1992 - Understanding and Helping Those Who Have Homosexual Problems (p. 3): “**Be careful not to label the person as 'homosexual' or 'gay'**. Such labels can undermine the person's belief that change is possible ...”

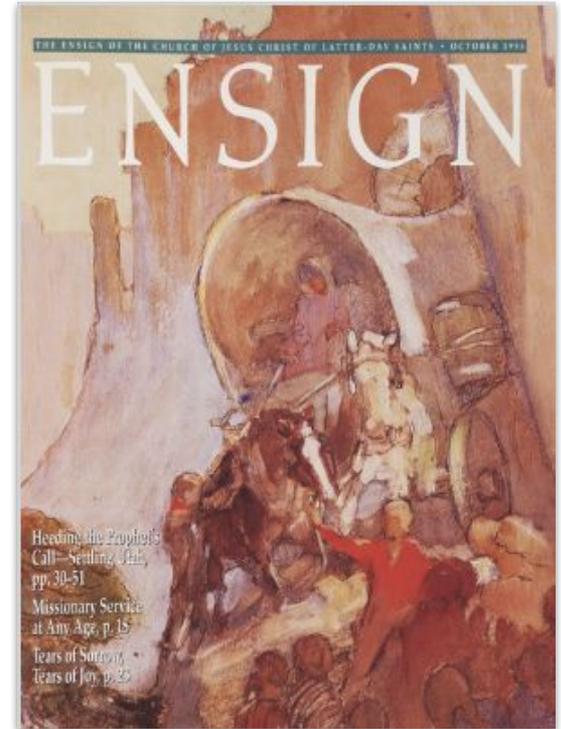
UNDERSTANDING
AND HELPING
THOSE WHO HAVE
HOMOSEXUAL
PROBLEMS

SUGGESTIONS FOR ECCLESIASTICAL LEADERS

Identity and Labels - Avoidance

1995

1995 - Dallin H. Oaks (October 1995). "Same-Gender Attraction":
“We should **refrain from using [gay and lesbian]** as nouns to identify specific persons. **Our religious doctrine dictates this usage.**”

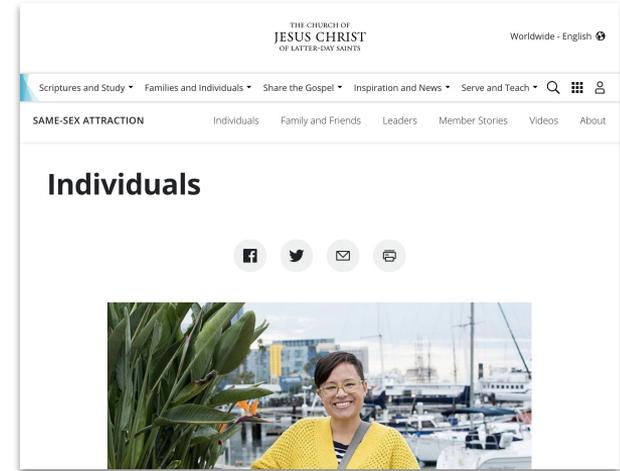


Current Teachings - Identity and Labels

2015+

“If you decide to share your experiences of feeling same-sex attraction or to **openly identify as gay, you should be supported and treated with kindness and respect, both at home and in church.** We all need to be patient with each other as we figure things out.”

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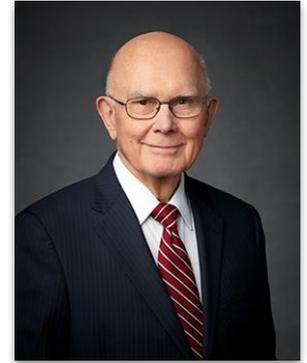
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Current Teachings - Orientation not changeable 2015+

2015 - Elder Dallin H. Oaks, Interview on Tribtalk with Jennifer Napier Pearce, January 29, 2015: **“We definitely do not recommend [heterosexual] marriage as a solution to same-gender feelings... In times past, decades ago, there were some practices to that effect. We have eradicated them in the Church now.”** (Source: - https://youtu.be/UIJ6gL_xc-M ~17:39 in the video)

2016+ : **“it is unethical to focus professional treatment on an assumption that a change in sexual orientation will or must occur.”** (lds.org/topics/gay/leaders - formerly on mormonandgay.lds.org, 2015+)



Elder Oaks

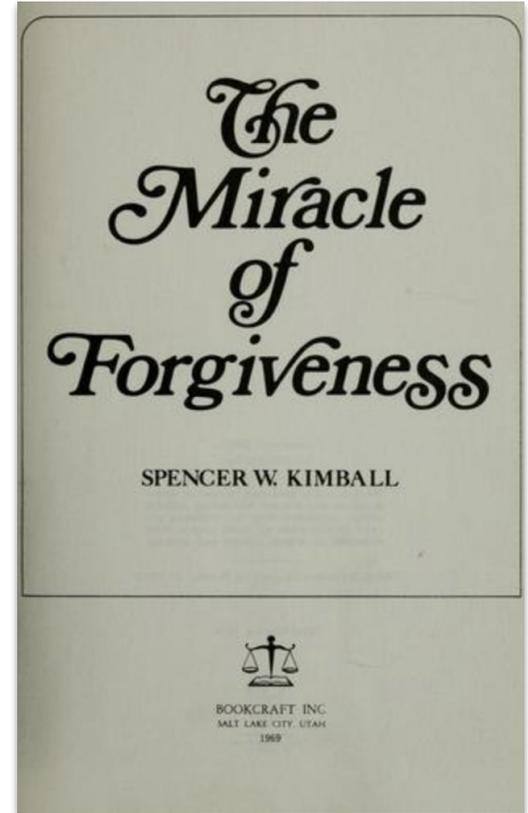


Change Efforts - Changing Orientation

1969

“...to those who say that this practice or any other evil is incurable, I respond: **How can you say the door cannot be opened until your knuckles are bloody, till your head is bruised, till your muscles are sore? It can be done.**”

“Many have been misinformed that they are powerless in the matter, not responsible for the tendency, and that **God made them that way.**”
This is as untrue as any other of the diabolical lies Satan has concocted. It is blasphemy. Man is made in the image of God.”

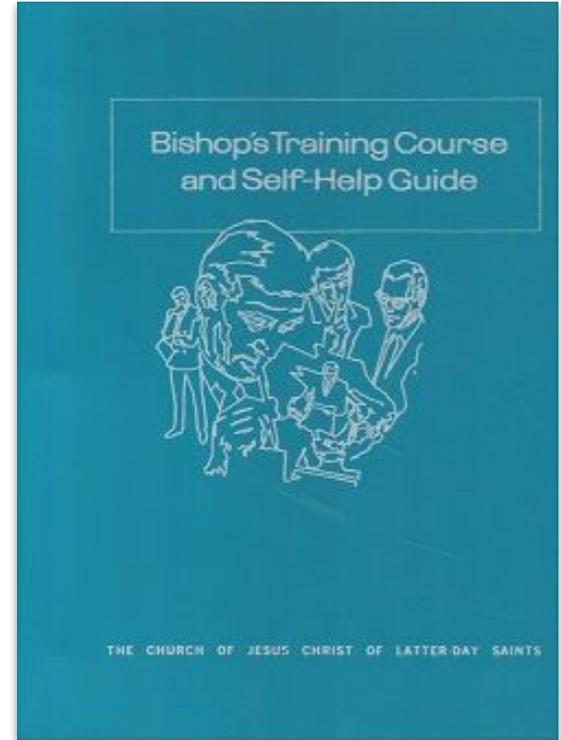


Change Efforts - Changing Orientation

1970s

1970 - LDS Bishop's Self-help Guide:
"Though many have been told it is incurable, that is not true."

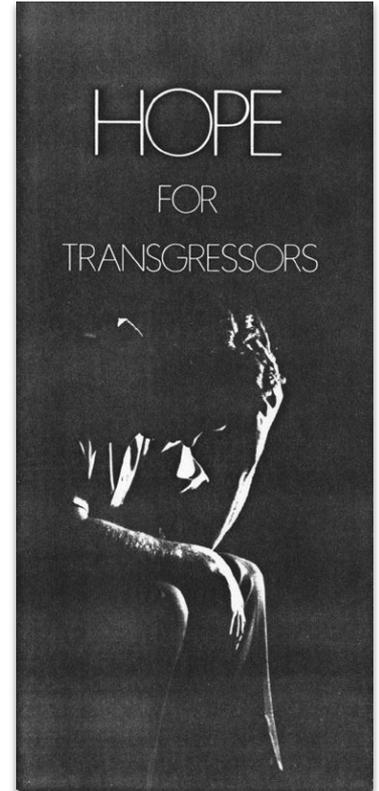
1970 - LDS Bishop's Self-help Guide:
"Remember, **homosexuality can be cured**. If the battle is well organized, pursued vigorously and continuously."



Change Efforts - Marriage as Cure

1970s

1970 - Spencer W. Kimball & Mark E. Peterson in "Hope for Transgressors", "The entrenched homosexual has generally and gradually moved all of his interests and affections to those of his own sex rather than to the opposite sex. And herein is another step. When you, bishops, feel he is ready **he should be encouraged to date and gradually move his life to the normal [meaning heterosexual marriage].**"

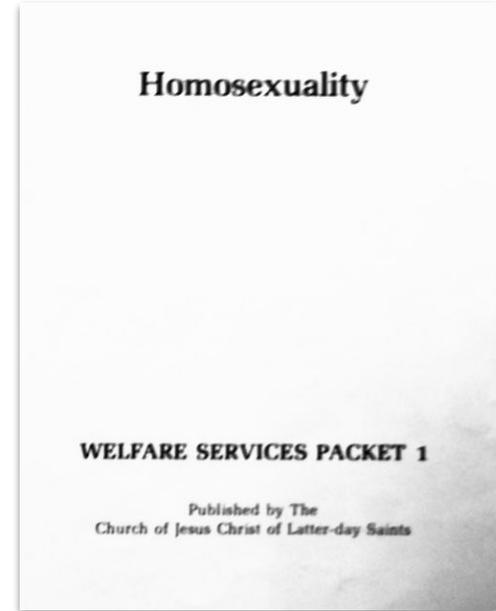


Change Efforts - Homosexuality as Choice

1970s

1973 - LDS Ecclesiastical guide stated that **“the gospel makes the issue clear, homosexuality is learned behavior not inborn”**

1973 - LDS Homosexuality, Welfare Services Packet 1, **“While it is an extremely difficult habit to change, homosexuality can be repented of like any other deeply entrenched habit.”**



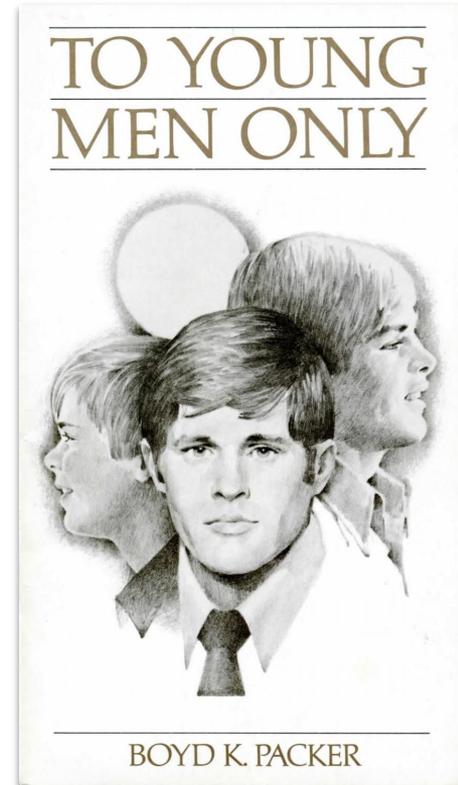
Change Efforts - Not born that way

1970s

1975 - LDS First Presidency Circular Letter, May 30, "There are many who have repented and become clean through repentance, prayer, self-discipline, and loving support from others... **[homosexuality is] a behavior that can be conquered**"

1976 - Boyd Packer General Conference, "To Young Men Only", "**there is a falsehood that some are born with an attraction to their own kind with nothing they can do about it...** that is a malicious and destructive lie. While it is a convincing idea to some it is of the devil. No one is locked into that kind of life."

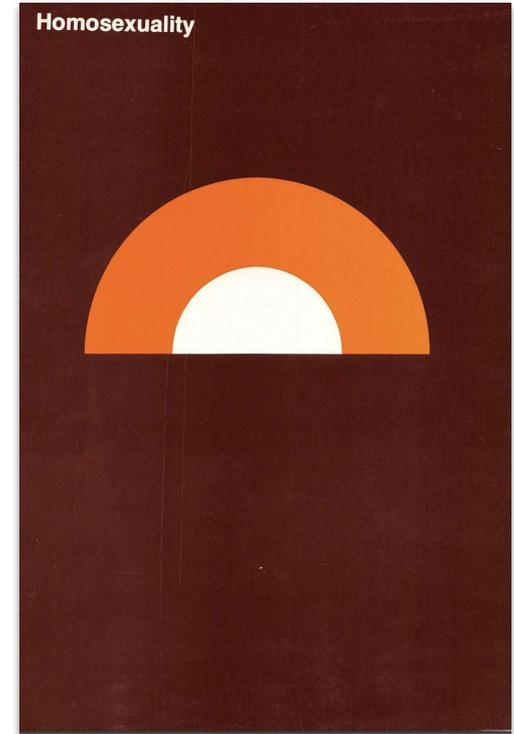
1976 - Boyd Packer LDS General Conference, "To Young Men Only", "From our premortal life we were directed into a physical body. **There is no mismatching of bodies and spirits.** Boys are to become men, masculine, manly men. Ultimately to become husbands and fathers."



Change Efforts - Not Born That Way

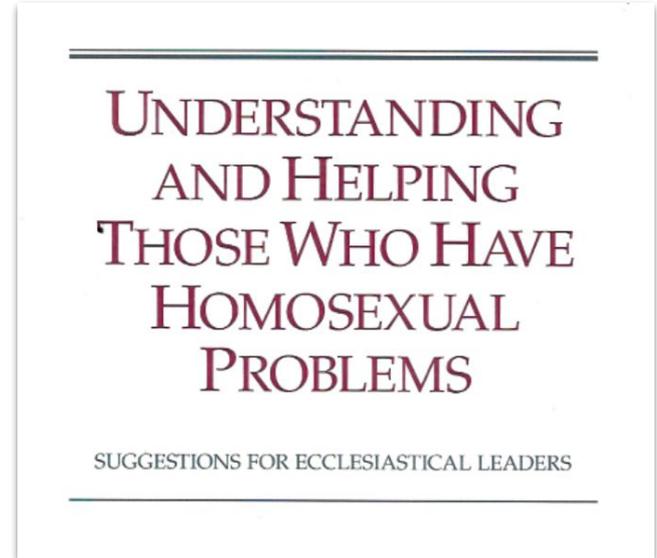
1980s

1981 - Spencer W. Kimball in LDS Booklet 'Homosexuality' wrote, "To believe that immoral behavior is inborn or hereditary is to deny that men have agency to choose between sin and righteousness. It is **inconceivable... that [God] would permit some of His children to be born with desires and inclinations** which would require behavior contrary to the eternal plan."



Change Efforts - Homosexuality can be overcome 1990s

1992 - LDS booklet, "Understanding and Helping Those Who Have Homosexual Problems. Suggestions for Ecclesiastical Leaders" says **homosexuality is among the, "problems that can be controlled and eventually overcome"**



Change Efforts - Marriage no longer a cure

1990s

1992 - LDS booklet, "Understanding and Helping Those Who Have Homosexual Problems. Suggestions for Ecclesiastical Leaders" says, "[Heterosexual] marriage should not be viewed as a way to resolve homosexual problems. The lives of others should not be damaged by entering a marriage where such concerns exist. **Encouraging individuals to cultivate heterosexual feelings as a way to resolve homosexual problems generally leads them to frustration and discouragement.**"

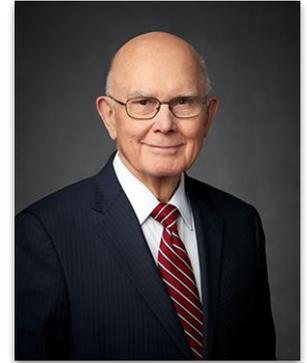
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Elder Oaks



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Families of Same-sex Couples

2015-2019

2019 - “Previously, our handbook characterized same-gender marriage by a member as apostasy. While **we still consider such a marriage to be a serious transgression, it will not be treated as apostasy for purposes of Church discipline. Instead, the immoral conduct in heterosexual or homosexual relationships will be treated in the same way.**” (4 April 2019 - Church Press Release)

2019 - “**We knew that this policy created concern and confusion for some and heartache for others. That grieved us.** Whenever the sons and daughters of God weep—for whatever reasons—we weep... we recently felt directed to adjust the policy such that the baptism of children of LGBT parents may be authorized by bishops.” (President Nelson - September 17, 2019 BYU Devotional)

Families of Same-sex Couples

2015-2019

2015 - “entering a **same-sex marriage is considered ‘apostasy’ and requires a Church disciplinary council**... children of parents in a same-sex relationship will need to assent to the doctrines and practices of the Church with regard to same-sex marriage before entering Church membership or missionary service” (November 12, 2015 Elder Christofferson interview on Church Newsroom)

“[A child of same-sex parents] can only **be baptized, confirmed, ordained to the priesthood or serve a full-time mission with approval from the Office of the First Presidency**... and "the child accepts and is committed to live the teachings and doctrine of the church, and **specifically disavows the practice of same-gender cohabitation and marriage**" (Nov 5, 2015 Deseret News)

Families of Same-sex Couples

2015-2019

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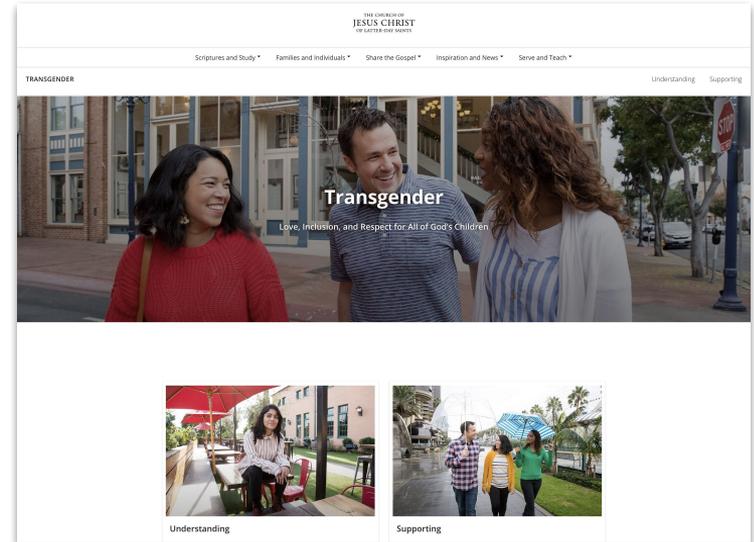
Websites - Transgender Topic Page

2020

“Gender is an essential characteristic of Heavenly Father’s plan of happiness. **The intended meaning of gender in “The Family: A Proclamation to the World” is biological sex at birth.**”

“Restrictions [for transitioning] include receiving or exercising the priesthood, receiving or using a temple recommend, and receiving some Church callings. **Although some privileges of Church membership are restricted, other Church participation is welcomed.**”

“It is always important to **acknowledge the reality of another person’s feelings. We shouldn’t deny that someone feels a certain way.** We take the reality where it is, and we go from there.”



Past “Transsexual” Policies

1980s

1980 - Section 8 in General Handbook of Instructions: “The Church counsels against transsexual operations, and members who undergo such procedures require disciplinary action... **Members who have undergone transsexual operations must be excommunicated. After excommunication such a person is not eligible again for baptism.**”

1983 - Section 8: “A change in a member’s sex **ordinarily justifies excommunication**”

1985 - “The Church Judicial System” - “After excommunication, such a person is **not eligible again for baptism unless approved by the First Presidency.**”

1989 - General Handbook of Instructions: “Church leaders **counsel against elective transsexual operations**. A bishop should inform a member contemplating such an operation of this counsel and **should advise the member that the operation may be cause for formal Church discipline**. In questionable cases, a bishop should obtain the counsel of the First Presidency.”

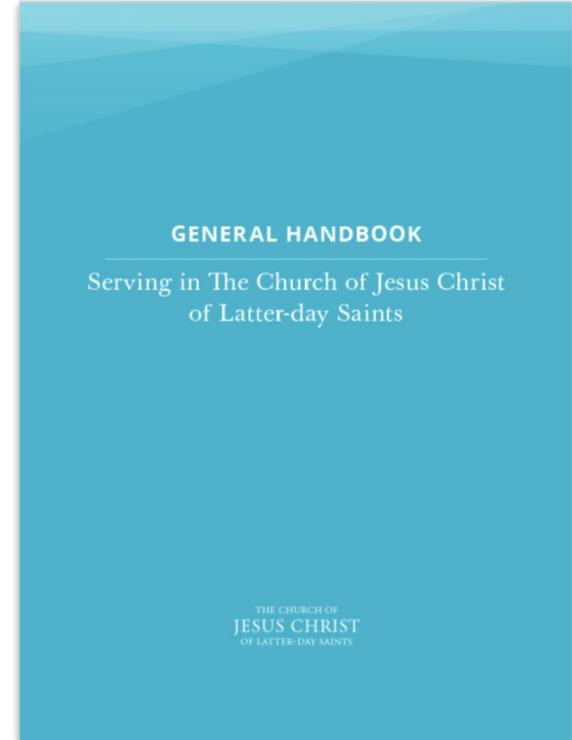
Current Teachings - Transgender Policies

2020

Baptism (section 38.2.3.14)

“A person who is **considering elective medical or surgical intervention** for the purpose of attempting to **transition to the opposite gender of his or her birth sex** may not be baptized or **confirmed.**”

“Baptism and confirmation of a person who has **completed sex reassignment through elective medical or surgical intervention** requires the approval of the First Presidency... However, the person will be **restricted from receiving or exercising the priesthood, receiving or using a temple recommend, and receiving some Church callings.**”



Current Teachings - Transgender Policies

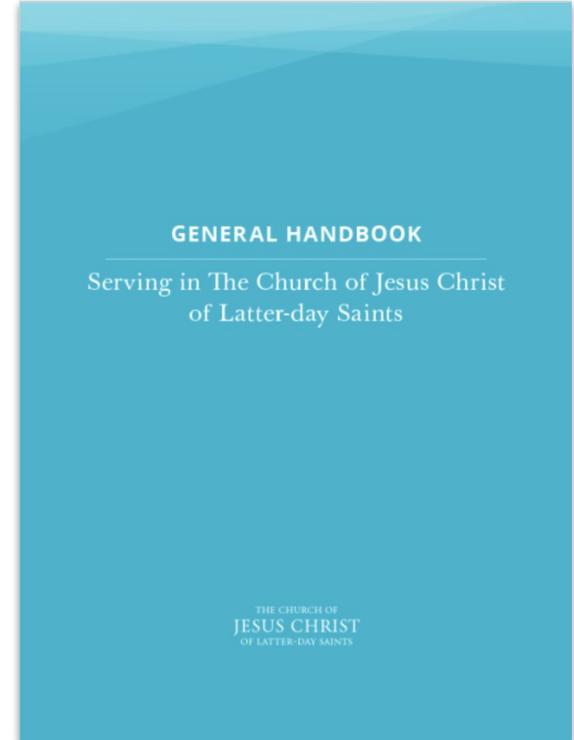
2020

Church Participation (section 38.6.21)

“The intended meaning of gender in the family proclamation is **biological sex at birth.**”

“Transgender individuals face complex challenges. Members and nonmembers who identify as transgender—and their family and friends—should be **treated with sensitivity, kindness, compassion, and an abundance of Christlike love. All are welcome to attend sacrament meeting, other Sunday meetings, and social events of the Church...**”

“**Most Church participation and some priesthood ordinances are gender neutral.** Transgender persons may be baptized and confirmed as outlined in 38.2.3.14. They may also partake of the sacrament and receive priesthood blessings. However, **priesthood ordination and temple ordinances are received according to birth sex...**”



Current Teachings - Transgender Policies

2020

Transitioning (sections 38.4.3, 38.6.21)

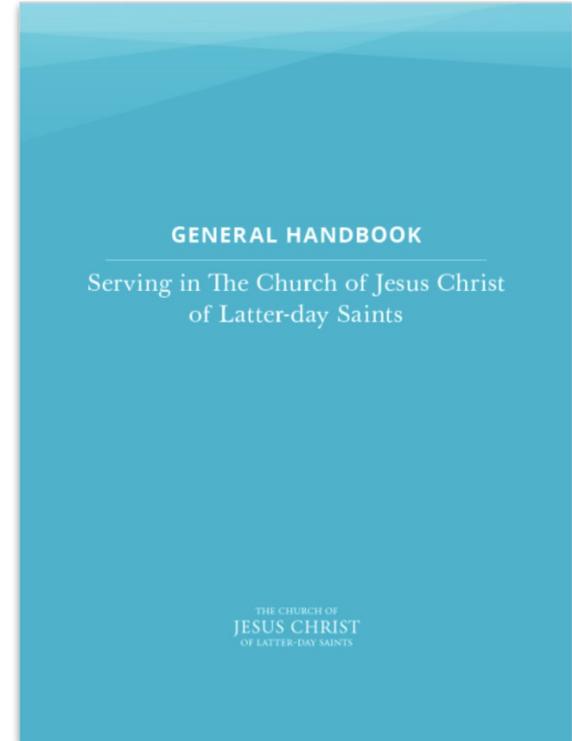
“**Church leaders counsel against elective medical or surgical intervention** for the purpose of attempting to transition to the opposite gender of a person’s birth sex. Leaders advise that **taking these actions will be cause for Church membership restrictions.**”

“Leaders advise that **those who socially transition will experience some Church membership restrictions for the duration of this transition.**”

“Restrictions include receiving or **exercising the priesthood, receiving or using a temple recommend, and receiving some Church callings.**”

“Some ... are prescribed **hormone therapy by a licensed medical professional to ease gender dysphoria or reduce suicidal thoughts...** If these members are **not attempting to transition to the opposite gender** and are worthy, **they may receive Church callings, temple recommends, and temple ordinances.**”

“If a member decides to change his or her preferred name or pronouns of address, the **name preference may be noted in the preferred name field on the membership record.** The person may be addressed by the preferred name in the ward.”



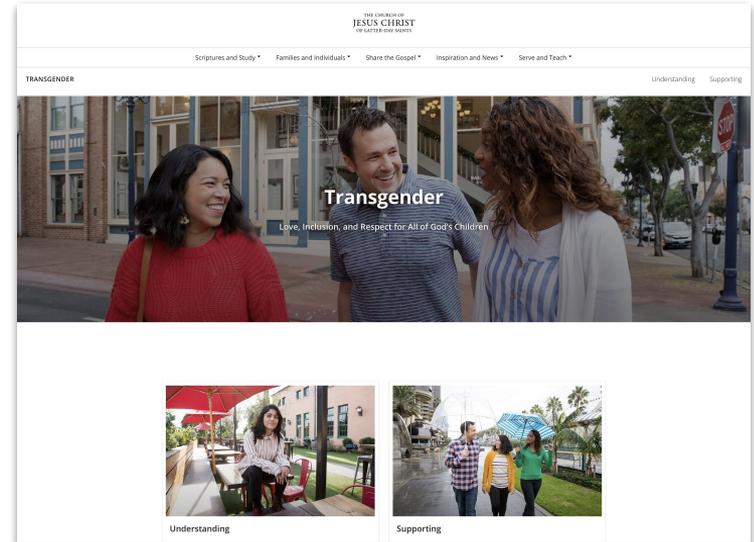
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“It is always important to **acknowledge the reality of another person’s feelings. We shouldn’t deny that someone feels a certain way.** We take the reality where it is, and we go from there.”



Websites - Same-sex Attraction Topic Page

2020

As Church members, we all have a responsibility to create a supportive and loving environment for all our brothers and sisters. Such a support network makes it much easier to live the gospel and to seek the Spirit while navigating any aspect of mortality.

You will never regret saying “I love you.” You will never regret throwing your arms around your loved one and hugging him or her. You will never regret listening. You will never regret trying to understand.



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Pastoral Pioneers

1990s

“Clearly the hardest thing I had when I was a stake president [was]... we had 17 men with AIDS and at that point, there was no cure. All 17 of them ultimately died of AIDS while I was stake president... **I watched bishops who made incredible sacrifices to take care of some of these young men who were dying...** I watched them take care of each other. And I watched some of them, one of them comes to mind in particular, **a returned missionary in a single incidence of conduct, took it upon himself to take care of the most difficult situations**, those that were the most ill, and he was the last one to die.” (Quentin L. Cook, “Let Us Be at the Forefront” - Mormon And Gay Website, Accessed 2019)



Elder Quentin L. Cook

mormonsandgays.org

2012+

With love and understanding, **the Church reaches out to all God's children, including our gay and lesbian brothers and sisters.**

“As a Church, nobody should be more loving and compassionate. ... Let us be at the forefront in terms of expressing love, compassion, and outreach. Let's not have families exclude or be disrespectful of those who choose a different lifestyle as a result of their feelings about their own gender.” (Elder Quentin L. Cook video, “Let Us Be at the Forefront.”)

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Love One Another: A Discussion on Same-Sex Attraction

Few topics are as emotionally charged or require more sensitivity than same-sex attraction. This complex matter touches on the things we care about most: our basic humanity, our relationship to family, our identity and potential as children of God, how we treat each other, and what it means to be disciples of Christ.

Where the Church stands:

The experience of same-sex attraction is a complex reality for many people. The attraction itself is not a sin, but acting on it is. Even though individuals do not choose to have such attractions, they do choose how to respond to them. With love and understanding, the Church reaches out to all God's children, including our gay and lesbian brothers and sisters.

A Collection of Conversations

This website is a collection of conversations; conversations with Church leaders, conversations with Church members who are attracted to people of the same sex, and conversations with the loved ones of gay spouses, children, or grandchildren who are dealing with the effects of same-sex attraction in their own lives. These conversations are not always easy to have. They deal with love and acceptance, sin and morality, aspirations and despair. Those who speak from the heart on this website do not necessarily represent in every word or detail the policies or positions of The Church of Jesus Christ of Latter-day Saints, but all of them speak with authenticity because they reflect what has happened in their own lives and the experiences of those they love.

What Needs to Change
Elder Dallin H. Oaks of the Twelve Apostles

Supporting those who identify as LGBTQ+

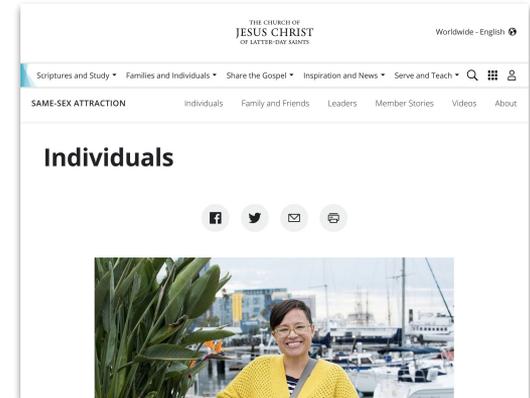
2015+

If you decide to share your experiences of feeling same-sex attraction or to openly identify as gay, you should be supported and treated with kindness and respect, both at home and in church. We all need to be patient with each other as we figure things out.

The intensity of same-sex attraction is not a measure of your faithfulness... a change in attraction should not be expected or demanded as an outcome by parents or leaders.

Help [parents and your bishop] understand what you're going through so they can show love and support. If they don't understand what this experience is like, ask them to read through the articles on this website... If those you love have difficulty understanding or being supportive, they may need your help.

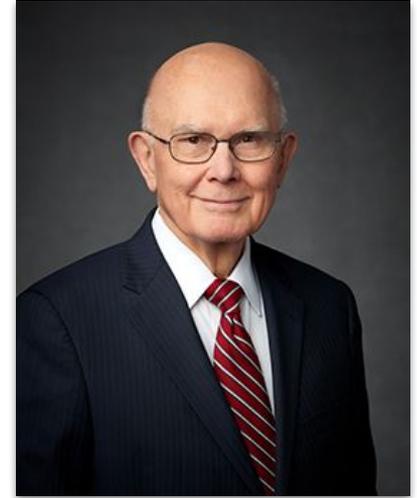
(lds.org/topics/gay/individuals, mormonandgay.lds.org since 2015+)



A call to repentance

2012

“Parents or other caregivers or teachers or peers who demean, bully, or humiliate children or youth can inflict harm more permanent than physical injury. Making a child or youth feel worthless, unloved, or unwanted can inflict serious and long-lasting injury on his or her emotional well-being and development. **Young people struggling with any exceptional condition, including same-gender attraction, are particularly vulnerable and need loving understanding—not bullying or ostracism.** With the help of the Lord, **we can repent and change and be more loving and helpful to children**—our own and those around us.” (“Protect the Children”, October 2012 General Conference)



Elder Oaks

Current Teachings - Putting Love First

2015

“I want to reiterate that the Savior is the perfect example of reaching out in love and support. His interest in others was always motivated by a pure love for them. Sometimes we approach relationships with the intent to change the other person. We follow our Savior best when we base our relationships on principles of love.”

(Facebook post on September 29, 2015 as a follow-up to his BYU devotional talk on Sept. 15 2015)



Elder Rasband

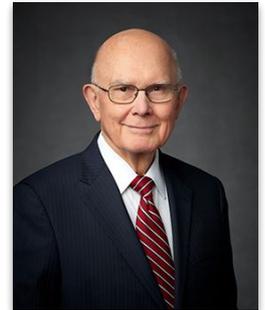
Can I hold a temple recommend and be an ally?

2015

“We have individual members in the Church with a variety of different opinions, beliefs, and positions on [supporting same-sex marriage] and other issues... In our view, it doesn’t really become a problem unless someone is out attacking the Church and its leaders — if that’s a deliberate and persistent effort and trying to get others to follow them, trying to draw others away, trying to pull people, if you will, out of the Church or away from its teachings and doctrines.” (January 27, 2015 press conference of Elder Dallin H. Oaks and Elder D. Todd Christofferson, Salt Lake Tribune)



Elder Christofferson



Elder Oaks

Current Teachings - When someone comes out 2015

“... an LDS parent wrote and said, ‘I found out that my son is gay or he’s come out of the closet or whatever and I’ve forbid him to come to our home and I cut him off and said he’s not my son anymore.’ I wrote a rather stern reply to that. **That’s just not acceptable behavior on the part of a parent and in the loving relationship and even in the public square. And so I encouraged the parent to repent** and reestablish a loving relationship with a child.” (Tribtalk with Jennifer Napier Pearce January 29, 2015, http://www.youtube.com/watch?v=UIJ6gL_xc-M at 27:20)



Elder Oaks

Current Teachings - When someone comes out 2015

“**Initial reactions are critical.** And the inclination, the temptation that people have often is anger or rejection. Sometimes it’s simply denial... **We lose nothing by spending time together, by trying to understand,** even where there’s not agreement on a course to follow at the moment or how to respond or how to react... I hope we will give ourselves the time and **have the patience to listen and understand and not insist on everything being resolved** within a certain framework of time.”

(lds.org/topics/gay/leaders - mormonandgay.lds.org since 2015+)



Elder Christofferson

Current Teachings - Need for Diversity

2016

“It breaks my heart when someone comes and is very vulnerable and says, “I want to try it, I want to be here.” and then get a cold shoulder or a lack of interest. And that’s tragic. It really is tragic. We have to be better than that. The diversity we find now in the church may be just the beginning. Frankly, I think we’ll see greater and greater diversity... the wide range of experience and backgrounds and challenges that people face will show us what really is essential in the gospel of Christ. And much of the rest that’s been perhaps acquired over time and is more cultural than doctrinal can slip away” (video “Is there a place for me?” on [lds.org/topics/gay/individuals](https://www.lds.org/topics/gay/individuals) - first recorded 2016)



Elder Christofferson

Current Teachings - Lifting Others

2016

“We just cannot be, or even call ourselves a disciple of Christ, if we are not helping others along that path. **The gospel of Jesus Christ does not marginalize people. People marginalize people. And we have to fix that.**”

([lds.org/topics/gay/family-and-friends](https://www.lds.org/topics/gay/family-and-friends) - formerly on mormonandgay.lds.org, 2016+)

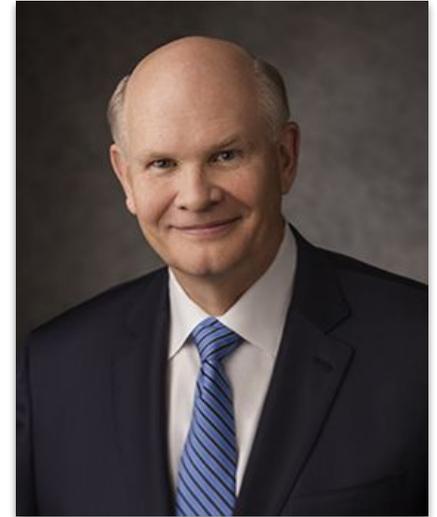


Carol F. McConkie

Current Teachings - Love & Family Unity

2016

“...the doctrine can never be used to justify treating others with anything less than respect and dignity. We can stand firm in our beliefs and have a loving relationship with those who hold differing opinions. **It is never an either-or choice. We love and live our doctrine, and we love those who do not live it. We need not create false dichotomies.** The late Elder Marvin J. Ashton shared this insight from an inspired leader: **‘The best and most clear indicator that we are progressing spiritually and coming unto Christ is the way we treat other people.’**”
(Dale G. Renlund public Facebook post Feb 17, 2016)



Elder Renlund

Current Teachings - Love & Family Unity

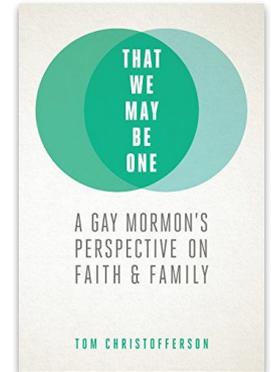
2017

Tom and D. Todd Christofferson's parents to their family about Tom (Elder Christofferson's gay brother):

“The most important lesson your kids will learn from the way that our family treats their Uncle Tom is that nothing they can ever do will take them outside the circle of our family’s love.’ That set the tone for everything that happened in our family after that—we were going to love and enjoy each other wherever anybody was in their journey, and we were going to be loyal and united as a family.” (Tom Christofferson - LDS Living Sep. 12, 2017 - One Gay Man's Powerful Journey Away from the Church and Back Again)



Elder Christofferson
(has a gay brother)



Current Teachings - Love & Family Unity

2018

“When asked if having a gay son had affected **Elder Gong’s views on LGBTQ issues**, he replied, 'We love each member of our family. We feel the need to be compassionate to all. **Even though there are many things we don’t understand, we know in God’s plan there’s a place for every person** in The Church of Jesus Christ of Latter-day Saints.'” (Salt Lake Tribune, June 28, 2018)



Elder Gong
(has a gay son)

Current Teachings - “Focus On the One”

2017

“Until you have seen people that are different from you in lots of different ways, **I think it is easy to get focused on a very narrow segment and feel like that is the only way to be...** One of the best ways to form a good relationship is **not come in with assumptions, or preconceived notions, keeping an open mind, an open heart.** Sometimes we tend to pigeon hole people, or we assume that they are a certain way because of a certain situation in their life, or their family... **when you’ve opened your heart to other people, you see that we all belong.**” (lds.org/topics/gay/leaders video - formerly on mormonandgay.lds.org, 2017+)



Jean B. Bingham

Current Teachings - “We must do better”

2017

“We need to listen to and understand what our LGBT brothers and sisters are feeling and experiencing. Certainly, we must do better than we have done in the past so that all members feel they have a spiritual home where their brothers and sisters love them and where they have a place to worship and serve the Lord.” (Questions and Answers, November 14, 2017 BYU Devotional)



Elder Ballard

Current Teachings - Sacred Diversity

2017

“...remember it is by divine design that **not all the voices in God’s choir are the same**. It takes variety—sopranos and altos, baritones and basses—to make rich music.”

“There is room for those who speak different languages, celebrate diverse cultures, and live in a host of locations. There is room for the single, for the married, for large families, and for the childless. There is room for those who once had questions regarding their faith and room for those who still do. **There is room for those with differing sexual attractions.**” (“Songs Sung and Unsung”, April 2017 General Conference)

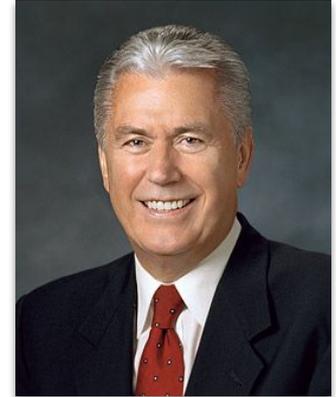


Elder Holland

Current Teachings - Healing, Kindness, Mercy 2018

“Come, help us build and strengthen a culture of healing, kindness, and mercy toward all of God’s children. For we are all striving to become new creatures where “old things are passed away” and “all things ... become new.” The Savior shows us the direction to move—forward and upward. He says, “If ye love me, keep my commandments.” Let us all work together to become the people God intended for us to become.”

“This is the kind of gospel culture we desire to cultivate throughout the Church of Jesus Christ. **We seek to strengthen the Church as a place where we forgive one another. Where we resist the temptation to find fault, gossip, and bring others down. Where, instead of pointing out flaws, we lift up and help each other to become the best we can be.** Let me invite you again. Come and see. Join with us. We need you.” (“Believe, Love, Do”, October 2018 General Conference)



Elder Uchtdorf

Inviting people from the red to the green

Causes: We don't know, it is a scientific question

Labels: those who openly identify should be supported and treated with kindness and respect at church and home

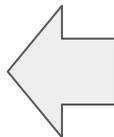
Sin: Same-sex attraction not about unworthiness and not a sin, acting on that attraction is a sin (treated the same as sexual sin outside marriage)

Cures: treatment to seek changing orientation is unethical

Transgender: transitioning will require membership restrictions; if already transitioned, may receive baptism/confirmation with First Presidency approval

Same-sex couple families: Children may be baptised and confirmed with bishop's approval

Current Church teachings



Causes: Pornography, lack of or over affection, selfishness, talking about it, masturbation, addiction, father/mother fault, sexual abuse, choice, gender nonconformity

Labels: do not use LGBT labels

Sin: Attraction is sin, acting on it is apostasy

Cures: heterosexual marriage/dating, prayer, repentance

Transsexual: must be excommunicated, cannot be baptised or re-baptised

Same-sex couple families: Children cannot be baptised or confirmed w/o First Presidency approval

Past Church teachings refuted by or no longer taught in the Church

History of Societal & Doctrinal LGBTQ Understanding:

By Caleb Jones