

Pastoral care to Christian youth in South Africa who experience unwanted LGB attraction

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DECLARATION

I, Christiana A. Ashamu, declare that the dissertation titled, Pastoral care to Christian youth in South Africa who experience unwanted LGB attraction, which I am submitting for the Master's degree in Theology: Pastoral Studies at North-West University, Potchefstroom Campus is my own work, has been language-edited and has not been submitted to any other schools.

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DECLARATION OF LANGUAGE EDITOR



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ABSTRACT

This one issue, “Same-sex union and the church”, has been the forefront debate of the church and society at large. The dissertation illustrates a report by the Oasis Foundation on exclusion and indicates that LGB individuals are up to 12 times more likely to experience mental health difficulties. The research done in preparation for this study illustrates a report by the Oasis Foundation on exclusion and LGB individuals are up to 12 times more likely to experience mental health difficulties. The study demonstrates ‘beyond reasonable doubt’ that it is church goers and Christian leaders, accompanied by the media and political debate that are fuelling negative messages about same-sex relationships in society. While previous studies have shown the damage done to LGB individuals within Christian denominations, this is the first study that seems to justify the long-held assumption that church practices and teachings are seriously damaging the mental health of LGB individuals outside the Church; often with life-threatening consequences.

This dissertation studies the pastoral care to youth who experience LGB attraction but do not desire this attraction because they believe it is wrong in the eyes of God.

The central theoretical argument of this research is that theologically grounded guidelines on pastoral care to youth who experience unwanted LGB attraction can enhance churches’ pastoral care to these youth in South Africa.

Hence the aim of this research is to provide guidelines for pastoral care to youth in South Africa who experience unwanted LGB attraction. The practical theology by Osmer Richard is used as a model for this study.

The question regarding the descriptive-empirical task is: ‘What is going on in connection with the youth’s sexual attraction and pastoral care given to youth who experience unwanted LGB attraction in the South African context?’ In a descriptive-empirical task the information is gathered by means of data collection through scholar articles, online articles, journals, personal stories and literature reviews (Osmer, 2008:4).

A literature study of various related sciences was conducted in order to reach the second objective of this study. The interpretative task in this study seeks to understand “why it is going on’ (Osmer, 2008:81). Why is unwanted LGB attraction becoming a growing concern among Christian youth in South Africa?

The normative task asks: What ought to be going on? It seeks to separate God's will for present realities. Osmer refers to the present task as prophetic discernment. Though the prophets spoke normatively for God; they were additionally interpreters of each past tradition and gift revelation.

The term 'prophetic discernment' is meant to capture 'the interaction of divine revealing and human shaping as predict discernment. The predict workplace is the discernment of God's Word to the covenant individuals in a very explicit time and place' (Osmer, 2008:133). 'Prophetic discernment involves each divine revealing and therefore the human shaping of God's word' (Osmer, 2008:134-135).

The objective of the pragmatic task is to supply congregational leaders with steerage for leading congregations through the method of amendment. It seeks to answer the question: How might we respond? What program will Christians develop for pastoral care to the youth with unwanted LGB in our congregation?

KEYWORDS

Lesbian, gay, bisexual, same-sex attraction, homosexuality, youth, South Africa, church, Pastoral Care.

OPSOMMING

Die onderwerp van dieselfde-geslag-verhoudings is tans 'n belangrike gesprekspunt in die kerk en gemeenskap. Die rapport van die "Oasis Foundation" aangaande die geestesgesondheid van die LGB gemeenskap bevind dat die waarskynlikheid dat hierdie groep geestesprobleme sal ondervind, baie hoog is. Die studie illustreer ook dat sommige kerke en kerkleiers 'n bydrae lewer om die negatiewe gesindhede teenoor dieselfde-geslag-verhoudings aan te vuur. Vorige studies het wel al aangetoon dat LGB individue binne die kerk verwond word. Hierdie studie toon egter ook aan dat die houding van die kerk ook gevolge het vir LGB-individue buite die kerk – soms selfs lewensbedreigend,.

Hierdie studie bestudeer die pastorale versorging van jongmense wat 'n seksuele aangetrokkenheid tot dieselfde geslag ervaar, maar vir wie dit ongewens is omdat hulle glo dat dit in die oë van die Here verkeerd is.

Die sentrale teoretiese argument van hierdie navorsing is dat teologies-begronde riglyne vir die pastorale versorging van jongmense wat hierdie ongewenste aangetrokkenheid tot LGB ervaar, die pastorale versorging van hierdie jongmense kan versterk.

Die deskriptiewe taak van Osmer se model is aangespreek deur 'n literatuurstudie. Hier is die vraag beantwoord: "Hoe lyk die situasie in Suid-Afrika ten opsigte van die pastorale versorging van jongmense wat seksueel aangetrokke voel tot dieselfde geslag?"

Die interpretatiewe taak van Osmer is aangespreek deur 'n studie te maak van literatuur in verskeie dissiplines oor die ontstaan van homoseksuele aangetrokkenheid in mense en waarom dit 'n toenemende tendens onder jongmense is.

Die normatiewe taak van Osmer is aangespreek deur die bestudering van bepaalde Skrifgedeeltes om daardeur aan te toon waarom Christen jongmense dieselfde-geslag seksuele aangetrokkenheid as ongewens beskou en hoe hulle daarin pastoraal begelei kan word vanuit die Bybel.

In die pragmatiese taak is die navorsingsresultate geïntegreer om riglyne te verskaf vir die kerk om jongmense wat 'n ongewenste dieselfde-geslag seksuele aangetrokkenheid ervaar, pastoraal te bedien.

SLEUTELTERME

Lesbiër, gay, biseksueel, aangetrokkenheid tot dieselfde geslag, homoseksualiteit, jeug, Suid-Afrika, kerk, pastorale sorg.

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CHAPTER 1

INTRODUCTION AND PROBLEM STATEMENT

TITLE

Pastoral care to Christian youth in Africa who experience unwanted¹ LGB² attraction

KEY TERMS

The key terms that drive the study: are gay, lesbian, bisexual, pastoral care, youth, LGB attraction, same-sex, homosexuality, African identity formation, unwanted attraction.

1.3. BACKGROUND

The background will be described by firstly explaining how the key terms will be used in the study. Next some views that exist in Africa on homosexuality will be discussed. Thirdly, some other views on homosexuality will be discussed. Then the role of pastoral care in sexual development of youth will be subjected to scrutiny.

1.3.1 Explanation of terms

The manner in which the following terms will be used in this study and the meaning thereof are subsequently explained.

¹ Unwanted” in the title points only to the personal experience of the youth. The study will only focus on pastoral care to youth from Christian faith conviction who are convinced that active LGB sexual relationships are wrong according to the Word of God, and who are troubled by their own LGB attraction. This is not an ethical study but a pastoral study, the purpose of the study is not to determine the right or wrong of LGB attraction according to the Bible but to accept the conviction of the youth and give guidelines to pastoral carers how to care for these youth. The focus will be on South African youth.

² The research field of the study is limited to the LGB part of LGBTQI, working with the assumption that the pastoral care to youth with unwanted LGB attraction will be basically the same, while care for youth that have transgender feelings (T) will be different. A person with the conviction that he or she wants rather to be of the opposite sex, struggle with an identity issue and not only a certain attraction like youth with unwanted LGB attraction. Queer (Q) is an umbrella term for sexual and gender minorities who are not heterosexual. Intersex (I) stands for a person that has biological features of both - a man and a woman. The pastoral care to these people will clearly be different from what this study wants to address.

- **Pastoral care**

What is pastoral care? A dictionary of pastoral care (Campbell, 1987:201) defines pastoral theology as: “the theological study of the church’s action in its own life and towards society, in response to the activity of God.” One of such faith practices is pastoral care, which is the care of people in their existential circumstances (Magezi, 2016:1). Pastoral care is traditionally referred to what is called *cura animarum* (Latin) which means the care of souls, also extended to mean faith care in the context of caring for lives (Louw, 2001:138). It is the involvement of God in the lives of people, the quest for significance, purposefulness and the notion of stewardship (Louw, 2001:139). The function of pastoral care includes healing, sustaining, guiding, reconciliation, nurturing, interpretation, diagnosis and assessment (Louw, 2001:141).

The Bible does not explicitly define the role of a pastor but associates it with teaching (Eph. 4:10-12). Pastoral care involves shepherding the flock. In the New Testament we see the pattern of churches governed by elders (Act 20:28; Heb. 13:17; 1 Pet. 5:2-3). The English word “pastor” comes from the Latin word meaning “one who cares for sheep” and links to 1 Pete 5:2 “Be shepherds of God’s flocks” (Hayes, 1999:141).

Shepherding involves protection, tending to need, strengthening the weak, encouragement, feeding the flock, making provision, shielding, refreshing, restoring, leading by example to move people on in their pursuit of holiness, comforting, guiding (Ps. 78:52; 23) (Hayes, 1999:141).

Therefore, this research discovered the subject of pastoral care for the Christian community on how to help (shepherd) Christian youth who experience unwanted lesbian, gay and bisexual attraction. The practical theologian has a task (which is as open as it possibly can be) to include both theology and the present reality (Ballard & Pritchard, 1996:31).

- **Lesbian Gay Bisexual Transgender Queer Intersex (LGBTQI)**

LGBTQI stands for lesbian, gay, bisexual, transgender, queer and intersex. It is a term used to describe the modern gay rights movement or the homosexual community. Although the documented term is LGBTQI, the researcher will not discuss transgender, queer and intersex in this study. The reason being that intersex is not a choice, but it can be unwanted, which makes it an identity crisis and transgender also seems to be an issue of identity crisis. Transgender relates to or denotes a person whose sense of personal identity and gender does not correspond with their birth sex. Queer is just another name for non-heterosexual. Intersex is a condition whereby an individual has male and female sex characteristics, or in other words it is a state of having physical features of both sexes (Jones & Yarhouse, 2007:32).

To use the term “gay” is to say something about socio-cultural communities that have formed among those who have a shared sexuality perspective (Jones & Yarhouse, 2007:32). One of the problems with the shift in language from “homosexual” to “gay”, is that it is a way to blur important, meaningful distinctions by treating certain words as synonymous. By treating “homosexual or homosexually orientated” as being synonymous with “gay” is to leave out an important subpopulation of persons (homosexual communities) who experience same-sex attraction, but do not identify with their (sexual orientation) experiences and do not wish to integrate themselves into a gay identity (Jones & Yarhouse, 2007:32-33).

The word “gay”, traditionally meant “happy” or “light-hearted”, but currently the term has become a common and broadly accepted reference to homosexuality and more particularly to homosexual men (Dallas & Heche, 2010:100). The “gay” word was used as a code among homosexuals in earlier times – in the 1970s many pressed for its use as a replacement for the word homosexual, since gay had a more positive connotation. The word “gay” now refers to the sexual attraction of a person to the same gender and includes men and women alike.

Lesbian applies exclusively to women (Sprinkle, 2015:22). The word “lesbian” comes from *Lesbos*, a Greek island of the East Aegean Sea where the ancient Greek lyric poet, Sappho lived in the sixth century BC (Dallas & Heche, 2010:101). Many of her poems are about her passion for her students, which some say was specifically sexual and others claim to have been platonic. Regardless, her writing is known for its celebration of love between females, and her name is often invoked as a less direct reference to lesbianism, than the word lesbian itself (“There was Sappho-like quality to their relationship”) (Dallas & Heche, 2010:101).

Bisexuals are sexually attracted not exclusively to people of one particular gender; they are attracted both to men and women (Well & Quash, 2010:304)

Arriving at a clear definition of homosexuality is challenging, since homosexuality can be described as an orientation and as a behaviour (Balswick & Balswick, 1999:71). Homo is taken from the Greek term “*homos*” meaning “same”; therefore homosexual refers to a person who is sexually attracted to the “same” gender (Dallas & Heche, 2010:98). For instance, those with a homosexual orientation may be erotically attracted to persons of the same sex, but never act on that attraction.

Same-sex attraction is a term often used in lieu of homosexuality, especially among people who are uncomfortable applying the term homosexual to themselves. They view same-sex attraction as more of a description of their feelings, whereas homosexual seems to describe them as people (Dallas & Heche, 2010:107). Thus many prefer identifying their feelings by this term rather than

referring to themselves using the more comprehensive term homosexual. To them, saying “I have same-sex attraction” is more accurate and acceptable than saying “I am a homosexual” – a label they may not consider applicable to themselves.

Sexual orientation is the nature of a person’s sexual attraction (towards the opposite sex, or the same sex, or both). Sexual attraction is identified and measured by sexual arousal, evidenced in physical (including genital) response, and an awareness of what “turns us on” based on the history of our sexual behaviour, thoughts and feelings (Dallas & Heche, 2010:98).

Orientation: The terms heterosexual, homosexual and bisexual are often used to communicate information about a person’s sexual orientation. Interestingly, much debate remains among human sexuality experts as to what sexual orientation actually is. The debate is typically characterized as being between essentialists and constructionists (Henderson, 2009:10).

Essentialists generally hold that the type of sexual orientation we have been discussing, which is heterosexual, homosexual and bisexual, represents what Stein (1999) refers to as “natural human kind” that can be found in other cultures and throughout history (Stein, 1999:72). Some essentialists are also nativist, insofar as they assume that sexual orientation is a real thing or essence that is produced by specific genetic or prenatal hormonal influence which leads to actual differences in orientation (Jones & Yarhouse, 2007:29).

Constructionists, in contrast, hold the view that sexual orientations are “social humankinds” (Stein, 1999:94). From this perspective the distinctions we draw among homosexual, heterosexual and bisexual orientation reflect linguistic constructs that capture certain culturally derived meanings about sexual behaviour (Jones & Yarhouse, 2007:29).

Homosexual identity can be defining oneself as gay, a sense of self as gay, image of self as homosexual and the way a homosexual person is, and consistent behaviour in relation to homosexual-related activity. In addition, “sexual identity” and “self-identity” are occasionally used as an explanation of homosexual identity, even though these terms are also undefined. In several instances, the notion of self (e.g. “self-definition”, “self-concepts”, “self-image”) is intricately bound to the idea of identity (De Cecco & Shively, 1984:106). In general, most authors subscribe to the idea that identity is the answer to the question “who am I?” and “where do I belong?” Identity synthesis represents a coherent and consistent sense of self over time and across situations, while identity confusion represents a fragmented, changeable and confused sense of self (Sugimura *et al.*, 2018:749-759).

Multiple sexual interactions are referred to as polyamory. Polyamory is a created word for a different kind of relationship. Poly comes from Greek and means “many” and Amory comes from Latin and means “love”. Polyamory is the practice of having multiple romantic partners at one time. Polyamory requires the knowledge and consent of other romantic partners. Polyamory includes having an open relationship, or a relationship in which each member is free to have romantic relationships outside the main relationship (Anapol, 2010:1). Polyamory can be practised by people of all genders and sexual orientations. Polyamory has been interpreted as a relationship practice (Lano & Parry, 1995:v-vi), philosophy (Klesse, 2007:565), love-style, relationship orientation (Anapol, 2010:1).

The term monogamous relationships refers to an exclusive romantic and sexual relationship between two individuals. In the traditional anthropological sense of the term in the Western world, monogamy describes a marriage between one man and one woman or same-sex union between two of the same gender (Ulrich & Boesch, 2003:3).

Same-sex marriage, also known as gay marriage, is a marriage between people of the same-sex, ‘man to a man’ and ‘woman to a woman’ either as a secular civil ceremony or in a religious setting (Mashua, 2008:63).

- **Unwanted LGB attraction**

The question can be posed as to whether a thing such as unwanted LGB attraction or undesirable feelings actually exists, or whether people simply are pressured into seeking change from these feelings. Some (society) would say that LGB individuals are only dissatisfied with their homosexual orientation due to external factors such as religious or societal discrimination, rather than internal discontentment. However, a closer look would reveal that many individuals have chosen to leave their LGB relationships due to internal factors (such as religion) rather than being pressurised by society (Hamilton & Henry, 2009:xxi).

The causes of LGB are deep and complex. Whether genetics or family environment plays a sole part in an individual's LGB orientation; the nature vs. nurture debate, or whether it's a mixture of both, the fact remains that gays, lesbians and bisexuals are a part of today's culture and family structure (Harrison, 2014:6). Masase (2009:3) in his research, “The view of homosexuality in the Venda culture”, mentions that a well-known lesbian says: “To be a lesbian is not wrong, but it does not feel right for me anymore. I feel incomplete and I am looking for a male companion in my life. A man who will love, protect and appreciate me.” She further says she is willing to do whatever it takes to live a straight life in order to get the man of her dreams.

In another case study, referred to by Hamilton and Henry (2009:xv), reference is made of a college young man (Bart) that told his parents shortly after completing his studies that he feared he might be gay. He said he wanted help, so his parents found a therapist for him. Unfortunately, the therapist told Bart that he was born gay and that change would not be possible. The therapist told him that he should embrace a homosexual identity, something he clearly stated he did not want to do (Hamilton & Henry, 2009:xv).

The following passage from 1 Corinthians 6:9-10 causes many gay Christians to seek help for unwanted LGB attraction due to their faith:

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

David Bennett (2018:5), in his book "A war of love: an unexpected story of a gay activist discovering Jesus" tells his personal reason for a quest for spirituality. Gay lifestyle became unwanted for him after many years of being a gay activist in a quest for spirituality. Bennett was an atheist gay activist who felt rejected by Christians and had little reason to believe in Jesus. But he felt strangely unsatisfied with his life and began a journey in search of truth.

Africa

Africa is a geographical concept in this study and sub-Sahara Africa is mainly the focus of this study. Homosexuality is illegal and absent throughout the African continent (Appiah & Gates, 2010). Out of the 54 states recognised by the United Nations or African Union or both, the International Gay and Lesbian Association stated in 2015 that homosexuality is outlawed in 34 African countries (Ferreira, 2015). Human Rights Watch notes that another two countries, Benin and the Central African Republic, do not outlaw homosexuality, but have certain laws which apply differently to heterosexual and homosexual individuals (Ferreira, 2015). 36 African countries criminalise sodomy and this list includes those that impose life imprisonment and the death sentence. 19 African nations, however, have never had sodomy laws or have decriminalised homosexuality (Jolly, 2008). South Africa, which legally recognises gay marriage, has supported LGB rights in international fora, albeit without speaking out against the laws and practices of its African neighbours (Dougherty, 2011).

- **Church**

What does church mean in this study? The church is people who believe in the triune God as the Bible reveals him. Some of these people gather in local congregations to worship and serve and be ministered to. Churches are also a public service to the surrounding communities. Much emphasis is placed on the role of the church as a transformation and change agent and rightly so (Bosch, 1999:376-393). However, Oslon (1989:22) explained that

...this is not a new concept or understanding of the role of the church. The Church of Jesus Christ has normally understood the transformation of society to be an essential part of its mission task. While the focal point of missions has been to communicate the Good News of Christ, to call men and women to repentance and faith, and to baptise them, it has also involved a process of teaching them to 'observe all things' that Jesus commanded (Oslon, 1989:22). Christians have assumed that this obedience would lead to the transformation of their physical, social and spiritual lives. Sometimes this has been well done, sometimes poorly done – especially in the area of homosexuality.

1.3.2 Views on homosexuality in Africa

As young people navigate adolescence, they ask questions about their sexual attractions and how they understand gender. If they are fortunate, they have access to sex and relationship educators or mentors and support networks. It is important to answer the following questions: In Africa, what does sexuality mean? What does it mean to say that homosexuality is 'fundamentally un-Africa'? How does it contradict the structure of the African extended family or violate the sanctity of gender roles?

African cultures and morality must be defined in terms of the collective stability and welfare of the community. A person's identity does not spring from their individuality. It arises from the community to which they belong: the extended family, the clan. An individual's behaviour reflects the integrity of the community to which they belong. On the other hand, the community's esteem is reflected in the stature and morality of its members (Brown, T, 2006:170).

Roberto Igual (2018:1) reports in his online article that lawmakers approved a motion to pay tribute to the Speaker of Parliament Rebecca Kadaga for "standing firm against homosexuality" at the recent 138th Inter-Parliamentary Union Assembly in Geneva. At that gathering, Kadaga threatened to walk out if European nations tried to pass an amendment to include LGBTQI people in a declaration on migrants and refugees. Lauding her actions, MPs also took the opportunity to take turns to condemn same-sex love. "Homosexuality is unnatural in the human." In his

comment, another MP³ from Uganda said, as God commanded everything to reproduce after its own kind...remember God has given us the responsibility to be the “factory”...’ (Igual, 2018:1).

One man ranted that homosexuality “is uncouth, it is unacceptable, it is something unthinkable, unwarranted, uncalled for, un-African!” (Igual, 2018:1).

A man who is unable to have children leads a very miserable life. There is nothing he can do as an individual to compensate for this glaring emptiness in his life. No achievement can remove the sense of inadequacy that will follow him to the end of his life for being unable to contribute to the growth and stability of his clan and society (Mukasa, 2006:170).

Since homosexuality cannot lead to reproduction, a man who makes the choice to be in this type of relationship pursues sexual gratification without responsibility or sense of obligation to the community. He is making a choice not to have children and therefore opting for a morally bankrupt lifestyle (Mukasa, 2006:170). It is in this regard that homosexuality is said to be a contradiction and danger to the extended family structure (Brown, T, 2006:171).

For decades now, researchers in what may be described as African philosophy and religiosity emphasise the aspect of interdependency and the basic unity of the cosmos as part of the African worldviews (Mugambi & Nasimiyu-Wasike, 1999). African customs and practices do provide adequate means of redressing any minor interruptions to this cosmological harmony and restoring balance. Switching gender roles, however, is a disruption of seismic proportions because it makes a mockery of what the Supreme Being has designed. Having two men or two women living together as husband and wife, forces at least one of them to function in the role of the opposite sex. This is what opponents mean by a violation of the sanctity of gender roles (Mukasa, 2006:171). The claim that homosexuality is fundamentally un-African springs from these concerns. They are part of the siege mentality that has characterised the African experience over the last two centuries: the continuing anxiety that we are losing our authenticity and gradually becoming disconnected from our roots (Brown, T, 2006:171).

The foundation for Christian rejection of homosexuality is rooted in the creation story and its assumption of the intentionality of God in designing one male and one female to be united in permanent union (Stanton & Yarhouse, 2007:48). This vision of sexuality in marriage stands in contrast to an individualistic ethos of the type that permeates contemporary secular psychology and that celebrates human autonomy and a presumed capacity to shape and form our erotic

³ Member of parliament

choices in the absence of transcendent and fixed meaning and purpose for our sexuality (Stanton & Yarhouse, 2007:48).

Homophobia forces many LGBs in Africa to flee and build up other societies where they are left alone and finally appreciated. Frankie Edozien (2018:1), in his statement, says that “as a Nigerian gay man, these myths about homosexuality create a dark cloud over my head. They leave me trying to navigate my way through self-denial, rejection, love and the burden of guilt”. While for too many people the assertion “homosexuality is un-African” might just be words, to all African LGB individuals it puts their lives in imminent danger. It is used in South Africa to rape lesbians. It is used to pass laws and to jail people in Nigeria, threaten or kill gay rights activists in Uganda. It is used to dehumanise LGB individuals across Africa and legitimise the hate that they face. “It is the reason I receive death threats, which ultimately drove me into exile from my home in Nigeria” (Edozien, 2018:1)

Christianity has been the dominating religion in Africa with over 599 million Christians in 2018 (Johnson *et al.*, 2018). The churches in their various forms and structures are established as a result of their allegiance to the gospel which was brought by Jesus. And the foundation of the family believes that churches play an important role in African dynamics around homosexuality and LGBTQI rights. Given the dominance of Christianity in many of the countries in which homophobia seems to be on the rise, churches in particular are seen as fuelling the repression of African LGBTQI individuals. It is easy to find evidence in support of this idea: African Anglican bishops are in the forefront of the crisis concerning homosexuality in the Anglican Communion; Ugandan evangelical pastors actively campaigned for the Anti-Homosexuality Bill; Nigerian Catholic and Pentecostal leaders enthusiastically welcomed the Same-Sex Marriage (Prohibition) Bill in Nigeria (Van Klinken, 2018). Moreover, political leaders in many countries often use explicitly religious arguments against homosexuality, denouncing it not only as “un-African” but also “un-biblical” and “un-Christian”. In the media and among the general public religious beliefs often frame debates about homosexuality, such as in Zambia, where United Nations Secretary General Ban Ki-moon was even seen as an agent of the devil after he called upon the country to recognise the human rights of sexual minorities (Muwina, 2016:84).

The emergence of anti-homosexuality politics in the Africa continent is often explained with reference to religion. Although religion is a major factor in fuelling homophobia in Africa, the Bible and the Christian faith are not only sites of struggle but have also been appropriated by African LGBTQI activists in support of their cause. According to Van Klinken (2016:101) we need to move beyond a narrow focus on African religious homophobia as religion plays multiple and complex roles in contemporary dynamics of African sexualities.

The following are some of the issues the church is facing today:

- Church as homophobic towards LGBTQI in Africa: religion is a major factor in fuelling homophobia in Africa and is a key obstacle to moving towards a future in which African LGBTQI individuals will be accepted in their communities and societies.
- Church's role in (re)building Africa as a continent of diversity including the matters of sexuality.
- The lack of extending grace towards LGBTQI in Africa by African religion leaders (Van Klinken, 2016:101)

The above issues are a cause for concern for Christians who are called to be God's representatives on earth. God is love and He did not condemn anyone. Christian character and actions towards LGBTQI need to reflect the gospel of Jesus Christ.

In this situation it is important for the church to seek the truth and how to remain true to the word of God but on the other hand, show love to individuals struggling with specific problems.

This study will focus on one aspect of the LGBTQI discussion. Beyond a narrow focus on African religious homophobia, this research will explore pastoral care and counselling to Christian youth in Africa who experience unwanted LGB attraction. The issue of LGB attraction affects youth in particular, many in Christian communities.

In this research, the knowledge of what is known will be tested and compared with what is new or will be discovered.

- **Some African pastors are in conflict with the issue of homosexuality**

On 26 Jan 2017 the metro FM radio station in South Africa was flooded with discussion, "... following a sermon given in Johannesburg by visiting (or guest) Pastor Dag Heward-Mills" Addressing a congregation at the Grace Bible Church, Heward-Mills used the natural world as evidence that homosexuality was innately unnatural. This illustration of using animal comparison with human sexuality was an insult to the LGBTQI present in the congregation which caused nation-wide chaos between the LGBTQI community and the church.

Many African conservative pastors have a view of same-sex attraction who forbid the sexual sin of homosexuality, which they base on the following passages: Leviticus 18:22 and 20:13; Romans 1:26-26; 1 Corinthians 6:9; 1 Timothy 1:10. The presentation of homosexuality as a sin is always a 'thorn in the flesh' for the churches (Hunt, 2009:1). The LGBTQI community view churches that speak against same-sex attraction as homophobic.

Desmond Tutu, a retired Anglican Bishop, who is supposed to adhere to the Bible and who fought against apartheid in South Africa, said on July 26, 2013:

I would not worship a God who is homophobic and that is how deeply I feel about this...I would refuse to go to a homophobic heaven. No, I would say sorry, I mean I would much rather go to the other place...I am as passionate about this campaign as I ever was about apartheid. For me, it is at the same level (Tutu, 2013:1)

African pastors have different views on homosexuality, and LGB Christian communities are trying to figure out a balance or a way of merging these two very important aspects (spirituality and gay identity) of their lives. Merging or finding a balance may be a very difficult and complicated process for some pastors.

Dr Gunda (2017:19-21) in his article “Silent No Longer: Narratives of Engagement between LGB groups and the churches in southern Africa”, paints a bleak picture of religion continuing to actively endorse homophobia (Gunda, 2017:21). Gunda writes that the arguments usually advanced by African churches to reinforce homophobia as a “functional” approach to sexuality, “A mythology of the purity of African traditional cultures” and, related, the notion of sexual diversity as a colonial import. Anthropologists and historians have conclusively debunked the latter theory, but it prevails tenaciously. Early LGB organizations in Africa found their roots in the language and practice of international human rights, which has been convenient for conservative churches keen to spot the hidden hand of a Western agenda promoting a secular agenda (Gunda, 2017:19-23).

The eNCA invited Pastor Hamilton Nala to the program “Checkpoint” who claimed that he can cure homosexuality. He compared homosexuality to AIDS, which he claims he can cure with his own brand of bottled ‘holy water’. Further on during the program, Pastor Nala said that homosexuality was an “unseen spirit that torments people” (eNCA, 2017).

The researcher visited many African churches and asked the pastors about how they help or care for teenagers who experience LGB attraction or undesirable same-sex attraction. Most of their responses and beliefs are that homosexuality is a demonic spirit or addiction and it can only be cured by deliverance which consists of fasting and prayer, and a special bath in the river. Bree (2017), who participated in a deliverance session, stated that in 2009, while attending a Pentecostal church service with her girlfriend at the time, the pastor asked people who wanted to be delivered from the spirit of homosexuality to approach the altar (The Guardian, 21 Feb 2017). Bree (2017:3), in explaining her decision to step forward, said:

I was so tired of feeling rejected by God. I just wanted peace. I was so conflicted. You go to church and keep hearing about how lesbians and gay people are an abomination, how they are going to hell, and you don't understand why God is rejecting you before you even had a chance to say, 'I don't want this'.

This time around, the pastor laid hands on Bree and her girlfriend. Believing they were entranced in spirit, the women rolled on the ground and were surrounded by ministers. "It was intense, and I was hopeful this was it, maybe we had been cured. I needed to not be gay anymore," Bree (2017:3) said. After a tearful breakup from her partner following the deliverance session, they got back together a week later, both exhausted from acting "healed." "I finally had a conversation with God saying that if this is who I am, 'you made me, then you fix me'", Bree (2017:4) said.

- **The Same-Sex bill in South Africa**

During the session of the 13th of November 2006, the South African parliament passed the act on same-sex marriages. Accordingly, same-sex couples are now given the legal right to marry or enter into a civil union. This legitimizes the "voluntary union of two persons, which is solemnized and registered by either a marriage or civil union". This act will exist alongside the Marriage Act of 1961. South Africa became the first African country to pass such an act (Mashau, 2008:63-64).

South Africa is one of 27 countries in the world to permit same-sex marriage, but it is also a place where the assault, rape and murder of lesbians remains a worrying issue. Many lesbians in townships have been raped and murdered for being lesbian. South Africa is one of the countries with the highest rate of sexual assaults in Africa and one of the highest rate of HIV people in the world, yet LGBT women in South Africa face an epidemic of "corrective rape" (Mhondera, 2015).

In the present South African community of gay/bisexual men, 16.5% have made suicide attempts because of their sexuality. Of the South African gay/bisexual adolescents, 38.7% have attempted to commit suicide because of their sexuality (Theuninck, 2000:5).

- **LGB view among black learners in South Africa**

In South Africa the view of LGB among the pupils differs from that of same-sex attraction as seen by Egertson, as mentioned below. In Bhana's (2014:32) surveys and interviews, he questioned participants broadly on their attitude towards homosexuality, including whether homosexual learners should be allowed at the school, whether a teacher or school manager would support homosexual learners, and whether a homosexual learner should be able to speak openly about his or her sexuality.

The results reveal ongoing ignorance and misinformation about homosexuality (Bhana, 2014:33). Many learners were quoted as fearing exposure to homosexual peers due to the belief that homosexuality is contagious, as per this learner:

“you listen, if you [are] around *moffies* the whole day, [if] you grow up in an environment of *moffies*, you gonna be a *moffie*, because you think to yourself this is the way I should be” (Bhana, 2014:17).

A common belief in rural, predominantly African, schools was that gay individuals have lots of money. Also, in rural schools, gay and lesbian pupils were linked to “evil spirits” by some pupils (Bhana, 2014:33).

1.3.3. OTHER VIEWS ON HOMOSEXUALITY OR SAME-SEX ATTRACTION

Paul Egertson (1935-2011) cited by VanderWal-Gritter (2014) was a retired bishop of the Evangelical Lutheran church in America and also the father of a gay son. In an article which he wrote for parents, he presented four common ways in which homosexuality is viewed within different parts of the Christian community (Egertson, 1990:1). He said some Christians view homosexuality as a rebellion, some see it as an illness or addiction, some see it as brokenness, and some see it as a natural variant. These four views will subsequently be discussed: For the gay individuals and friends of gay individuals these first two explanations may seem unsatisfying in the light of their lived reality. They know that changing their orientation isn't as simple as repenting of a non-volitional feeling. And they know that many deeply committed and earnest efforts to re-order attractions have caused deep pain, a sense of failure and shame, self-loathing, and essentially no change in the direction of their attractions.

- **Same-sex attraction as rebellion**

Some view the experience of same-sex attraction as a “conscious and defiant rebellion against the laws of God and nature” and the appropriate response is to call people to repentance.

- **Same-sex attraction as illness or addiction**

In this view, same-sex attraction is considered to be a susceptibility to moral weakness. It is assumed that any attention given to either attraction or same-sex behaviour will inevitably lead to addiction and therefore ought to be dealt with through abstinence and sobriety.

- **Same-sex attraction as brokenness**

The reality is, however, that human sexuality reveals both our immense value and pervasive imperfection. This is true whether the attractions one experiences are towards the same sex or the opposite sex. Our experiences of sexuality are both beautiful and broken. Across the board, our sexuality retains a connection to the goodness of creation and the devastation of the fall. One of the challenges of viewing homosexuality as brokenness, is that it seems to carry an inherent sense of condescension in how gay persons are viewed.

- **Same-sex Attraction as natural variant**

In light of this call for equity, some view homosexuality as “one of the varieties of nature, one of those delightful differences that regularly appear in counterpoint to the ordinary norm” (Egertson, 1990). Egertson reminds us that some people who were born different with this condition, were often viewed in the past as being deviant (Egertson, 1990).

Over time, many minority conditions assumed to be deviant or even evil and have been gradually accepted as simply natural variations. And indeed, ones that can be delightful, creative and useful, and should be embraced and celebrated (VanderWal-Gritter, 2014:71).

The chart below summarises the variety of ways in which Christians view same-sex sexuality:

ISSUES	SOLUTION
Rebellion	Repentance
Addiction	Abstinence
Brokenness	Accommodation
Natural variants	Celebration

Figure 1.1. Views of same-sex attraction response

1.3.4. THE ROLE OF PASTORAL CARE IN SEXUAL DEVELOPMENT OF YOUTHS

It is important for Christian youth to have a biblical understanding of human sexuality and identity formation. The Christian community mostly provides no or limited information to the youth on human sexuality and development and the teachers have a crucial role to play in contextualizing the flood of information made possible by the Internet and the heightened recognition of LGB individuals in the news and beyond (Rupp & Freeman, 2014:6). As the number of books, films,

television shows and web site prolife rates, generating a flurry of facts, perspectives and fantasies about LGB lives, the need for Christian youth to understand LGB intensifies. Yet not all students at colleges or universities and hardly any in high school, have the opportunity of taking classes on the history of same-sex sexuality and gender nonconformity (Rupp & Freeman, 2014:6).

Adolescence is a period which requires the utmost of young people in working their way through the enormously difficult transition from childhood to adulthood, the anxieties surrounding the psychosexual maturation process are severe and the temptation to opt for less than one is capable of, is sometimes more the norm than the exception. The individual not only experiences the quick growth to the full stature of adulthood, but also discovers a new force at work in the body, the sex drive that comes due to hormonal changes (Grenz, 1997:233).

The youth over the centuries are naturally interested in the matters related to their sexuality. As never before, however, their attitude towards sexuality in the twenty-first century is a product of forces, media, music, internet, peers etc. (Walsham, 2011:100).

The Christian community needs to offer guidance to the youth of society. Such guidance ought to be helpful for future (goal) oriented pastoral care and counselling regarding sexual issues. The purpose of Christian guidance is to assist the next generation as they enter into the task of creating communities of males and females that are able to live balanced lives (Grenz, 1997:235).

- **Identity Formation**

Constructing one's identity is a unique period in every adolescent's life. Noteworthy stage theorist Erik Erikson (1968) has illustrated the importance of identity formation in youths' lives, further asserting that the age-old question of 'who am I' becomes salient around the ages of 12 to 18. For the first time, adolescents are able to understand the importance of identity and that exploration is the primary means by which to achieve it (Schmitt, Dayanim & Matthias, 2008:42).

In this twenty-first century youth are experiencing a state of moral decay (Harrison, 2014:13). The youth need a soul reconstruction rather than a physical reconstruction. The concept *Imago Dei* (image of God) in defining self is lacking in our society, and the stronger sense of our identity needs to be understood in order to find restoration and fulfilment in life. An understanding of what a believer's identity in Christ means, is a way of assisting youth experiencing unwanted LGB attraction.

- **LGB attraction among youth**

Certain factors have placed the young person in the twenty-first century in a dynamic situation. These factors are the 'problem of adolescence'. Adolescence is the stage in life between childhood and full adulthood, which is characterised by profound changes in one's total personal make-up and this brings up the gender formation. And the second factor is 'the pressure of secularized society' (Grenz, 1997:179) – the difficult nature of adolescence is augmented by certain forces endemic to our culture. Among these is the impact of the media, from music to advertisement, which pervades all levels of society. The issue of LGB in television and music is often distorted and misguided, which makes some youth question their gender and sexual identity. Tune into any number of media outlets today and you are rarely more than a few clicks away from a feature about same-sex sexuality or gender nonconformity. Young people grow up in the twenty-first century in a media-saturated environment in which LGB life is remarkably visible (Rupp & Freeman, 2014:4). LGB community has become a prominent fixture of public discourse. In such a context students enter high schools and colleges with a sense of the current status of lesbian, gay, bisexual and transgender communities, or at least some familiarity with the hot-button issues and stereotypical portrayals (Rupp & Freeman, 2014:5). Another factor is peer influence, which shapes the attitudes and actions of youth today. In every generation friends have been influential in shaping attitudes among young people (Grenz, 1997:179).

Grenz (1997:209), in his book *Sexual ethics*, says that homosexual orientation apart from its expression in actions and behaviours is not a sin itself. Nevertheless, it falls short of God's intent in creation (Grenz, 1997:209). Many youth struggle with identity confusion and sexual orientation formation. And during this process of childhood to adulthood, youth need a guide and somebody to talk to regarding their attraction.

1.4 PROBLEM STATEMENT

An article by Igual stated that "Churches are fuelling suicide among gays and lesbians" (Igual, 2018:1). A report by the Oasis Foundation on exclusion and LGB mental health issues indicates that the research demonstrates that homosexual and bisexual people are up to 12 times more likely to experience mental health difficulties. The study demonstrates 'beyond reasonable doubt' that it is church goers and Christian leaders who are responsible for fuelling negative messages about same-sex relationships in society, the media and political debate. While previous studies have shown the damage done to LGB individuals within Christian denominations, this report is the first study that seems to justify the long-held assumption that church practices and teachings

are seriously damaging the mental health of LGB individuals outside the Church, often with life-threatening consequences (Igual, 2018:1).

A conservative pastor, Michael Brown, founder and president of FIRE school of ministry stated in his book “Can you be a Gay and Christian?” (2014:14) that he received a letter claiming that the blood of many young gay and lesbian individuals are on his hands, because he teaches that God does not endorse or bless homosexual practice.

In their well-known book “Unchristian” authors David Kinnaman and Gabe Lyons (2012) describe the results of the Barna Research study, which asked how young people view the church today:

In our research, the perception that Christians are ‘against’ gay and lesbian ... has reached critical mass. The gay issue has become the ‘big one,’ the negative image most likely to be intertwined with Christianity’s reputation. It is also the dimension that most clearly demonstrates the unchristian faith to young people today, surfacing a spate of negative perceptions; judgmental, bigoted, sheltered, right-wingers, hypocritical, insincere and uncaring. Outsiders say our hospitality towards gays – not just opposition to homosexual politics and behaviours – but disdain for gay and lesbian individuals has become virtually synonymous with the Christian faith.

The full title of the book is “Unchristian: what a New Generation Really thinks about Christianity and Why it Matters”, and chapter 5 of the book is titled “Anti-homosexual.” How in the world did the church get this reputation?

1.4.1. Preliminary literature study

1.4.1.1 Books

Hamilton & Henry, 2009. Handbook of therapy for unwanted homosexual attractions. USA

This book presents psychological care for unwanted same-sex attraction. Rather than an impractical one-size-fits-all approach, this unique book provides a breadth and depth of proven pathways to healing and hope from eight clinical professionals. In the aspect of theological and spiritual growth of a Christian youth with unwanted LGB attraction this book does not have a spiritual approach.

Harrison S., 2014. Ministering to Gay Teenagers. Group Publishing: USA

With truths drawn from his own personal experiences, youth pastor Shawn Harrison seeks to equip youth workers, parents, and churches in ministering to gay teenagers, their

families, and the gay community at large. The church must not compromise truth, he says, but it should not withhold grace either. How gay students first encounter God personally and communally and how Christians react to them can determine subsequent steps in their faith journey. Harrison presents a wisdom and practical advice on how to respond when a student comes out and how to help the teenager's family through that journey. This book is not written in Africa context, although it can be used on a spiritual and pastoral care aspect of counselling.

Dallas, J. & Heche, N., 2010. *The Complete Christian Guide to Understanding Homosexuality: A Biblical and Compassionate Response to Same-Sex Attraction*: Harvest House Publisher

This well-researched and highly readable guide is the perfect go-to manual for families, church workers, counsellors, pastors, civic leaders, schools, and those who themselves struggle with same-sex attraction. It answers all the questions regarding homosexuality and the church, such as: What is homosexuality? Is the tendency for homosexuality genetic? How should the church respond? What's the proper response when a relative or friend announces that they are gay? What about gay marriage and adoption? Therefore it will be used in construction of explaining terms and the causes of LGB.

Goddard, A., & Harrison, G., 2011. *Unwanted same-sex attraction: Issues of Pastoral and Counselling Support*. Christian Medical fellowship

The authors present a scientifically credible and balanced defence of the rights of individuals who struggle with same-sex attractions to seek appropriate pastoral support or counselling. Those who choose not to embrace a gay identity or relationship, because of personal convictions of faith, must have freedom to seek help in ordering sexual behaviour according to their beliefs. It sets out a framework for Christian ministry among individuals with same-sex attraction, which is psychologically rigorous, theologically orthodox and pastorally sensitive. This book is critical for engaging the given objective of this research and for developing the key theme of this research, although the context of this book is not about youth and African.

Grenz, S. J., 1997. *Sexual Ethics: A Biblical perspective*. Word Pub

In this biblically grounded study, Stanley Grenz synthesizes theology, ethics and current medical research to offer an evangelical perspective on the profound role that sexuality plays and should play in our lives. He calls for Christians to live a biblical sexual ethic in the contemporary world, at the same calling on the church to recognize that its mandate includes being a reconciling community, one that proclaims God's grace to all. This is an ethical

perspective of Christian sexuality. It does not address the grace Christ brought us in the middle of our struggle and suffering.

1.4.1.2 Articles

In this section of literature reviews, these articles correspond to the area of studies, but they are different in some perspectives.

Peterson, B. N., 2017. Does Genesis 2 Support Same-Sex Marriage? An Evangelical Response

In light of the rapid moral and cultural changes in the West, one of which has been the redefining of marriage, in recent years it has become popular for biblical interpreters to turn to the Bible for approval of these seismic shifts in the landscape of the family structure and sexuality. One area in particular that has seen a seismic shift within evangelical circles is the push for the acceptance of “Christian” same-sex marriage. The purpose of marriage to combat loneliness as found in Genesis 2 vis-à-vis the mandate of procreation in Gen 1:26–28 represents the heart of the debate. Does Genesis 2 support same-sex marriage on the basis of kinship ties as opposed to procreation as taught in Gen 1:26–28? This paper argues that affirming scholars have misinterpreted Gen 2:18–25 as promoting only kinship ties and not procreation as well. This article covers the debate on the biblical foundation of marriage from the creation order in Genesis 1 & 2, but it does not address same-sex attraction rather same sex marriage which means it does not solve the unwanted same-sex attraction problem.

Rice, W. *et al.*, 2012. Homosexuality as a Consequence Of Epigenetically Canalized Sexual Development. JSTOR

This article is a scientific research on the causes of homosexuality. Male and female homosexuality have substantial prevalence in humans. Pedigree and twin studies indicate that homosexuality has substantial heritability in both sexes, yet concordance between identical twins is low and molecular studies have failed to find associated DNA markers. This paradoxical pattern calls for an explanation. The contribution of this article on this study enlightens the reader on what might be the main factors of LBG. It does not solve the question in this study but adds a relevant scientific contribution to it.

Marshall, J. L., 2017. Alternative Visions for Pastoral Work with LGBTQ Individuals, Families, and Communities: A Response. *Journal of Pastoral Care & Counselling*

Multiple theological perspectives provide frameworks for pastoral work with lesbian, gay, bisexual and transgender individuals, families and communities. One model is offered by

those who argue for celibacy or heterosexual marriages for those who self-identify as part of LGBTQI communities. This article names other theologically grounded perspectives with the goal of inviting practitioners to broaden their understandings and wrestle with the implications of their theological and ethical stances. They rightly note the need for churches and communities of faith to be more assertive in their programming options and to find more ways to celebrate the presence and gifts that celibate gay Christians bring to their communities. These are good steps in the direction towards affirmation. This article covers every aspect of this research topic, and also the implications of a theology that supports shame and reinforces dualisms of gender, a split between one's body, feelings, and soul, or the hierarchy of patriarchal marriage. Herein lies a perspective that is potentially more damaging to those who wrestle with same-sex feelings and attractions. This paper will be used as a possible contribution to pastoral care and counselling for Christian youth experiencing unwanted LGB attraction – especially in the area of pastoral care.

Goodrich, K. M. *et al.*, 2016. Spiritual and Sexual Identity: Exploring Lesbian, Gay, and Bisexual Clients' Perspectives of Counselling. *Journal of Homosexuality*.

Although religious and spiritual issues have emerged as areas of focus in counselling, very few scholars have explored the meaning and experiences of lesbian, gay, and bisexual (LGB) clients who addressed their sexual and religious/spiritual identities in counselling. This article does not deal with Christian-based spiritual counselling but with religion-based counselling. It covers every religion in America such as Jewish, Catholic, Islamic etc. It is not a theologically grounded article for Christian youth experiencing unwanted LGB attraction; therefore it does not add much impact to this study.

Yarhouse, M. A., 2005. Same-Sex Attraction, Homosexual Orientation, and Gay Identity: A Three-Tier Distinction for Counselling and Pastoral Care. *The Journal of Pastoral Care & Counselling*.

Given recent prevalence estimates, most pastoral caregivers and counsellors will work with persons who experience same-sex attraction (SSA). Many individuals who experience SSA will report such a consistency in the directionality and intensity of their attractions that they think of themselves as having a homosexual orientation. Others will integrate their experiences of SSA into a gay identity. What can facilitate pastoral care and counselling is an intentional use of this three-tier distinction experience of SSA, homosexual orientation, and gay identity. It does not solve the unwanted same-sex attraction of this study – instead it analyses the constructs of homosexual orientation or gay identity and experience of SSA in the most descriptive level of explanation.

1.4.1.3 Dissertation Analyses

In this section the researcher introduces the previous works related to the area of study but that differ in some perspectives.

Masase, P. T., 2010. The view of homosexuality in the Venda culture: a Christian ethical evaluation.

This is a thesis that looked deeper into South Africa cultural view of homosexuality, especially Venda culture. This study serves to answer one main question: How should the Venda community view homosexuality as seen from a Christian perspective? The new bill on civil unions raises concern in the Venda community due to the fact that it runs against Venda traditions and Christian ethics. In ancient times homosexuality was regarded as an activity or practice, but in the contemporary world it is not only regarded as an activity or practice; it is seen as an inherent orientation and lifelong pattern. The fact that we are either male or female influences our place in society. Emotionally it colours our attitudes and feelings. This is an ethical research on cultural view of homosexuality in an Africa context. It answers the question as to how many black Africans view homosexuality as Christians and as Africans. It does discourse pastoral care and counselling for SSA.

Gerber, L. A., 2007. Pastoral Counselling of Persons with Homosexual Tendencies in a Heterosexual Marriage.

The occurrence of marriages failing as a result of one member of the couple having a homosexual relationship has increased since the rewriting of the law on human rights. This resulted in a heightened need for pastoral care of members of the family that were affected by this tendency. Of cardinal importance to this study and in light of the constant debate concerning homosexuality in the church, a Scriptural foundation is found in the handling of cases of marriages breaking up as a result of infidelity with a homosexual partner. The Praxis model of Zerfass forms the framework in which a new pastoral therapy is sought. It does not discourse about youth experiencing unwanted LGB but about married couples with same-sex tendencies.

Hedge, R. L., 2017. Lived Experiences of Same Sex Attracted Men with Competing Spiritual and Sexual Identities. Walden University, ProQuest Dissertations Publishing

This study focused on understanding the lived experiences of men from a conservative Christian background who had been disidentified as gay and subordinated their sexual identity to their spiritual identity. The study was intended to create an understanding of the social,

cultural, and valuative frameworks that informed and guided their attempts at resolving the conflict between spiritual and sexual identity. The study included three research questions: What are the emergent core themes associated with competing spiritual and sexual identities? How has the response of their faith community affected their struggle? How has the response of the gay community affected their struggle? It is about embodiment of spirituality and sexual identity. It is not about unwanted attraction but how to live as a spiritual person while being gay.

Garcia, E., 2007. Addressing religious conflicts with adolescents who experience same-sex attraction. Regent University, ProQuest Dissertations Publishing

Adolescent development, religious identity development, and sexual identity development are essential for understanding the maturation and identity formation process that takes place during adolescence. A literature review of these three constructs was conducted in order to understand the identity development of the adolescent. The process of religious identity and sexual identity formation was examined. It appears that the decisions regarding one's religious and sexual identities can result in tension if the adolescent experiences two identities that are in conflict with one another. This is a question concerning identity development – not concerning unwanted same-sex attraction.

1.4.2 Conclusion from the literature study

With all the above-mentioned books, articles and dissertations, the research focus of this study is pastoral care to Christian youth who experience unwanted LGB attraction. Some of the materials mentioned above make a contribution to this study. In view of arriving at the final destination of the research, the researcher has used most of the books and articles mentioned above and some other material which has not been mentioned in the preliminary review.

RESEARCH QUESTION AND OBJECTIVES

1.5.1 Research question

Taking all the above into consideration, the research question is: How can the church provide pastoral care to youth who experience unwanted LGB attractions within the African context?

This question can be answered by answering the following sub-questions:

- What is going on in connection with youth's sexual orientation and pastoral care to youth regarding unwanted LGB attraction?

- Why is unwanted LGB attraction becoming a growing concern among Christian youth in Africa?
- What should be going on in the pastoral care of youth who experience unwanted LGB attraction, according to the Bible?
- What should the church do to care pastorally for youth who experience unwanted LGB attraction in Africa?

- **1.5.2 Aim and objective of the study**

- **1.5.2.1 Aim**

The aim of the study is to provide guidelines for the pastoral care to youth in Africa who experience unwanted LGB attraction.

- **1.5.2.2 Objectives**

The following objectives are set in order to reach the aim:

- To determine what is going on with youth's sexual tendency, and to provide pastoral care to youth who experience unwanted LGB attraction.
- To examine why unwanted LGB attraction is becoming a growing concern among Christian youth in Africa
- To determine what the Bible says about LGB and pastoral care and how it is applicable to the care of youth who experience unwanted LGB attraction
- To propose guidelines for pastoral care to youth who experience unwanted LGB attractions in Africa.

CENTRAL THEORETICAL ARGUMENT AND METHODOLOGY

The central theoretical argument of this study is that theologically grounded guidelines on pastoral care to youth who experience an unwanted LGB attraction, can enhance churches' pastoral care to these youth in Africa.

RESEARCH METHODOLOGY

Methodology deals with why, what, where, when and how data is collected and analysed; it is a strategy behind the choice of using a specific method (Sefotho, 2015:31). The question answered by methodology is how the researcher will go about in determining whatever can be known (Guba & Lincoln, 1994:108). Research methodology is the general approach which the researcher uses to carry out the research project and it informs the tools that will be selected (Leedy & Omrod, 2010:12).

There are many methodologies that can be used for this research, and it is helpful to identify different models because they all fulfil different functions. This chapter reflects upon important methodologies in the field of practical theology and then selects the best methodology for this research.

Browning sees all theology as “fundamental practical” from beginning to the end and attempts to answer the research question (1991:8).

Don Browning suggests a method by means of which “communities of memory” (such as churches) will higher exhibit “practical reason” or practical knowledge (1991:2). He calls this four-movement method that he recommends for all system inquiry and system education, “fundamental practical theology”. The primary movement is named “Descriptive theology.” All of the practices of a Christian community are “theory-laden” (1991:6). The second movement, “Historical theology,” includes the “traditional disciplines of biblical studies, church history and therefore the history of Christian thought” (1991:49). It asks: “What do the normative texts that are already a part of our effective history extremely imply for our practice after they square measure confronted as honestly as possible?” (1991:49).

The third movement, “systematic theology,” investigates “general themes” of the normative Christian texts in relevancy “general questions” of the culture (1991:52-53). The fourth movement of theology, “strategic practical theology”, could be a model of the bigger four-movement paradigm “fundamental practical theology” (1991:55).

Osmer (2008), in his book “Practical theology: introduction” proposes a model of practical theological interpretation with four tasks:

1. The descriptive empirical task asks, ‘What's going on?’
2. The interpretive task asks, ‘Why is it going on?’

3. The normative task asks: 'What should be going on?'

4. The pragmatic task asks, 'How can we respond?'

The book is organized around these four tasks, with one chapter devoted to each task. In addition, there is an introductory chapter introducing the four tasks and placing them within the framework of congregational leadership, and an epilogue dealing with the teaching of practical theology in Christian higher education.

Heitink (1999), in his book "Practical Theology" intended that his practical theology be taken seriously as theology in and of itself. Heitink expands practical system concern from the individual to the church and society. Utilizing Ricoeur and Gadamer (Heitink, 1999:184), Heitink outlines "domains of action" inside practical theology. These embody humanity and faith, church and religion and faith and society. These domains are vital to explore because the domains of change of persons, of church, and of society.

In an attempt to answer the main research question of this study, the researcher remains aware of several approaches to practical theological research, but the model of Osmer seems sufficient in answering the research question.

The model of Osmer (2008:16) gives appropriate insight for the methodology of this research due to the focus of practical theological interpretation as the "living human web," drawing attention to various forms of interconnection. Just as the strands of a spider's web are interconnected, so too is the bond that links individuals, families, congregations, communities and larger social systems. Although this book does not provide any insight into the LGB question, at best, the model suggested by him is suited to answer the main research question posed by this study. The issues of LGB are interconnections that link individuals, families, congregation, communities and larger social systems. Pastoral care does more than offer healing, sustenance and guidance to individuals in need; rather it attends to the web of relationships and systems creating suffering through ministries of compassionate resistance, empowerment, nurturance and liberation (Osmer, 2008:16).

In order to attain the first objective postulated for this study, the literature study is grounded in a spirituality of presence and priestly listening (Osmer, 2008:33-35); hence data gathering will take place by means of a critical comparative literature study, by reporting on journal articles, personal stories, literature reviews and analyses.

The model of Osmer is simple and practical and will therefore be applied in this research. Osmer proposes a model of practical theological interpretation with four tasks (Osmer, 2008:4):

The descriptive-empirical task asks, 'What is going on?'

The interpretive task asks, 'Why is it going on?'

The normative task asks, 'what ought to be going on?'

The pragmatic task asks, 'How might we respond?'

1.7.1 The Descriptive-Empirical Task

The question regarding the descriptive-empirical task is: 'What is going on in connection with the youth's sexual attraction and pastoral care to youth who experience unwanted LGB attraction in the African context?' During the descriptive-empirical task the information that will assist the researcher in discerning patterns and dynamics, in particular episodes, situations, or context, is gathered by means of data collection through journals, online articles, articles and literature reviews (Osmer, 2008:4).

This research will be performed by following the literary-comparative method, looking at the viewpoints of various authors with a view to arrive at an own viewpoint. A literature review survey of books, scholarly articles, and any other sources relevant to this issue, area of research or theory was conducted, and by doing so, it provided a description, summary and critical evaluation of these works in relation to the research problem being investigated (Takona, 2002:481).

The literature review serves four broad functions. First, it demonstrates the assumptions behind the research questions. If possible, it should display the research paradigm that undergirds the study and describe the assumption and values the researcher brings to the research enterprise. Second, it demonstrates that the researcher is knowledgeable about related research and the scholarly traditions that surround and support the study. Thirdly, it shows that the researcher has identified some gaps in previous research and whether the proposed study will fill a demonstrated need. Finally, the review refines and redefines the research questions by embedding them in larger traditions of inquiry (Takona, 2002:483).

1.7.2 The interpretive task asks: 'Why is it going on?'

A literature study of various related sciences was conducted in order to reach the second objective of this study. The interpretative task in this study seeks to understand "why it is going on" (Osmer, 2008:81). Why is unwanted LGB attraction becoming a growing concern among Christian youth in Africa? In the 21st century homosexuality is viewed as a lifestyle and the society is demanding that we must not only allow these practices, but that we approve and promote them.

Osmer refers to this process as applying 'sagely wisdom'. Sagely wisdom requires the interplay of three key characteristics: thoughtfulness, theoretical interpretation, and wise judgement. Thoughtfulness is the quality of a leader who is committed to reflecting deeply upon the questions that life throws at him, and thoughtfulness also refers to treating others with kindness and consideration; Osmer embraces the dual meaning of the term. Theoretical interpretation denotes the ability 'to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, and contexts' (Osmer, 2008:83). Osmer emphasises the fact that all theoretical knowledge is fallible and is grounded in a particular perspective and must be used with a full understanding of these limitations. Wise judgement is the capacity to interpret episodes, situations, and contexts in three interrelated manners:

- (1) Recognition of the relevant particulars of specific events and circumstances;
- (2) Discernment of the moral ends at stake;
- (3) Determination of the most effective means of achieving these ends in light of the constraints and possibilities of a particular time and place (Osmer, 2008:84).

Wisdom requires the researcher to draw on theories to bring about an understanding of the issues (Osmer, 2008:83). With theoretical interpretation the researcher draws on the theories of the arts and sciences to gain an understanding and respond to situations and contexts, more like a theoretical map (Osmer, 2008:83). Whilst theory gives some understanding and explanation of certain features of a situation or context, Osmer (2008:80) cautions that theories do not give a complete picture; therefore the researcher must recognise the difference between theory and reality. These theoretical maps also do not provide a complete picture, but assist in understanding certain features of an episode, situation or context (Osmer, 2008:80). The right theoretical map that is suitable for the area to be investigated must be chosen (Osmer, 2008).

1.7.3 The normative task: prophetic discernment

The normative task asks: 'what ought to be going on?' It seeks to discern God's will for present realities. Osmer refers to this task as prophetic discernment. Although the Old Testament prophets spoke normatively for God; they were also interpreters of past traditions as well as present revelations. The term 'prophetic discernment' is intended to capture 'the interplay of divine disclosure and human shaping as prophetic discernment. The prophetic office is the discernment of God's Word to the covenant people in a particular time and place' (Osmer, 2008:133). 'Prophetic discernment involves both divine disclosure and the human shaping of God's word'

(Osmer, 2008:134-135). Three methods are used to discover God's word in prophetic discernment: theological interpretation, ethical reflection and good practice (Osmer, 2008:131).

- Theological interpretation uses theological concepts to interpret events and situations
- Ethical norms, principles and guidelines provide guidance to good moral practice

The researcher must go beyond what Osmer suggests for the normative task (cf. Smith 2010:112). Osmer wants the researcher to use theological concepts and theories from other sciences to guide practical theological interpretation (Smith, 2010:112). In this research, the researcher uses the grammatical-historical exegetical method as formulated in the book "Conceiving a sermon, from exegesis to delivery" (Van Rensburg *et al.* 2011) and *Hearing the Spirit*, by Christopher Ash (2011:67-113).

Smith (2010:112) also argues that Osmer's perspective on "normative" as a method of discerning God's revelation about human struggles is not sufficient: "fallible human observation and evaluation of models of good practice" is a shaky basis on which to base new understanding about God. "Deeper understanding of God and His will can be better determined by in-depth exegesis" (Smith, 2010:112).

The basis for the exegetical method used in this study is explanation, application, exegesis and hermeneus.

With regard to the explanation, application, exegesis and hermeneus, Breed (2018:6.7) maintains that:

...there is a big gap between today's readers / researchers and writers and their first readers. This gap can be attributed to historical, cultural and linguistic differences. The historical situation of authors and their original audience is largely unknown and can be regarded as the motivation for writing documents. Problems (if present) are addressed in documents and practical situations are usually explained to readers. Cultural situations may be related to the meaning of certain expressions, while customs may refer to the use of certain articles. Linguistic factors refer to the meaning of words, the type of literature and the use of time.

The task of exegesis is to understand the world of the original author and readers as well as the current reader or the problem addressed in research – to determine the revelation in the text about who God is, what he has done and what he will do and how it applies to a particular situation

or problem. In this process, the researcher determines aspects of continuity and discontinuity. The aspects of continuity can be applied to the research problem.

The guidelines for pastoral care are formulated using the information obtained in the descriptive and interpretative task of Osmer and healthy pastoral practice and then applying the principles of exegesis to the pastoral care of youth who experience unwanted LGB attraction.

The theological interpretation applies theological concepts to interpret what the Bible says about sexuality: Does the Bible promote hatred or love towards LBG individuals? What is the pastoral care for youth experiencing unwanted LBG attraction and where does a Christian's identity lie – in what one does or what Christ calls us to do? This takes the form of a normative task where the following Scriptures will be exegetically interpreted to examine the theological concept of holiness and sexuality with the aim of deducing guidelines from Paul's theology:

- Genesis 1:27-28 and Genesis 2:18-24 dealing with Theology of sexuality
- 1 Corinthians 6.12:20 dealing with how to glorify God with your body

Osmer (2008:134) mentions the role of the prophets as a normative task where the prophets drew on theological traditions, addressed social conditions and decisions whilst delivering the message of God to the people of Israel. The prophets sought meaning and understanding while combining it with the knowledge they possessed (Osmer, 2008:1321-33). The theoretical map used for this study is the theories of particular individuals with whom Jesus had an encounter, such as the tax collector (Matt. 9:9-11), the woman caught in adultery (John 8:11) and Zacchaeus the chief tax collector (Luke 19:1-10).

The theory of the woman caught in adultery is epitomized in Jesus as a leader and as a Shepherd – His action and wisdom manifests God's rule (Osmer, 2008:84). Shepherding involves protection, tending to need, strengthening the weak, encouragement, feeding the flock, making provision, shielding, refreshing, restoring, leading by example to guide people on in their pursuit of holiness, comforting, guiding (Ps 78:52; 23).

Pastoral care is the care of the whole person in relationship; not merely the treatment of a specific dysfunction (Patton, 1993:56). It is in line with the view of the classical paradigm that pastoral care is more concerned with the state of one's soul than with the health of one's body or relationships (Patton, 1993:56).

1.7.4 The pragmatic task asks, 'How might we respond?'

The objective of the pragmatic task is to provide congregational leaders with guidance for leading congregations through the process of change. It seeks to answer the question: How might we respond? What program can Christians develop for the pastoral care of youth experiencing unwanted LGB in our congregation?

Osmer begins by examining three forms of leadership commonly distinguished in leadership theories, namely:

1. Task competence; this is the ability to excel in performing the task of a leadership role in an organisation.
2. Transactional leadership; is the ability to influence others through a process of trade-offs.
3. Transforming leadership; involves 'deep changes', to borrow Robert Quinn's (1999) apt phrase. It is leading an organisation through a process in which it's identify, mission, culture and operating procedures are fundamentally altered (Osmer, 2008:176-177).

ETHICS

Research ethics aim at promoting high standards of behaviour in the conduct of research involving humans through an awareness of relevant values, principles and rules.

Ethics in research, like ethics in general, is based on values. Values are abstract concepts, such as truth, dignity and fairness that are widely considered to be of the greatest importance for human well-being. One of the most important statements of values is the 1948 U.N. Universal Declaration of Human Rights. The role of research ethics committees is to ensure that the human rights of participants in research are respected.

Values are often expressed as principles. For the purpose of this training material, the following is a list of principles of ethics that facilitate protection of human rights and dignity:

- Justify the inclusion of humans in research
- Ensure scientific value and validity
- Bring about more good than harm
- Promote the interests of humans who participate in research before that of science and society
- Ensure voluntary participation – subjects must be able to choose to take on the risks of research

- Distribute the risks and potential benefits of research fairly
- Show ongoing respect for persons
- Uphold transparency during the research process

1.8.1 Data gathering (collection) and ethical considerations / implications with regard to the research

The following ethical considerations are taken into account:

1.8.2 Estimated risk level

The risk level of this research is minimal, although it is a sensitive issue. It exclusively is a literature study, as there will be no direct contact with any human participants. All literature and statistics used are available in the public domain. The study focuses on the pastoral care and LGB community. This will be done by means of the literature study.

PROPOSED CHAPTERS OUTLINE

The various chapters of this study are arranged on the basis of the four tasks of practical theological interpretation as emphasized by Osmer (2008:4):

CHAPTER ONE:

Introduction

Chapter one provides a broad introduction of the research topic, problem statement and research methodology.

CHAPTER TWO: DESCRIPTIVE-EMPIRICAL TASK

The Growth of LGB Attraction in Africa

This research is a literary comparative study of relevant material and theoretical reflection of biblical and psychological materials, with the aim of discussing what is going on with youth's sexual tendency and pastoral care to youth experiencing unwanted LGB attraction.

CHAPTER THREE: INTERPRETIVE-EMPIRICAL TASK

The Factor of LGB attraction and The Church Roles

Chapter three of this research will examine why unwanted LGB attraction is becoming an ongoing issue among Christian youth. What are the factors contributing to the LGB tendencies and sexual identity formation? This will be a literature study of various related sciences in order to provide an understanding and explanation of the cause of LGB.

CHAPTER FOUR: NORMATIVE TASK

Sexuality as a Creation Order

Chapter four will determine what the Bible says about LBG and pastoral care – how it is applicable to the care of youth experiencing unwanted LGB attraction. The normative task asks: What ought to be going on? It seeks to discern God's will for present realities. Osmer refers to this task as prophetic discernment. This chapter will examine God's will for the creation, the creation order from Genesis 1 and 2 and sexuality and holiness.

CHAPTER FIVE: PRAGMATIC TASK

Pastoral care for youth with unwanted LGB tendencies in Africa.

In this chapter, the researcher will present the guidelines on pastoral care for youth with unwanted LGB tendencies.

SCHEMATIC OUTLINE

Task	Question	Objectives	Methodology and chapter division
Empirical- Descriptive task	What is going on?	To discuss what is going on with	This research is a literary comparative study of relevant

		youth's sexual attraction and pastoral care to youth experiencing unwanted LGB attraction.	material and theoretical reflection upon biblical and psychological material. Chapter 2: The growth of lesbian, gay and bisexual attraction
Interpretative task	Why is this going on?	To examine why unwanted LGB attraction has become an ongoing issue among Christian youth.	This research is a literary comparative study of relevant material and theoretical reflection upon biblical and psychological material. Chapter 3: The factors enhancing LGB attraction
Normative task	What ought to be going on?	To determine what the Bible says about LBG and pastoral care and how it is applicable to the care of youth with an unwanted LGB attraction	This research is an exegetical comparative study of relevant biblical material. Chapter 4: sexuality as a creation order
Pragmatic task	How might we respond?	To present guidelines for pastoral care to youth with unwanted LGB tendencies.	An integration of the research results of previous chapters in order to answer the research question and reach the aim of the study Chapter 5: Care for youth experiencing unwanted LGB attraction

CHAPTER TWO

THE INCREASE IN LESBIAN, GAY AND BISEXUAL ATTRACTION

2.1. INTRODUCTION

This chapter, a descriptive-empirical task, asks: "What's going on?" This research examines the ongoing issue of LGB youth attraction in Africa and what the churches do as a community to help those seeking help. The research focuses on the current issue of lesbian, gay and bisexual (LGB) attraction among youth and the increase in LGB attraction in Africa. This chapter describes what is going on in Africa regarding the issue of LGB and how LGB attraction has become a growing phenomenon. This chapter discusses the post-apartheid era in South Africa and the law of no discrimination against LGB attraction. This chapter begins with the exposition of the Bill of Rights in South Africa, the right to adoption, why many Africans claim that homosexuality is not African, what are the statistics of LGB attraction in Africa, Africans' view of homosexuality, the confusion of stable (intersex) and lesbian, gay and bisexual attraction in South Africa, what the current situation is about LGB attraction in Africa, the pastoral care given to those who experience unwanted LGB attraction and how pastors treat LGB in the church and in our community.

2.2. POST-APARTHIED ERA IN SOUTH AFRICA

Prior to the 1990s, homosexuality was almost a subject within the ethical discourse of African churches. If addressed at all, it is generally regarded as a marginal issue in Africa. In contrast, a long and wide-ranging debate is taking place about the compatibility between Christian and African notions of heterosexual activity and marriage (Ward, 2006:129).

South Africa's move from an apartheid state to a secular, liberal democracy is one of the major political incidents of modern times. The jewel in the middle of this transformation is the Constitution of the Republic of South Africa (Law No.108 of 1996), especially the Bill of Rights, which is widely regarded as the most complete blueprint for law-based government in the world. The most idealized vision of this new dispensation is that it includes differences and creates a rich heterogeneous society, free from discrimination and prejudice. The vision of gender and sexual right and freedom is so central to the Bill of Rights that the degree to which it is realized is a measure of the success of democracy as a whole (Sember, 2009:1).

Among these rights is the right to adoption. In a number of Supreme Court rulings, it has been determined that the sexual orientation of a parent is not an appropriate issue in child custody decisions (Isaack, 2003:19-22). In 2002, the decision of the Constitutional Court in *Du Toit v Minister of Welfare and Population Development* gave same-sex partners the same adoption rights as married spouses, allowing couples to jointly adopt children and one partner to adopt the other's children (Skweyiya, 2012:8). The adoption law has since been replaced by the Children's Act, 2005, which allows adoption by spouses and by "partners in a permanent household life partnership" regardless of gender (Donnelly, 2008: 3).

As Isaack (2005:2) develops her analysis of the constitution, she considers the problematic future suggested by her formulation: how will the constitution exist beyond the experiences of those who produced it and who remain among the most eloquent interpreters?

However, homosexuality that appears to be a very minor 'problem' is seen by African Christians and African nationalists as "un-African". Where there is evidence of same-sex relationships, this is easily dismissed as a departure, something that must be omitted due to contact with the outside world. Thus, the presence of homosexual activities in the courts in the Kabaka of Buganda or the Mwami of Rwanda can be brought under the influence of the Arab government, while relationships between homosexuals in South African mines can be viewed with some justification as a detrimental consequence of the system of migration work. Evidence of homosexual desire and activity in traditional cultures has been conveyed in silence or dismissed as trivial (Ward, 2006:130).

The general climate of freedom in the new South Africa for the first time promoted a sense of liberation for gay identities. Both Desmond Tutu and Njongonkulu Ndungane, the successive Anglican archbishops of Cape Town, have played prominent roles in the liberation struggle. They support the expansion of human rights and dignity of gay and lesbian individuals (Germond & De Gruchy, 1997:135). On the other hand, leaders in other parts of Africa were certainly unhappy about the direction South Africa was heading in and dismissed homosexuality as a symptom of the degenerate Western culture that Africa could best reject (Brown, 2006:130).

2.3. AFRICANS AND HOMOSEXUALITY

Although most countries around the world accept homosexuality, most African countries do not share the same views. Same-sex marriages have been legal in South Africa since 2006, but research by Masase (2009) on the view of homosexuality in Venda culture, *A Christian ethical*

evaluation, reveals that some African cultures are still struggling to accept homosexuality in South Africa. According to Kutsch (2013:1)

Homosexuality is still considered a crime in 38 African countries, and many of these countries still retain their laws promulgated against homosexuality during the colonial period. The reason that this rejection and hostility to homosexuality is regularly provided is that many African leaders feel that gay rights are against their cultural and religious value systems, and see the advent of homosexuality as an imposition by Western countries. Homosexuality is described as a lifestyle that is foreign to Africans and the majority of African society views it as morally, culturally and religiously wrong (Kutsch, 2013:45)

In some parts of the continent such as Nigeria, Uganda, Tanzania and Sudan, homosexuality is punishable by death. The recent Uganda Anti-Homosexuality Act 2014, also referred to as the "Kill the Gays Bill", is a testament to the intolerance of homosexuality. Leaders, such as the late Robert Mugabe, the former president of Zimbabwe and former chairman of the Southern African Development Community (SADC), have recently expressed the extent to which they are against homosexuality. Mugabe believed that homosexuality was "un-African",

... A "white disease" and also a "colonial import". He threatened to oust diplomats for the promotion of gay rights in Zimbabwe, saying: 'Europeans should keep their inhuman homosexual practices within their own territories and not try to force them on Africans'. He often referred to homosexuals as "worse than pigs and dogs" (New Zimbabwe 2014).

However, Kaoma (2014:230) argues that homosexuality in Africa existed long before colonialism and that the criminalization of homosexuality in England began under Henry VIII and then spread to all the British colonies. Lopang (2014:83) believes that the need to present homosexuality as foreign to the African continent and to promote heterosexuality as part of African identity was a "desperate attempt" to define morality through sexual practices.

Meanwhile, new telecommunications technologies in Egypt have contributed to the emergence of urban subcultures that have become the target of public condemnation by Muslim leaders, especially those with Islamic sympathy. Egyptian secular authorities brought to mind a series of police attacks on gay institutions in the early 2000s, while many men were arrested and jailed (Lewin & Leap, 2009:278).

2.3.1. *Stabane* and Sexuality in South Africa

The term *stabane* is used in Zulu literature to describe an intersex person who has both a penis and a vagina. However, those identified and called *stabane* rarely have mutually weathered bodies; in contemporary Soweto and elsewhere there a widespread assumption exists that co-creation is understood that those who are identified as lesbian and gay or who practise the same practice of the same sex may be an intersex (Swarr, 2012:184).

Gays and lesbians in South African townships who express same-sex desires often are forcibly examined to verify their status as *stabane*, as one reports from own experience (cited by Swarr, 2012:131): “they assumed that because I had proposed to the girls I must be a *stabane*, a hermaphrodite, with both male and female genitals. I was taken to a hut where a woman forced me to undress and examined me. When they discovered I was a ‘normal girl’ the chief ordered that I be lashed.” The radical situation of *stabane* exposes the complication and violence that the concept evokes in the lives of those labelled as such as well as highlights the instabilities of sex-femaleness and -maleness in South Africa and more broadly (Swarr, 2009:524).

What causes the confusion regarding homosexuality and intersex (*stabane*) among black South Africans? A woman cannot penetrate another woman (act of the same sex) and a man also cannot penetrate another man without a vagina (Ryle, 2015:185). “We grew up knowing that a *stabane* was someone with two things. And if you are a woman dating a woman, it means you have two things” (Zindzi Mthemmbu, 2000).

Accusations of being *stabane* people also ease misunderstandings about what it means to be identified as a lesbian and a gay person. Buyisile Mfazo (cited by Swarr, 2012) explains the impact of this concept in her community.

The general understanding is that if you say, “I’m a lesbian,” you probably have a penis. When you say “I’m a gay man” then “people think you may be you have some pussy down there”.

• 2.3.1.1. Misperception of lesbian, gay and bisexual in Africa

The concept of *stabane* and the assumptions of the necessity of coupling penises with vagina complicates expectations in relationships. Zindzi Mthemmbu (cited by Swarr, 2012:115) for example explained that many Sowetan lesbians, most of whom call themselves “butch,” have relationships with women who are referred to as “straight” - those who do not have a lesbian identity and eventually marry men. For Zindzi, butchness is not just her way of asserting masculinity as falsely exclusive to men; it also provides visibility. Published accounts also appear to be relevant: Zindzi (a local lesbian in Soweto) similarly articulates her butchness; “It’s because of my physical structure, which is why people are sometimes confused if I’m a man”. And for Stallions⁴, “I’m not a man and I’m not a woman. I am a lesbian and a butch”.

What does butchness mean in Soweto? Butch means male lesbian (Morgan & Wirings, 2005). Masculinity and butchness are linked to transnational and especially locally based practices in

⁴ a super-hot man who has an exceptionally large penis and can have sex with a woman all night long or a male horse that has not been neutered

contemporary contexts. In short, the composition of “butchness” clearly has temporal and geographical elements (Swarr, 2012:194).

In South Africa, although straight women who have a relationship with butch lesbians and straight men who have sex with gay men can be considered bisexual in practice, I use the term “straight” here in accordance with how they themselves identified and are identified in their communities (cited by Swarr, 2012:195). These beliefs about the nature of homosexuality influence the specific sexual script followed by gays and lesbians in South Africa. In Soweto, sex with someone of the same gender does not necessarily change how an individual can label her own sexual orientation or how others can label it. A straight woman who has sex with a butch lesbian should not be considered a lesbian herself. When a butch lesbian has sex with a straight woman, the *stabane* concept requires that they find a way to penetrate their female partner because they are expected to have a penis (Ryle, 2015:185).

- **2.3.1.2 Accidental homosexuality**

Due to the ignorance of black men, many people are practising homosexuality, thinking their partner is *stabane* (Hermaphrodite). According to Hugh and Ngcobo (1994:166) the *pantsula* is an “accidental homosexual” who sleeps with what he believes to be a hermaphrodite or with someone who pretends to be intersex or a female. The complexities of these interactions are great. In these examples, although Ngcobo presented himself as a woman, his body was gendered male (that is, he had a penis and no breasts), and the *pantsula*, who defines himself as straight, either assumed that Ngcobo is a “hermaphrodite” or pretends to be or is convinced that Ngcobo is a woman. In a similar instance documented elsewhere, a gay man involved in such negotiation refers to straight men’s interest in him as “a lady with dick” (Rankhotha, 2005:172).

2.4. THE CURRENT SITUATION

In a ground-breaking national study (HSRC, 2016) it was concluded that over 1.4 million individuals aged 15 - 49 in South Africa somehow identify as gay, lesbian, bisexual or transgender. The report (2016) was conducted by the Human Sciences Research Council (HSRC) on behalf of The Other Foundation and is said to be the first “statistically responsible, nationally representative data” on LGBT issues in Africa.

However, research and programs conducted in South Africa between 2008 and 2013 confirm that men who have sex with men (MSM) are an integral part of South African society. MSM exist in all provinces and this phenomenon stems from a wide variety of socio-economic and racial

backgrounds. For example, a 2008 study under MSM in Soweto included 99% black MSM, representing all black South African ethnic groups (Lane *et al.*, 2008:430-433). In another example, a representative study was conducted among MSM in Cape Town, which reported that 51% of MSM in Cape Town was coloured while Durban and Johannesburg were black MSM (Cloete *et al.*, 2014). Many MSM do not identify with a specific sexual orientation. Furthermore, many MSM also have female sexual partners (men have sex with men and women). For example, 20-45% of men who participated in surveys under MSM in Soweto, Cape Town and Mpumalanga between 2008 and 2013 were identified as bisexual (thus not as gay) and had male and female sexual partners (Cloete *et al.*, 2014). This is equivalent to 1.4% of the total population.

The researchers Dunkle *et al.* (2013) indicated that

...this is within the range observed in other countries around the world. Studies in several countries, conducted at various times, have produced a statistical range of 1.2 to 6.8% of the adult population identifying as LGBTQI, with many countries clustered around the 2% level.

In other contexts, 1% of the adult population may be considered a same-sex practice. With this assumption in 2014, there were approximately 1.4 million MSM between the ages of 15 and 49 years in South Africa. Three percent of men who participated in the 2008 HSRC household survey had same-sex self-directed behaviour, and 5.4% men from the northern part of the Eastern Cape and southern KZ-N who participated in another household survey, indicating that they had had sexual contact with a male (Dunkle *et al.*, 2013:10). The statistics show that 1 in 20 people in the population of South Africa are gay or lesbian or bisexual. One in twenty was deemed big enough to matter.

How did we get here? Things have changed, and the symptoms of this change are all over us; in today's newspapers, on the news, on the internet, in the next cubicle, and probably in your own home.

2.4.1. Sexuality in the media

The media institution has a powerful influence on our society and youth. The television's role in raising awareness regarding homosexuality in South Africa cannot be understated; the rapid expansion of media and its proliferation created a powerful vehicle for advertising. Sexuality and gender become an important tool for advertisers and marketers when it is used to attract attention and persuade consumers, largely by drawing on assumptions about the ways in which

we believe men and women are supposed to behave (Ryle, 2015:418). Once the moral floodgates opened, marketing companies quickly realized that sex sells: if you want to sell toothpaste, a car, or beer, package it in a subtle or overt sexual setting. Sales will soar! (Ryle, 2015:417). Now we are bombarded in ways that require constant vigilance. LGBTQI people are now used for advertising on television, movies, TV programs, and music videos etc., TV series such as modern family on eTV, Generation on SABC 1, Dstv advert, even on our children's channels such as Disney channels.

In November 2017 African countries such as Kenya, Uganda and Nigeria barred Andi Mack, a Teen Disney show on Dstv. In November, Kenya's pay-tv network Multi-Choice banned Andi Mack in their country. The Kenya Film Classification Board (KFCB) claimed that the show is a "deliberate glorification of homosexuality" and 'is, without doubt, part of a wider scheme by the media to promote lesbian gay, bisexual and transgender (LGBT) agenda among children through TV Programs'. Because the Disney Channel is broadcast on a single feed across the continent by Multi-Choice, all other African viewers, including those in South Africa, were barred from seeing Andi Mack. The Walt Disney Company Africa commented at the time: "Andi Mack will not be broadcast through Dstv. However, we are exploring alternative ways to make the series available to its fans in South Africa." (Igual, 2017:1).

The power of the media as an institution lies in the ability to create a particular vision of reality (Ryle, 2015:431). When we are bombarded with certain images and stories about any particular group of people, the images and stories depicted begin to take on the force of reality (Ryle, 2015:416). The youth's views of LGB have been shaped by the media airbrushing, to the point that we now have ethereal pictures that are not honest and clear about the sexual practices of LGBTs and why they are so devastating to the human body (Ingram, 2014:108). This is a LGBT revolution, and as a result young people from ages 10 to 18 years hold no negative view of LGB.

2.4.2. The view of LGB among today's youth

The view of LGB in the 21st century differs from previous views on homosexuality among youth. The J. Walter Thompson Innovation Group survey (2016) introduces the results of an important new survey on the attitudes of Generation Z (teenagers from 2000-2016) in gender and sexuality, covering topics from personal identity to product selection (JWT Intelligence, 2016).

56% of 13 to 20-year-olds said they knew someone who went by gender-neutral pronouns like "they", "them" or "ze", compared to 43% of people aged 28 to 34. More than a third of Gen Z respondents also strongly agreed that gender does not define a person as much as it used to. This figure drops to 23% among millennials who are 28 years and older (Laughlin, 2016).

Those who belong to Generation Z also rejected the gender binary during shopping. Only 44% said they always bought clothes designed for their own gender, compared to 54% of millennials. But they also felt strongly that public spaces should provide access to gender-neutral bathrooms, with 70% of Gen Zs coming out in support of the move compared to 57% of 21 to 34-year-old participants (Laughlin, 2016).

But for teenagers these days, embracing an LGB identity while rejecting the gender binary is less a trend and more a reflection of growing up in a world with unprecedented access to information and communities at a time when the concept *identity* is open to interpretation. The 21st century young adult accepts LGB as an alternative lifestyle; the LGB lifestyle is a normal healthy alternative lifestyle. The LGB agenda builds on these false premises with sincere and touching personal stories: "I love this person very much and, just as you can love a heterosexual partner, and it all just boils down to a difference in how we express our love" (Ingram, 2014:107).

2.4.3. The effects of LGB

What are the effects of homosexual behaviour and lifestyle on human health and society? The realization of the homosexuality in the modern western world as a cultural, sexual and social category has been a result of complex power relations that surround sexuality and gender (Gallagher & Baker, 2006:13). The acceptance of homosexuality in society has met its fair share of resistance and scepticism. The view that homosexuality can be in the same league as heterosexuality has led it to be viewed as a normal behavioural and moral standard (Gallagher & Baker, 2006:14). Since the sceptics may not want to accept the existence of homosexuality, studies show that the habit is rampant today with many gay people coming out in the open. Of interest is the political acceptance of homosexuality with passing gay rights so that it can be recognized by law. This move has given homosexuals the ability to engage in legal entities such as marriage (Gallagher & Baker, 2006:14).

- **2.4.3.1. Homophobia**

Homophobia is "the irrational hatred, intolerance and fear of lesbian, gay and bisexual people." Homophobia is often the term used for intolerance of LGBTQI people, but the bisexual community also struggles with biphobia (Stonewall, 2017).

Social norms and positions that are not supportive of homosexual practices often contribute to internal and external homophobia in South Africa (Vu *et al.*, 2012:717-718). Internalized homophobia refers to negative perceptions and thoughts about a person being sexually attracted to someone of the same sex. Internalized homophobia negatively affects mental health

and contributes to drug use and risk taking. Internalized homophobia can also prevent LGBs from accessing HIV-related information and services (Stoloff *et al.*, 2013:81). A study in Pretoria identified higher levels of internalized homophobia among LGBs from lower socioeconomic circumstances who were identified as being LGBs. These men had lower levels of understanding regarding HIV and related risks compared to individuals with less internalized homophobia, who identified themselves as gay or homosexual (Vu *et al.*, 2012:717).

External homophobia refers to an irrational dislike of people who are sexually attracted to others of the same-sex. This dislike can lead to verbal, emotional and physical abuse and even murder. High levels of external homophobia have been documented among LGBs in a variety of contexts that negatively affect their mental, emotional, social and physical well-being. Homophobia also increases their risk of HIV infection directly (for example through rape) or indirectly, e.g. stigma and discrimination by healthcare professionals towards MSM during access to health services (Tucker *et al.*, 2013).

- **2.4.3.2. Health**

The National Health Research (2007) revealed that 73% of homosexuals from psychiatric reports are unhappy, compared to the average person. However, the unhappiness is not caused by stigmatization. This unhappiness explains the high percentage of suicides among homosexuals, while 50% of suicide cases are attributed to homosexuality (Joseph, 2009:1). Homosexuality is associated with various social ills, such as child abuse and paedophile tendencies, because in 2009, thirty thousand children were the victims of sexual abuse by homosexuals. They account for 33% of reported child molestation cases nationwide. Homosexuals are the most paedophile because 73% of them had sex with boys under the age of 16 (Joseph, 2009:4).

According to health research on the LGB community, 78% of gays had a sexually transmitted disease (Ingram, 2014:108). Sexually transmitted diseases are common in the gay community. The Center for Disease Control (2002) reports: 'Several recent reports have documented an alarming increase in sexually transmitted infection rates in men who have sex with men (MSM), and a corresponding decline in safer sexual practices. After years of successful prevention efforts, this tendency may signal a resurgence of HIV infection in the MSM community' (Jobson, 2010:212).

The results of a study by the Human Sciences Research Council (HSRC), called the Marang Men's Project, were released (November 11, 2014). The said research was done from 2012 to 2013 under 925 MSM.

Compared to national estimates, HIV prevalence is high among men who have sex with men (MSM) in the three largest cities of South Africa. In Cape Town, the overall prevalence among MSM recruited in the study was 22.3%, in Johannesburg it was 26.8%. In Durban the prevalence was extremely high among respondents, namely 48.2%. In each city, the prevalence of HIV was greater among MSM 25 years and older than among MSM in the 18-24 year age group - Cape Town: 27.8% versus 13.1%; Johannesburg, 36.7% versus 17.1%; Durban, at 71.1% versus 39.3% respectively.

More than 50% of all homosexual men are carriers of the human papillomavirus (HPV), which produces anal warts and can often lead to anal cancer (Goldstone *et al.*, 2011:5).

HPV is a collection of over seventy types of viruses that can cause warts, or papilloma, on different parts of the body. More than twenty types of HPV are incurable sexual diseases that can infect the genital tract of men as well as women. Most HPV infections are subclinical or asymptomatic, with only one in 100 people experiencing genital anemia and 60 percent of HIV-negative men carrying HPV. "HPV infects more than 90 percent of HIV-positive gay men and 65 percent of HIV-negative gay men, according to a number of recent studies." (Zmuda, 2000:9).

- **2.4.3.3. Harassment and corrective rape**

LGB students are frequently harassed and assaulted by peers and educators at school (Espelage, Aragon & Birkett, 2008:202-216), and more than a fifth of sexual assaults occur on young people while at school. Prinsloo (2006:305-318) elaborates on this

... that more than 30% of girls are raped at schools. Similarly, all study participants indicated that they all experienced discrimination, isolation, and non-tolerance within their high school context (Butler *et al.*, 2003:34).

Furthermore, a longitudinal research study (Himmelstein & Brückner, 2011:50-57) found that

... LGB, especially non-heterosexual girls, are more at risk for school sanctions and that they are more likely to be confronted by police and school expulsion than heterosexual girls.

As a result, LGB youths face excessive educational and criminal penalties that are not explained by increased involvement in illegal or criminal behaviour. The South African Human Rights Commission's report on school-based violence (2008:9) found that

... "corrective rape", where a male student or students sexually harass and rape a female lesbian student "to make her heterosexual", is a growing phenomenon in South African schools, such as a young lesbian from Soweto stated: I've been raped six times, five times just because I'm gay. I was raped by a man I know who wanted to show me what it means to be a woman. They thought it would change me, that it would stop me from being gay ... I am HIV positive because of one of the rapes. I'm just angry. I'm angry all the time. And this is lonely. You are so lonely when you are gay and scared in the townships. The smell of hate never fades. The thought of betrayal remains within my thoughts, eyesight, and senses and deep within my soul and spirit. This created constant and uncontrollable anger. It filled me with hatred. It made me think and feel angry and sometimes hit me as if I was worth nothing (Leonard, 2006:1)

These "corrective rapes" are not only inhuman violations of the right to be safe and treated with dignity, but also violate their right not to be discriminated against on the basis of sexual orientation. In most countries, including South Africa, homophobia is common practice (Jones, 1998:193). In most African countries, are constantly attacked (Macaulay, 2006).

2.4.4. Lesbian and Gay Parenting

In Africa, gay and lesbian parenting is legal exclusively in South Africa. In other parts of Africa, such as Uganda and Nigeria, the law is against the practice of homosexuality, it will be another struggle to create negative attitudes on the issue of homosexual and lesbian parenting and to gain an understanding and acceptance of it. The well-being of a child will be a question, in conjunction with the strong and swift rules of morality held by the infallible culture in Nigeria (Macaulay, 2006:156).

The definition of a complete family in Africa is a husband, his wife/wives and children; same-sex parenting is not tolerated. Homosexual relationships are typically unstable and are basically incompetent to provide children with the security they need (Ingram, 2014:110). Studies indicate that the average male homosexual has hundreds of sexual partners in his lifetime (Bell & Weinberg, 1978:308). What is the effect of gay and lesbian parenting on child development? A study in the Journal of Marriage and Family found that:

... "children of same-sex parent families score lower than their peers who live in married, two-biological parent households" according to two academic outcomes.

Potter (2012) concluded that these differences can be attributed to higher levels of family instability in cohabiting or "married" same-sex families, compared to intact, biological married parent families. The study was based on a large, nationally representative, and random survey of school-age children (Potter, 2012:556-560).

In a 2012 re-examination of a 2010 study by Allen (2012) on the relationship between child outcomes and same-sex gender structure,

... the researchers found that compared to traditional married households, children raised by same-sex couples were 35 percent less likely to make normal progress through school (Allen, 2012:755).

In 2003, a four-year-old Jandre Botha was killed by the lesbian lover of his mother for refusing to call her "daddy" (Ndada, 2006:1).

The court heard testimony from Lydia Nkomo and her daughter Aletta Lesiba, who worked for the couple in their tuck shop, that De Nysschen maliciously assaulted Jandre while demanding that he called her "daddy". Both testified that while Jandre was assaulted, his mother was unable to intervene or protect him. Evidence has shown he suffered horrific injuries, including a broken skull and brain damage, as well as broken bones, clavicle, hands and pelvis. The father of the boy first became aware of the abuse of Jandre on the day of his death, June 12, 2003. De Nysschen contacted him, saying that Jandre had fallen and died earlier in the day (Ndada, 2006).

2.4.5. Mental Health Problems

A national survey of lesbians and gays published in the Journal of Consulting and Clinical Psychology found that 75 percent of nearly 2,000 respondents received psychological counselling of some kind, many for treatment of long-term depression or sadness

Among the sample as a whole, there was an alarmingly high incidence of life events and behaviours related to mental health problems. 37% were physically abused and 32% raped or sexually assaulted. Nineteen percent were involved in incest relationships as they grew up. Almost one-third consumed tobacco daily and about 30 percent drank alcohol more than once a week; 6 percent drank daily. One in five smoked marijuana more than once a month. 21% of the sample sometimes or often considered suicide and 18% tried to kill themselves. More than half felt nervous at some point in the past year to perform regular activities, and more than one-third were depressed (Bradford *et al.*, 1994:239).

2.5. THE IMPACT OF AFRICAN PASTORS' ATTITUDE TOWARDS HOMOSEXUALITY

For many centuries the attitude of all churches towards human sexuality has been negative. Speaking in general terms, sex has been understood as the way to procreation but not as a source of pleasure. Nevertheless, today it is understood that we can use our sexuality without thinking about reproduction. Nor is sexuality only and necessarily the sexual act. For that reason, the churches have been accused of being secretive and repressive towards sexuality (Brown, 2006:211).

Homosexuality has rarely received understanding, be it in church or in society (Brown, 2006:213). The bad teaching or lack of teaching of homosexuality in the church created a perfect storm of consequences. The churches have done a terrible job. Even people growing in the church might never have heard a message on what the Bible teaches about homosexuality and sex (Ingram, 2014:51).

During the 21st century, churches are still labouring under the distorted picture of old tradition, snobbish "sex is dirty and bad" approach to sexuality. The unspoken rule was that you didn't

say anything about sex. Well, the silence not only created ignorance and distortion; it set up the future generation to be unprepared for the devastating wave of sexual license that followed (Ingram, 2014:51).

In the church of Uganda, the objection that is often immediately raised is the claim that homosexuality is totally incompatible with African value and morality. These assumptions are so strongly and deeply imbedded in the psyche of the general public that they elicit little critical examination. In other words, there appears to be no need to argue their validity (Brown, 2006:170).

For the leadership of the church of Uganda the will of God with respect to human sexuality is simple and clear. According to the Holy Scripture, male and female God created them (Genesis 1:27). Homosexuality is sin. It is a deviation from God's will and intention. There is no room for compromise and there are no grey areas. The proper response to sin is repentance. The only question is whether or not we choose to live in obedience to God (Brown, 2006:176).

2.5.1 Church as homophobic

The Archbishop Peter Akintola of the Anglican Church Nigeria said in one of his many remarks 'cannot imagine two men in a sexual relation, even this does not happen in the animal kingdom'. Archbishop Akintola further remarked in his statement that homosexuals are lower than beasts; his views on homosexuality are such that he ranks it alongside polygamy, incest, adultery and bestiality. From his stand in Nigeria, these words will further increase and fuel the church's hatred and continued denial of LGB citizens of Nigeria (Macaulay, 2006:158-9).

Dag Heward-Mills, a Ghanaian pastor on his message on homosexuality, used the natural world as evidence that homosexuality is innately unnatural. "You don't find two male dogs or two male lions or two male impalas... two male cats, even lizards, two male elephants. There's nothing like that in nature. It's unnatural," Heward-Mills told his audience, to approving applause (Davis, 2017).

Pastor Bougardt posted on Facebook to set out his views on the impending disaster in Cape Town, which could see cranes dry. He agreed:

.... the drought was caused by God in judgment against the 'perversion' of homosexuality. Blame 'drought' against wickedness and homosexuality and church leaders who do not judgment on the city of Cape Town that has turned against God and the lifestyle of sodomites as normal. I predicted a few years ago that God would strike all lands and cities that prefer perversion instead of God's holy ways with natural disasters, it happens here at home.

He added: "Homosexuality is an abomination. We suffer because our leaders have accepted wickedness as normal. More disasters to follow turn back to God's wicked people" (Igual, 2018). Dumisani Ngcobo is a member of the Shembe Nazareth (eBuhleni) church. He has been expelled from the church for being gay and has to pay "damages" for the "shame" of the church. Ngcobo said

... it became "customary" for gay men to be assaulted in the church. I participate in the annual church meeting at Ekhenana Mountain in Tongaat. At night, other men and I slept in the same tent.

Ngcobo said he lost his phone and while he was searching for it, he accidentally touched one of the other men.

'... He was sleeping next to me. As I searched for my phone, I touched him. I had no bad intentions, but I couldn't find the phone and he assumed I was playing naughty, 'I was later called by the preacher and church elders. "The preacher warned me that if I didn't plead guilty, he would kill me. I did admit that I touched him. I have to save my life. I said I deliberately touched him. Then I was called to a room. The preacher told me to take off my church robe. I lay down on a straw mat. He takes a big stick and starts hitting me. I was hit from the head to the legs. He went on until I was helpless. I was numb and bleeding from head to toe. He told me to leave and never look back (Ngubane, 2018)

2.6. PASTORAL CARE FOR LGB IN SOUTH AFRICA

As yet the churches in Africa have not really begun to give serious thought to how the church can actually help LGB people and their families, apart from the Anglican Church in South Africa that allows the church to have a ministry to gay people. But there are South African Anglicans who are disturbed by the warm support for gay issues of the hierarchy and who have formed Anglican Mainstream Southern Africa to promote what they see as a more orthodox position.

Archbishop Akintola properly rejects the argument that biblical teaching can be ignored, and that the Bible is "only for primitive people". Yet it has to be recognized that the application of the Bible to contemporary ethical issues is not straightforward; that there has always been room for difference of opinion on what the text says and how it is applied in a particular context (Macaulay, 2006:159).

2.7. CONCLUSION

In conclusion, the post-apartheid era in South Africa brought the Bill of Rights which gives ground to an LGB community in South Africa. This chapter explored how the constitution does not consider the negative effect on those who live in it. Many young women have been sexually abused and murdered for being gay or lesbian. The present situation of LGB reveals the

increase of HIV among MSM and suicide among lesbians, gays and bisexuals. The confusion of LGB among black people and some white people cannot be underemphasised.

In the midst of all this confusion and controversy, the Christian communities in Africa have not come to terms on how the church can help youths who experience unwanted LGB attraction. Many pastors are still struggling with how to handle the situation of LGB. This chapter concluded with a description of how pastors in Africa are treating the LGB people in the church, and thus far nothing has been developed in the Africa context with regard to how the church in Africa can help LGB people as well as people who experience unwanted LGB attention in Africa.

The next chapter will ask the question “Why is it going on?” and will describe the factors contributing to the increase in LGB attraction in Africa.

CHAPTER THREE

FACTORS CONTRIBUTING TO THE INCREASE IN LGB ATTRACTION IN AFRICA

3.1. INTRODUCTION

The interpretative task in this study seeks to understand why it is going on (Osmer, 2008:81), regarding the LGB attraction among Christian youth in terms of the experiences, support, influence and pastoral care to Christian youth who experience unwanted LGB attraction.

Subsequently, in this chapter, attention is paid to these aspects as well as to LGB growth, from a meta-theoretical angle, so as to respond to Osmer's (2008:58) first task.

Osmer (2008) defines meta-theory as follows: 'A meta-theoretical perspective thus is composed of the assumptions about reality, knowledge and science that transcend particular research projects and theories' (2008:58).

According to De Wet and Breed (2014) cited by Pretorius (2017) in her research *Pastoral care and counselling of families with deaf children*,

...the function of meta-theoretical perspectives in the science of practical theology is to investigate the universal points of contact between the phenomena in the research area of Practical Theology and other sciences to integrate the implications thereof into the person's own approach (cf. De Wet & Breed, 2014:57).

The purpose of this chapter is to correspond to Osmer's second task, which he considers particularly suitable for bridging sub-disciplines and practical theology (Osmer, 2008:17). He describes the task as "making use of the theories of arts and science to better understand and explain why these patterns and dynamics occur" (Osmer, 2008:14). In this chapter, the question is: Why is unwanted LGB attraction becoming a growing concern among Christian youth in Africa?

The main purpose of this chapter is to conduct a literature study of various scientific reports in order to provide a comprehensive explanation and, as a result, to gain a clear understanding of the LGB attraction; thereby drawing up the interpretive perspective. This chapter explores and examines the factors that can contribute to lesbian, gay, bisexual attraction among youth. This chapter also examines what pastors do not do in Africa, causing LGB to be an ongoing issue among Christian youth. In the 21st century, homosexuality is seen as a lifestyle, and society demands that these practices should not only be allowed, but also be approved, promoted and blessed.

This literature study is based on models and literature from science in search of insight and meek wisdom. Osmer (2008:14) describes the interpretive task as “Drawing on the theories of the arts and sciences” to better understand and explain why these patterns and dynamics occur.

With the above aspects in mind, this chapter includes the following:

- Etiology of homosexuality
- Nature and nurture theories
- Spiritual theory
- Youth Ministry and LGB attraction

3.2 ETIOLOGY OF HOMOSEXUALITY

Homosexuality was considered a mental illness in the 1950s-1973. The American Psychological Association still listed homosexuality as a disorder, and psychologists and psychiatrists were trained to treat it (Cornuelle, 2010).

The first psychological test for determining whether there was a biological explanation for homosexuality was performed in 1957. With a grant from the National Institute of Mental Health, Karen Hooker studied the relationship between homosexuality and psychological development and illness. Hooker studied homosexual and heterosexual people, matching age, intelligence and level of education. Subjects then received three psychological tests:

The Rorschach, the Thematic Apperception Test (TAT), and the Make-a-Picture-Story Test (MAPS). Hooker found no major differences in the answers given by the two groups. Because of the similar scores, she concluded that sexuality was not based on environmental factors (Cornuelle, 2010).

Based on Hooker's findings, the American Psychiatric Association removed homosexuality from its diagnostic and statistical manual of psychological disorders, and in 1975 issued a public statement that homosexuality was not a mental disorder.

In the first half of the last century, the usual view of homosexuality of religious thinkers and especially those involved in pastoral work was based on a medical model. This evaluation regarded the homosexual individual as a person with a specific disease, but not necessarily the fault because its origin simply did not understand or even know (Hasbany, 1989:12).

Nevertheless, the person is generally advised to seek professional psychological help to change their sexual orientation or at least learn to control the impulse. This evaluation represents a small advance in a direct result of personal, moral failure, or a deliberate sin for which the individual is held liable, lewd, and sometimes even punishable in this world or in the next (Hasbany, 1989:12).

In the early 1990s, activists began to claim that scientific research has proven that homosexuality has a genetic or hormonal cause. A handful of studies, none of which have been replicated and all exposed as methodologically unhealthy or misrepresented, have linked sexual orientation to everything from differences in brain sections (Swaab & Hofman, 1990:141), to genes (Hamer *et al.*, 1993:321) blinking and neuro-hormonal differentiation (Rahman, 1999).

3.2.1. Sex Chromosome

The genetic instructions for the development and maintenance of humans are organized into chromosomes. Each chromosome is a very long and highly condensed strand of DNA that typically contains hundreds of genes (Strachan & Read, 2003). Most of our body cells contain two sets of chromosomes (a total of 46 chromosomes), one inherited from our mother and one from our father. Each set consists of 22 non-sex chromosomes and one set of chromosomes (X or Y). Females have 44 non-sex chromosomes and two X chromosomes; males have 44 non-sex chromosomes plus an X and a Y chromosome (Strachan & Read, 2003).

What is the sex chromosome of gay men? Next, the researcher will investigate what determines the gender chromosome of gay men using different findings by different researchers. The first is gay gene, twin studies and female genetics.

- **3.2.1.1 Gay Gene**

One of the best-known studies on the causes of sexual orientation was a molecular genetics study published in 1993 by the geneticist Dean Hamer of the National Cancer Institute (Hamer *et al.*, 1993:323). Hamer used a sibling-pairs linkage design: First, he recruited pairs of homosexual brothers, of whom he collected DNA. In the data analysis phase, he searched for chromosomal segments that are more frequently shared by these brothers than one would expect (i.e., that a specific segment would be on average identical in origin (IBD) or 50% of the time). Any segment with increased sharing can have a gene inside it affecting the trait. (It is often not understood that in the linkage analysis, observed chromosomal segments have very different genes, and linkage analysis is in this sense a precursor to more accurate gene mapping.) Hammer found a chromosomal region with a larger proportion: Xq28, located at the

tip of the X chromosome. The finding seemed particularly interesting because Hamer also proved that homosexual men are more likely to have homosexual male relatives to their mothers than to their fathers' side, a finding consistent with the X link.

The locus of Hamer is included in the scientific publication *Mendelian Inheritance in Man*, a giant tome, after which scientists often call the Bible of the geneticists. Its official name is GAY-1. Researchers are finding the specific gay gene in the locus (Burr, 1996:197). Hamer's team completed two more studies on Xq28 and sexual orientation (Hamer & Pattatucci *et al.*, 1995). The first one tested a completely different set of gay brothers. The second tested the gay brothers' heterosexual brothers. If Hamer's results were valid, there should have been no connection between the straight brothers and GAY-1. There was no link (Burr, 1996:197).

Although pedigree studies indicate a familial association of homosexuality in men (Hamer *et al.*, 1993) as well as in female animals (Pattatucci & Hamer, 1995), more than a decade of molecular genetic studies have not provided consistent evidence for an important gene, or other genetic marker, that contributes to male homosexuality (Ngun *et al.*, 2011). Moreover, the most recent genome-wide association study using exceptionally high marker density found no significant association between homosexuality in males and any SNPs (Ramagopalan *et al.*, 2010).

A study of male twins was present at the annual meeting of the American Society of Human Genetics (ASHG) in Baltimore, Maryland 2015. It was found that epigenetic effects, chemical modifications of the human genome that alter gene activity without changing the DNA sequence change, possibly have a major influence on sexual orientation (Balter, 2015).

A study conducted by North Shore University in Illinois claims to have discovered genetic markers that indicate whether a person is gay. Scientists have compared the entire genomes of about 1,000 homosexual men and 1,200 heterosexual men and found two specific DNA regions that differ between the groups (Foster, 2017). Alan Sanders (2017) and his team determined these genes by comparing DNA of 1,077 gay and 1,231 straight men. They searched the entire genome of the males and searched for single-letter differences in their DNA sequences. This has enabled them to encroach on two genes, the variants of which appear to be linked to sexual orientation (Coghlan, 2017:1). One of the genes, which sits on chromosome 13, is active in a part of the brain called the diencephalon. Interestingly, this brain region contains the hypothalamus, identified in 1991 as a difference in size between gay and straight men. This (the 1991 identification) was discovered by neuroscientist Simon LeVay (1991) who says he is thrilled that the gene discovery matches what he found. Other research has found that this gene, called SLITRK6, is active in the hypothalamus of male mouse fetuses just days before they

were born. "It is considered an important time for sexual distinction in this part of the brain," says LeVay. Thus, this particular finding is a potential link between the neuroanatomical and molecular genetics of sexual orientation (Coghlan, 2017:1).

This gene is found on chromosome 14 and is primarily active in the thyroid gland, but also in the brain. It's called TSHR and makes a type of receptor protein that recognizes and binds to a hormone that stimulates the thyroid gland. In this way, the gene plays an important role in the control of thyroid function. The fact that TSHR appears to be involved in sexual orientation fits with the evidence that thyroid function is linked to sexuality. For instance, TSHR function is disrupted in a genetic condition called Grave's disease, which causes the thyroid gland to become over-active, accelerating metabolism and leading to weight-loss. Grave's disease is more common in gay than straight men, and some research suggests that gay men tend to be thinner, which might possibly be a result of thyroid overdrive (Coghlan, 2017:2).

Are all men who have the 'gay' variants of these genes gay? No, says Sanders (2017), because many other factors play a role, including the environment. "There are probably more genes involved, each with a fairly low effect," he says. "There will be men with the form of no one who increases the chance of being gay, but they won't be gay." (Sanders *et al.*, 2017.)

The difference in the brain reactions of gay and straight men does not in itself prove that homosexuality is innate; after all, the learned tendencies, as innate, must reside somewhere in the brain. In this case, nature is likely to produce trump, said Sanders (2017).

Gay men generally report that their homosexual attractions begin before becoming a teen. In addition, homosexuality is more common in identical twins than in fraternal twins, suggesting that their shared genes play a role. Homosexuality is a puzzle to biology, not because homosexuality itself is evolutionarily wrong (though not more so than any other sexual act that does not result in conception), but because a genetic tendency to avoid heterosexual opportunities must have been long overdue. Perhaps 'gay genes' have some other compensating advantage, such as enhancing fertility, when women carry them. Perhaps the environments that set off homosexuality today did not exist while our genes were selected. Alternatively, perhaps the main cause is biological yet not directly genetic, like differences in hormones or antibodies that affect the foetus while it is developing (Sanders *et al.*, 2017).

The study that will be described is the twin studies, which was conducted on identical or fraternal twins. The aim of this study is to discover environmental and genetic influences for traits, phenotypes and disorders.

- **3.2.1.2 Twin studies**

Molecular genetic findings can also be used to alleviate environmental influences. The concept of epigenetics – chemical modifications of the genome such as DNA methylation – is particularly consistent with the environmental influences on gene expression. Epigenetics may play a role in the monozygotic (MZ) twins (Petronis *et al.*, 2003:171). In the case of sexual orientation, indirect evidence for epigenetic influence on male sexual orientation includes the high MZ discordance rate, the fraternal-birth-order effect, and some interesting but unreplicated molecular genetic associations (Ngun & Vilain, 2014:168-169). However, a preliminary report of a study of 34 male MZ twin pairs discordant for sexual orientation revealed no support for this hypothesis (Bocklandt *et al.*, 2011).

Twin studies quantify the extent of genetic influences. Conceptually, the simplest version of a twin study involves identical (monozygotic or MZ) twins separated shortly after birth and reared in separate, uncorrelated environments. Any similarity between the identical twins must be because they are genetically identical and share the same intrauterine environment, and any differences should reflect postnatal environmental differences. Unfortunately for science, identical twins are very rare, and fraternal twin pairs in which at least one twin is gay are even rarer. Therefore, our knowledge of sexual orientation among fraternal twins is limited to a few cases; insufficient in number to draw firm conclusions (Eckert *et al.*, 1986:421-428).

In contrast, the classic twin design relies on twins raised together, which occur much more frequently. This design depends on the fact that there are two types of twins:

Monozygotic MZ and dizygotic (DZ) twins (also known as brothers twins). MZ twins are genetically identical, and DZ twins share half of their genes. The classic twin design estimates the sizes of genetic influences and two types of environmental influences: a shared and non-shared environment. The respective estimates are heredity (h^2), shared environment (c^2) and non-shared environment (e^2). (A shared environment causes siblings to be the same; non-shared environment causes them to differ.) Each estimate is bounded by zero and one, and the sum of the estimates is equal to one; it is interpreted as the proportion of trait variance attributable to variation in the respective influences. These estimates require you to know the correlations of traits for MZ and DZ twins (Flint *et al.*, 2010).

Twin studies involving retrospective gender nonconformity have yielded some additional findings (Bailey, Dunne, & Martin, 2000; Bailey & Pillard, 1991; Bailey, Pillard, Neale, & Agyei, 1993). First, the likelihood that male as well as female MZ twin pairs were concordant for sexual orientation was not related to the degree of homosexual twin nonconformity with the child sex. Thus, there is no evidence that homosexuality, especially related to gender nonconformity in children, is hereditary. Second, among contradictory MZ twin pairs, there were significant

differences in childhood nonconformity in childhood, with the homosexual twins recalling much more gender inequality compared to the heterosexual twins. This suggests that non-shared environmental influences on sexual orientation start early, from childhood. Third, among concordant MZ pairs, there was a high correlation for childhood nonconformity in childhood: Both twins usually showed high, moderate, or low levels of gender inequality in childhood. This finding was replicated in a study of non-twin brothers (Dawood *et al.*, 2000). This suggests that genes or a shared environment may influence the specific developmental expression of sexual orientation. Based on the evidence from twin studies, we believe that we can already provide a qualified answer to the question "Is sexual orientation genetic?" The answer is "probably somewhat genetic, but not usually so" (Burr, 1996:207-210). On the one hand, this answer is not surprising, given the evolutionary pressure on genes that reduce reproduction, as genes for homosexuality probably do, especially in men (Vasey, Parker, & VanderLaan, 2014).

In addition, twin studies suggested that gene sequencing could not be the complete explanation. For example, the identical twin of a homosexual male, despite having the same genome, has only a 20% to 50% chance of being gay himself (Hamer *et al.*, 1993:321).

Consensus is clear from studies comparing homosexuality with mono-zygotic versus dizygotic twins that one or more co-hereditary elements (supposed to be genes, but which could be just as good as hereditary epi-markers) make a significant contribution to this study;

...account for approximately 20–50% of the phenotypic variation in sexual orientation in both sexes (Kirk *et al.*, 2000; Alanko *et al.*, 2010; Langstrom *et al.*, 2010; Burri *et al.*, 2011). Estimates of the pro-band similarity among monozygotic twins (i.e., the likelihood that one twin is homosexual, as the other twins are homosexual) are surprisingly low in both sexes (approximately 20%) for a trait mainly influenced by genetic factors (Bailey *et al.*, 2000; Langstrom *et al.*, 2010).

Similarly, twin studies consistently report a high contribution to a non-shared environment to homosexuality, which usually accounts for at least 50% of the phenotypic variation in both sexes (Kirk *et al.*, 2000; Alanko *et al.*, 2010; Langstrom *et al.*, 2010; Burri *et al.*, 2011).

Rice *et al.* suggested that "such unflattering epi-marks can lead to homosexuality if they are passed from father to daughter or from mother to son. Specifically, they argued that inherited markings that affect the sensitivity of a fetus to testosterone in the uterus can "make" the brains of girls and "feminize" the sons of boys, leading to homosexuality (Rice *et al.*, 2012).

Why identical twins sometimes end up with different methylation patterns is not clear. However, Balter (2015) concludes that Rice's hypothesis is correct, namely that the epi-marks of their mothers may have been obliterated in one son but not in the other; or perhaps no markers

inherited, but one of them picked it up in the womb. In an earlier review, Ngun and Vilain (2014:170) demonstrated that methylation can be determined by subtle differences in the environment that each foetus experiences during pregnancy, such as its exact location in the uterus and how much of the blood's blood supply each receives.

However, Bailey and Rice (2012) caution that the study should be repeated with more twins for it to be fully credible. Sergey Gavrilets (2012:343) adds that 'the study would also be "more convincing" if the team could link the regions showing epigenetic differences to testosterone sensitivity in the uterus' (Rice *et al.*, 2012:343). Vilais *et al.* (2014:368) emphasize that the findings should not be used to provide proofs for homosexuality or a wrong "cure". Bailey (2015) remarks that he is not concerned about such abuses. "We cannot have the potential to manipulate sexual orientation anytime soon," he says. In any case, he adds, "we should not limit research on the origin of sexual orientation on the basis of hypothetical or actual implications" (Foster, 2017).

Another cause of homosexuality investigated was female genetics. Studies on sexual orientation in CAH⁵ women indicate that these individuals are more likely to be gay or bisexual due to XX. Chromosome individuals with CAH can lead to male brain organization.

• 3.2.1.3. Female Genetics

The study of congenital adrenal hyperplasia was performed to evaluate the sexual orientation, relationship status and medical history of CAH and CAIS⁶ individuals in Iran (Behzad *et al.*, 2016) Study of congenital adrenal hyperplasia (CAH) genetic studies, in which high prenatal androgens are linked to atypical genitals and 'male' sex and sexuality patterns are especially important. Based on an extensive review of research on CAH, this article demonstrates that such studies have neglected four broad categories of variables that are likely to affect psychosexual development:

1) Physiological effects of CAH, including complex disruption of steroid hormones from early development;

⁵ Congenital adrenal hyperplasia (CAH) are any of several autosomal recessive diseases resulting from mutations of genes for enzymes mediating the biochemical steps of production of mineralocorticoids, glucocorticoids or sex steroids from cholesterol by the adrenal glands (steroidogenesis)

⁶ Complete androgen insensitivity syndrome (CAIS) is a condition that results in the complete inability of the cell to respond to androgens

- 2) Intensive medical intervention and supervision, which many women with CAH describe as traumatic;
- 3) Direct effects of gender morphology on sexuality (versus indirect effects that 'male' genitals can have on gender socialization); and
- 4) Expectations of masculinity that are likely to influence the development and evaluation of gender and sexuality in CAH. Complex and iterative interactions between biological variables after birth, medical interventions, and social context provide a more plausible explanation for the typical traits of psychology and behaviour reported in genetic women with CAH than the conventional explanation that early androgens 'optimize their brains'.

In the classic form of CAH, which is the most common, 21-hydroxylase enzyme is deficient and cortisol production is inhibited (Hines *et al.*, 2015:6). Accordingly, the precursor substrates such as adrenal androgens, progesterone and 17-hydroxy-progesterone accumulate (Lekarev *et al.*, 2015:705; Speiser, 2015:601). Elevated androgen level in female fetuses with classic CAH, male external genitalia so that most post-natal surgical procedures are performed. However, it should be mentioned that surgical interventions in CAH for gender reduction are strongly questioned from a human rights perspective (Meyer-Bahlburg *et al.*, 2010:1221). This fetal hyper-androgenetic in 46, XX individuals with CAH can lead to male brain organization and, subsequently, to later developmental stages, to male gender-related behaviour and cognitive function, including, although relatively uncommon, gender identity (Chowdhury *et al.*, 2015:2060). Therefore, CAH females provide the opportunity to study the influence of antenatal testosterone on psychosexual development (Hines *et al.*, 2015:6).

Studies on sexual orientation in CAH women indicate that these individuals are more likely to be gay or bisexual (Hines *et al.*, 2015:6). One study of sexual orientation in 62 CAH women reported homosexuality or bisexuality in 19% of CAH, compared to 2% of age-matched controls (Frisen, 2009:3432). In a similar study in which 22 women with CAH were evaluated, 13 (59%) had no physical involvement with women, eight (36%) included some involvement, including kissing, whining, petting and oral sex, and three of 22 (14%) experienced gender to gender contact (Kanhare *et al.*, 2015). In another study, the sexual orientation of 143 women with CAH, classified according to their clinical and molecular condition, were compared with a group of non-CAH typical females who were sisters and female cousins of CAH participants, using the assessment plan for sexual behaviour (SEBAS). Although most CAH women were heterosexual, it was found that the rate of bisexual and gynophilic orientation was increased, especially in

women with classic CAH, but also in non-classic CAH women, and correlated with the degree of prenatal androgenization (Meyer-Bahlburg, 2010:1224).

After reviewing the evidence, researchers Mitchell S. Lasco *et al.* (2002) reported “we examined the diameter area of the AC⁷ in 120 individuals”⁷ material and found no variation in the size of the AC with age, HIV status, gender or sexual orientation’ (Ingram, 2014:96).

3.3. NURTURE THEORIES

Scientists do not clearly understand the cause of homosexuality and the topic is the subject of debate. Theories and empirical findings, which often contrast sharply, abound. The theories concerning the etiology of homosexuality fall into two very large categories: theories that point to nature (i.e. biological variables) which was discussed above, and theories that point to nurture (the influence of experience, psychological, culture variables) (Jones & Yarhouse, 2000:52). Many psychological theories look at the parent-child relationship, early childhood development, early homosexual experience and childhood sexual abuse, peer pressure, temperament and interest (Davies & Rentzel, 1993:43).

3.3.1. Nurture Theories

The following theories will be discussed next. First, the psychological variable which consists of psychoanalytic theory, environmental influence and culture variable.

- **3.3.1.1. Psychological Variable**

The psychological variable is divided into psychoanalytic and childhood sexual experiences.

- **Psychoanalytic theory**

Psychoanalytic theory was by far the most important theory for the origin of homosexuality. The relationship between sexual identity and the role of the father is a major factor in the child's life. Discover the background of an active homosexual, and you will often discover a family background involving father, abusive father, detached father or suffocating mother (Nicolosi, 1991:25). The 'classic' psychoanalytic theory of the cause of male homosexuality implies a close mother and a rejecting, absent or detached father. At the most basic level is the notion that male homosexuality is caused by the failure of normal development of a secure male identity (Jones & Yarhouse, 2000: 54). In other words, the young boy is consciously and unconsciously shaping

⁷ Anterior commissure

his developing personality to that of his father, and that includes the pattern of attraction to woman. In the normal course of development, the young boy identifies with a beloved father and is encouraged and supported by that loving mother. If a father is not available (either in reality or emotionally), male identification is challenged (Jones & Yarhouse, 2000:54).

- Childhood sexual experience

Childhood sexual trauma has also been considered a factor in the origin of same-sex attraction for some people (Laumann *et al.*, 1994:344). This data was not generated by any psychological theory; just about any psychological theory would speculate that early sexual experience would hamper later attraction (Laumann *et al.*, 1994:344). The National Social Life, Health and Aging Project in America (1993) that conducted research in this regard contains findings from the best national, representative survey on sexual behaviour of nearly 3,500 people. This study found that among those sexually abused as children, 7.4% of men and 3.1% of women had a homosexual orientation, while only 2.0% of men and 0.8% of women among those who were not sexually abused as children (Laumann *et al.*, 1994:344).

Child sexual abuse is a topic that has received a great deal of attention over the past few years. 28 to 33% of women and 12 to 18% of men were victims of childhood or adolescent sexual abuse (Long, Burnett & Thomas, 2006). Sexual abuse includes any form of sexual interaction between a child and someone who is bigger, stronger or older. The spectrum of abusive behaviour ranges from delayed stare with or without oral remarks, to inappropriate touching, kissing, oral sex and anal or vaginal intercourse (Davies & Rentzel, 1993:50). Child sexual abuse was correlated with higher levels of depression, guilt, shame, low self-esteem, eating disorders, somatic problems, anxiety, dissociative patterns, oppression, denial, sexual problems and relationship problems. Childhood sexual abuse violates the basic rights of people. Children should be able to have sexual experiences at the appropriate developmental time and within their control and choice (Laumann *et al.*, 1999:281). The nature and dynamics of sexual abuse and sexually abusive relationships are traumatic. When childhood sexual abuse occurs, it can impede normal social growth and be a cause of many different psychosocial problems, even sexual choices (Maltz, 2002:234). In contrast, none of the heterosexual samples reported activity in other men during those years. Between the ages of 10 and 12, 43% (12-28) of the male homosexuals had sexual activity in men, compared to 9% of the heterosexual sample. Obviously, these experiences and the percentages of childhood sexual abuse make it clear that sexual trauma or childhood sexual abuse can be another factor of LGB attraction.

Incest, which we define as sexual contact with a family member, relative or regular caretaker, is the most common and most harmful form of sexual abuse. Usually the offender is a male – father, stepfather, uncle or older brother – although women can also be abusers (Davies & Rentzel, 1993:50). The incest causes incredible devastation as a child is betrayed and violated by the people she must rely on to care for and protect her. Often the molested child will think: “I must be a horrible person for something like this to happen to me”. The abuser can threaten to harm or even kill the child if he or she reveals “our secret” (Davies & Rentzel, 1993:50).

The effect of the trauma of such events may turn a boy into a gay or a woman to a lesbian. The tremendous volume of rage, hurt and indignation is suppressed, emerging later in a variety of choices, one of which for women might be a total rejection of men and a man wanting more of another man because of childhood experiences (Ingram, 2014:101).

3.3.2 Influence of Experience

Influences of experience are the environmental, developmental and the cultural factors, which can also contribute to the causes of LGB.

- **3.3.2.1. Developmental theories**

Dallas and Heche (2010) cited Sigmund Freud who took a more liberal stance than many conservatives, but still wanted more traditionally than pro-gay apologists. In the early psychoanalytic perspective, Freud himself described homosexuality as a developmental issue arising from something that went wrong, something that prevented normal sexual development. While he stopped short of describing homosexuality as mentally ill, and in fact challenged the use of the word disease to describe homosexuality itself, he nevertheless considered it a symptom of developmental arrest (Dallas & Heche, 2010:199). .

Kenneth Lewes (1989), who examined psychoanalytic thinking and its relation to homosexuality in his book *The Psychoanalytic Theory of Male Homosexuality* and Ronald Bayer (1981), which chronicles the history of homosexuality's relation to America's psychiatry, "describes development theory as the dominant view among psychiatrists and analysts "decades after Freud's comment (Bayer, 1981:21).

Sixty-two percent of gay patients reported “restrictive and binding” maternal behaviour of their mothers, as opposed to 32% of the heterosexual patients. The majority of homosexual patients likewise described their relationship with their fathers as marked by ‘profound interpersonal disturbance,’ as opposed to the majority of heterosexual patients, whose father–son–relations were generally ‘far more wholesome’ (Dallas & Heche, 2010:200).

Bieber's⁸ prominence existed alongside that of New York-based psychologist Charles Socarides. They became two of the country's most vocal rivals against the declassification of homosexuality by the American Psychiatric Association in 1973. It is believed that homosexuality 'massive childhood fear' has developed (Dallas & Heche, 2010:200). It is seen as a pre-Oedipal condition which (among gays) creates a fear of intimacy with the woman.

The developmental factor in general, by this time is presumed male and female homosexuals had not properly bonded with their parent of the same sex or had experienced some level of too-close bonding with the parent of the opposite sex, or had endured some form of trauma relative to the parent of the opposite sex, or perhaps to another significant opposite-sex figure (Dallas & Heche, 2010:200)

- **3.3.2.2. Environmental. Environmental factors**

Several hypotheses concerning potential social influences on sexual orientation have a long history of social and scientific controversy. These include the following ideas: that homosexuality may be caused by "recruitment," or the sexual seduction of a younger, sexually naive person by an older homosexual person; that the children of non-heterosexual parents increase non-heterosexuality due to social influences; and that psychotherapy can change homosexuality. All of these are hypotheses of "nurturing".

After discussing particular hypotheses, the review shows that some individuals who are sympathetic to gay rights are uncomfortable with research into whether certain social factors increase the likelihood of homosexuality. They argue that because homosexuals are just as worthy as heterosexuals, no one should beware if certain experiences increase the likelihood. Although someone may be sympathetic to homosexual rights and believe that homosexuals are just as worthy as heterosexuals, it is still important to address suspected social causes of sexual orientation for three reasons (Hammack, 2005:265). First, some existing social environmental hypotheses concerning homosexuality have been intrinsically rejected, for example the idea that homosexuality may be caused by older people seducing younger people (Hammack, 2005:265). Second, to show that a specific social hypothesis is wrong helps unnecessary arguments with people who do not hold the same values about the equal value of homosexual and heterosexual people. For example, it may be easier to show that school children are unlikely to have a homosexual teacher to convince parents that even if they did not care. Third, scientists need to

⁸ Bieber, I. 1962. *Homosexuality: A Psychoanalytic Study of Male Homosexuals*. Vintage Books

study controversial topics for the purpose of determining what is true, rather than explaining some off-limits because they are sensitive (Hammack, 2005:266)

The media is one of the most important environmental influences on LGB. Empirical attention to the relationship between media and LGB identity can be justified by the role of contextual factors in LGB identity development (Hammack, 2005:267). Indeed, the LGB identity development process, including the realization of same-sex and sexual desires, has been conceptualized as a dynamic process mediated by the cultural and historical context within which LGB individuals live (Hammack, 2005:270). For example, in interviews with lesbian participants from different age groups, Parks (1999:361) found that the development of participants' sexual identity, including the timing and meanings attributed to developmental events such as coming out, is related to the social and cultural context in which participants developed. Cheung and Yue (2003:252) found that modelling towards completed and distinctive individuals was associated with a higher sense of self-efficacy among adolescents. It follows that LGB adolescents who model for successful LGB media figures or personally known LGB individuals may have a greater sense of self-efficacy in terms of outcome and a fully developed identity.

Moreover, media has gone to great lengths to normalise immoral behaviour. The level of graphic content on Primetime TV would have appalled people a couple of decades ago (Ingram, 2014:102). The standards have shifted decidedly towards "anything goes". Programming seems to have moved from trying to find subject matter and storylines that will interest and entertain people to intentionally developing themes intended to re-shape the public's perception of various behaviours. For example, TV shows such as *Generation Sugar* on MTV, *Modern Family* on eTV which features three couples, one which is gay, and *Living the Dream* with Somizi on Dstv. Part of the impression given is that homosexuality is not only normal but that it is a larger percentage of the population. Movies, cartoons, books, and reality shows are intentionally filled with storylines and populated with characters who seek to normalise homosexuality. The persistent message is that what we see is simply an acceptable alternative lifestyle and the message blaring in the media is 'this is normal!' (Ingram, 2014:102).

As this message permeates the media, education, and the culture, the standard is continuing to fall until almost everything is tolerated and accepted. Some environmental factors that promote the gay lifestyle are subtle and focused on children, while others are at the centre of the pop culture. The LGBT movement that celebrates bisexual behaviour has a growing list of celebrities, movies, books, and reality TV programming increasingly more licenced to have whatever sexual experiences one can imagine with whomever (male or female). The sad and tragic dramas revealed by the lifestyles of celebrities have created an aura of acceptability to shocking

behaviour. Today's teens live in a world where sex with whomever, whenever and wherever is normative (Ingram, 2014:103).

- **3.3.2.3 Cultural factors**

Homosexuality is legalised in South Africa, which makes it part of our culture. What is culture? Culture is an essential element of humanity. Man is a cultural being. Culture permeates all aspects of his life. His thought, actions and activities are formed within the framework of a given culture or mixture of many cultures. His culture reflects his nativity, his languages, his history, his appearance, his beliefs, his attitude and world view. Therefore, culture is totally of man; he thinks culture, lives culture and acts culture. Culture embraces, amongst other things, 'knowledge, beliefs, arts, moral law, custom and other capacities and habits acquired by man as a member of society' (Taylor, 1958:1). It is not surprising that homosexuality has become mainstream in our culture, because nearly everyone has a relative or friend who is gay and we have been influenced by those words of Harvey Fierstein in his film *Torch Song Trilogy* who said, 'I just want to be loved. Is that so wrong?'

The fact is that one's culture subconsciously influences one's desires. Anthropologist Pat Caplan says, '

...What people want, and what they do, in any society, is to a large extent what they are made to want and allowed to do. Sexuality cannot escape its cultural connection (Caplan, 1987:304).

Human desires and choices are never independent of cultural influence, influences that are usually unnoticed. The lines between choices, biology and influences from culture are often blurred and tough to separate completely (Sprinkle, 2015:130).

Framework of LGB identity development suggests that cultural factors such as the media may influence important psychological domains, including individuals' self-perceptions (Hammack, 2005:363). The view of LGB in Africa has been re-shaped through media, especially among the young generation.

The newly released film *Inxeba* (2017) aroused controversy between Xhosa culture and the LGBT community in South Africa. This film boldly explores culture, tradition and same-sex attraction within a cultural context. From a constructionist perspective, culture is socially created within a particular setting of time, language and geography and transmitted over time (Seshadri & Knudson-Martin, 2013). In contrast, sexual identity and behaviour are far more susceptible to

cultural variation. Indeed, the sexual-identity categories of LGB are history- and culture-specific, and they do not necessarily translate to other times and places (Nanda, 2014).

This film, *“Inxeba”* (the wound), was eventually banned in February 2018 due to two major reasons: it exposed the Xhosa ritual “initiation circumcision” and promoted gay sex intercourse (MSM). The reasons why the court banned the film are listed below:

- The act of intercourse is performed by the same adults that the initiates are entrusted to by their parents and society at a venue regarded by the tradition as sacred.
- The use of a single tool to circumcise all the initiates by the caregivers undermines the work that the government has done or is doing in the initiation space by regulating healthy practices.
- The deliberate omission of condom use by the caregivers during a heated intercourse has an adverse effect on the minor viewers. Children learn by imitating.

The content of this film reveals *ulwaluko* secret. *Ulwaluko* is a traditional circumcision and initiation of young boys into manhood practised among *amakhosa* culture, also known as the rite of a passage. This film reveals how the young boys were involved in sexual intercourse by their master. Moreover, it is part of the process into manhood (The wound, 2017).

The rules and mores governing culturally defined individual and social behaviours are often not explicitly expressed but subtly communicated and understood as “the way it is.” This shared understanding can easily remain unchallenged, shaping discourse surrounding gender, family, and marriage until an alternative perspective is introduced. In the example of intercultural Gay couples, individual LGB identities are shaped and impacted by cultural and contextual experiences, which then become salient factors in couple and family relations.

3.3.3. The Spiritual Theory

The debate concerning the nature of homosexuality and the causes of LGB preference forms a context for the theological question concerning the relationship of homosexuality, however understood, and sin. At this point, the documents can enter into a conversation, and it is not the modern human science, rather the more clinical human science. Crucial in the dialogue are questions relating to homosexuality, as it is known in the biblical era. What understanding of homosexuality is reflected in the several texts that are often cited as referring to this phenomenon? (Grenz, 1990:203).

Some Christians believe that homosexuality is caused by demonic forces (Dallas & Heche, 2010:207). If large numbers of people throughout the world believe homosexuality is spiritually induced, the exact ways and means of that induction are unclear. However, proponents of the spiritual theory generally agree that Satan, who hates humanity and seeks its destruction, attempts to influence people through suggestion, seduction or possession to do things contrary to what is right and decent (Dallas & Heche, 2010:207).

What about the fall? While Roman Catholic and orthodox conservative Protestantism differ on particulars in their interpretation of the fall, both theologies follow Augustine in their framing presuppositions and semantic terminology underlying concepts of sexuality and arguments against homosexuality (Kraus, 2011:31). The theological language and categories used to analyse the moral differences between orientation and practice of same-sex relations follow the psychological and ethical categories used to describe the fall and its effect (Kraus, 2011:31).

Both catholic and Protestant traditions describe the direct consequences of the fall as “physical suffering and death, psychological disorientation, and distortion of spiritual attitude and relationship to God”, all of which are transmitted from generation to generation. Rebellious bodily appetite is “temptations” to moral evil caused by sinful disorientation, while they may not be sinful if resisted; they share the suspicion of moral perversion that has infected the psychological order of creation (Kraus, 2011:32).

Neither the inborn theory nor the developmental theory is specifically spelt out, or commented on by the Bible, neither do they contradict the word of God. Nevertheless, the spiritual approach – the insistence that homosexuality represents demonic activity – appears to contradict what the Old Testament and the New Testament tell us about sin. A few points are in order here:

- Jesus referred to sexual sin not as being demonic in origin, but as being human in origin, springing from the heart, when He said, ‘out of the heart proceed evil thoughts, murders, adulteries, fornication...’ (Matthew 15:19).
- Paul also described sexual sin as manifestation of the flesh rather than a demonic problem when he told the Galatians, ‘the acts of the flesh are obvious: sexual immorality, impurity and debauchery etc.’ (Galatian 5:19 NIV).
- Romans 1:26-27 gives us an unequivocal and clear passage on sexual deviance. Paul wrote these words while living in Corinth, where the brothel often shared space with a temple. On every corner there were idols, religious practices included the participation of both male and female prostitutes, and you could probably attend an orgy every night of the week. There

were no rules. No boundaries. Sexual sin in general is evidence of rebellion against God's design of all life and rejection of the truth in creation. So Paul was writing with those conditions in mind (Ingram, 2014:114).

Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way, the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men and received in themselves the due penalty for their error (Romans 1:26-27).

3.4. YOUTH MINISTRY AND LGB ISSUES

The question is: How does the church's ministry contribute to LGB hatred?.

3.4.1. Church Action towards LGBTQI community

Some churches are doing a great job in becoming judgemental and homophobic to the point that many gay, lesbian, and bisexual young people have actually run away from church and home and have even killed themselves (Brown, 2014:12).

In their well-known book, *Unchristian*, David Kinnaman and Gabe Lyons describe the results of their Barna Research study, which asked how young people view the church today:

'In our research, the perception that Christians are "against" gays and lesbian... has reached critical mass. The gay issue has become the "big one," the negative image most likely to be intertwined with Christianity reputation. It is also the dimension that most clearly demonstrates the unchristian faith to young people today, surfacing a spate of negative perceptions: judgemental, bigoted, sheltered, right-wingers, hypocritical, insincere, and uncaring. Outsiders say our hostility toward gays – not just opposition to homosexual politics and behaviours but disdain for gay's individuals – has become virtually synonymous with the Christian faith' (Kinnaman & Lyons, 2007:92).

Pointing to the same data "gay Christian" leader Justin Lee noted that the sixteen-to-nineteen-year-old respondents were given several choices to describe modern-day Christians, e.g. positive phrases such as "offer hope" and "has good value" as well as negative ones such as "judgemental" and "hypocritical." The most popular choices were "anti-homosexual." Lee observed that, [n]ot only did 91% of the non-Christians describe the church this way, but 80% of churchgoers did as well (Lee, 2014).

Is that what Christians have become? With all our claims to love Jesus and his word, have Christians become judgemental, hypocritical, and anti-homosexual (or homophobic)? (Brown 2014:16).

Since the upheaval of the 1960s, many religious leaders have unabashedly endorsed a rethinking of the long-held, biblically based assumptions, citing the need for guidance from secular resources (Dallas & Heche, 2010:28). Therefore Troy Perry, the openly homosexual founder of the pro-gay Universal Fellowship of Metropolitan Community churches, had this to say when discussing the role culture plays in influencing the Church: Scientific information, social changes and personal experience are the greatest forces for changes in the way we interpret the Bible (Perry, 1990:39).

Dr Martin Luther King Jr. made a pertinent observation about the church's role in the culture:

The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority (1963:64).

Justin Lee (2012) the founder of Gay Christian Network sends in his book *Torn: Rescuing the Gospel from the Gays-vs.-Christians Debate*, the message stating that "Torn is an honest memoir of a Christian wrestling through issues of sexuality, but his conclusion for how to live appears to be more anthropocentric than Christocentric." (Lee, 2012). Is it about us or about Christ? Then Jesus said to His disciples:

.. 'If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?' (Matt. 16:24-26).

Gay Christian approach is more about man-centred (self) than Christ-centred (Brown, 2014:29). The gay Christian approach sees the scripture through the lens of homosexuality rather than seeing homosexuality through the lens of scripture (Brown, 2014:29).

Apart from being judgmental, the affirmed Christians are offering youths a kind of "dinner theology"; a bargain religion, cheap but satisfying, whose gods require little in the way of fidelity or sacrifice (Brown, 2014:29). Never mind that centuries of Christians have read Jesus' call to lay down one's life for others as the signature feature of Christian love (John 15:13), or that God's self-giving enables us to share the grace of Christ when ours is pitifully insufficient. Dinner theology is much easier to digest, and it is far safer, especially for malleable youth (Brown, 2014:29).

Professor Kenda Creasy Dean in her book *Almost Christian: what the faith of Our Teenagers is telling the American church*, in a section called “worshipping at the church of Benign Whateverism” with the opening chapters titled “Becoming Christian-ish”, Dean (2010:240) says:

‘What if we are preaching moral affirmation, a feel-better faith, and a hands-off God instead of the decisively involved, impossibly loving, radically sending God of Abraham and Mary, who desired us enough to enter creation in Jesus Christ and whose Spirit is active in the church and in the world today? If this is the case, if theology malpractice explains teenagers’ half-hearted religious identities – then perhaps people practice Moralistic Therapeutic Deism not because they reject Christianity, but because this is the only “Christianity” they know’ (Dean, 2010:240-245).

It is this mentality that has helped to create the perfect storm for today’s “gay Christianity”, combining several critical factors at once. First, more and more young people today have gay friends or siblings or neighbours or parents, which helps to break down a lot of exaggerated, negative stereotypes. Second, our society is quick to stand with victims and underdogs, and to the extent, LGBTQI people are perceived as victims, to that extent young people in particular will stand with them and identify with them. Third, we have bought into the idea that homosexuality, like skin colour, is innate, immutable, and completely neutral (in other words, its inborn, it cannot be altered, and it is no better or worse than heterosexuality), and so “LGBTQI is the new black” in terms of apartheid or civil rights (Brown, 2011:225). Fourth, secular media bombard us with a steady pro-gay, and anti-Bible diet, to the point that film critic and radio host Michael Medved (cited by Campbell, 2014) once observed that ‘gathering evidence about today’s society, simply by monitoring our television, would certainly assume that there were more gay people than there are evangelical Christians’ (Campbell, 2014). Fifth, gay activists have succeeded in portraying all those who do not affirm homosexuality as “haters”. Sixth, there is a tremendous amount of biblical illiteracy in today’s church, and so the false gospel of ‘affirmational inclusion’ fits in perfectly with the “dinner theology” that professor Dean spoke about. Seventh, in response to aggressive, powerful, and well-funded gay activism, many Christian leaders and ministries have responded by taking strong public stand against same-sex “marriage” and other LGB causes because of which they have been dubbed homophobic and judgemental (Brown, 2014:32).

3.4.2. Church Withholds the Truth

What are the programmes that churches design for youth in understanding same-sex attraction? In Africa churches, human sexuality is still a silent issue. Perhaps there was a time when issues such as those raised in this case were also kept under the unspoken rule of the church “don’t ask, don’t tell” (Anderson, 2007:132). There are thousands of people in churches who grow up

⁹ Not really Christian at all.

with these confusing feelings and same-sex attractions but discover that there is no safe place to tell anyone and no apparent source from which to get help. It's not an issue raised entirely by postmodernism, but by a progressive secularism that seeks to steadily and inevitably separate human values from religion doctrines and practices (Anderson, 2007:132).

The first is simply that we plunged into this situation by virtue of the rapid and almost complete breakdown of the familiar system of doctrinal and ethical norms, obedience and even control, upon which the church has relied so successfully for so many centuries in order to enforce its belief and practices (White, 2005:13).

Churches need to present the truth of homosexuality in a comfortable way. The youth ministry needs to talk about this kind of subject with balance and compassion; we are leaving little boys and girls vulnerable and unprotected in dealing with myths and cultural bias concerning the core of who they are and their sexual identity (Ingram, 2014:102).

With regard to the error of withholding the truth, obeying it as well as professing it, but mishandling it, Paul gives a twofold command to truth-tellers: "speaking the truth in love" (Ephesians 4:15). It is good, but never enough, to simply say the right thing. It has to be said in the right way, from the right heart (Dallas & Heche, 2010:46). To neglect this part of truth telling is to make the truth more of a weapon than a tool, and even the best tool, when misused, can be destructive (Dallas & Heche, 2010:46).

The pastors need to do some theological reflection and review the biblical exegesis regarding human sexuality, and homosexuality in particular (Anderson, 2007:133).

Although South Africa may be the only country in Africa that legalised homosexuality and same-sex marriage, the fact remains that many Africa countries such as Nigeria and Botswana are secretly practising homosexuality even in the church. Mantell (2011) reported that Indigenous Church leaders in an urban area in KwaZulu-Natal, South Africa, recognised the need to speak about sexuality, but were reluctant to discuss this topic from the pulpit because of cultural constraints on talking about sex in a public forum (Mantel, Correale *et al.*, 2011:4). The silent rule of sex must be broken in African churches because if the church does not tell or teach the youth about human sexuality the media and society will tell them that it's your body and you can do whatever and be with whoever, because you have a right to do so. We cannot underestimate the power of the media's influence on our culture today, and it did not happen by accident. As two Harvard-trained gay activists explained in 1989, their goal was the 'conversion of the average people's emotions, mind, and will, through a planned psychological attack, in the form of propaganda fed to the nation via media' (Kirk & Madsen, 1989:153).

There are legions of questions regarding human sexuality and homosexuality that need to be addressed in this century among the youth in the ministry because the culture and the tradition of the church and society are shifting. The youth need the deepest possible understanding of what it means to be human, to be embodied, to be sexual beings, to have a sense of self-worth and self-identity and to be created in the image of God (White, 2005:12).

3.5. CONCLUSION

These findings do not seem to be able to explain all causes of homosexuality. Some other causes may be due to particular environmental factors. The issue is complicated and multifactorial: What determines someone's sexual orientation, environmental or biological sex? Is it by birth or by choice? Research on the biological basis of sexual orientation presents a clear double message. Yes, genetics plays a part. No, it is not all genetics (Dallas & Heche, 2010:86). Dora B. Goldstein, professor emeritus of molecular pharmacology, told her audience that attended the first in a series of public lectures sponsored by the Medical Centre's Lesbian-Gay-Bisexual Community on March 9 1995 in Stanford: 'This should not be too surprising because that is what all kinds of behavioural studies indicate. Genes determine everything. The environment affects everything. Then there is this big area where the two interact,' (news.stanford.edu)

3.6. SUMMARY

If we profoundly misperceive what 'genes' means, we do greater violence to the concept of environment. We divide the indivisible. We create concepts that do not exist. We say 'genes or choices,' we say 'biology or environment (Burr, 1996:226). Evan Balaban (1996:87) stated that this "environment versus biology" division is ridiculous. Everything is both. Environment to a biologist is biology, by definition. Lisa Geller: 'this thing called environment, at least the way most of the national media uses it, doesn't exist.' Richard Lewontin: 'Nurture vs nature is bullshit.' (Burr, 1996:226).

This question has thus far not been answered definitively by science. Currently there is no scientific answer that explains how one acquires homosexual attractions. At best, all we have is mere theories without substance. James B. Nelson has indicated that traditionally, in most western societies, homosexuality has been viewed as a divergence from normal sexual development and orientation (1986:271).

The main question is: Are people born with homosexuality even though they may not realize it until later? Some people come down very strongly on either the nature or the nurture side,

presumably because this will help justify their position. If people are not born with LGB attraction, they must have chosen it at some point in their life (Sprinkle, 2015:128).

Multiple studies have investigated a genetic link for same-sex attraction, but all of the results remain inconclusive, and there is no clear evidence for a clear genetic cause. What we do know is that the question of what causes same-sex attraction is more complex than we realize. The American Psychology Association (APA), for instance, concludes that both nature and nurture have a part in creating same-sex attraction'

There is no consensus among scientists on the exact reasons why an individual develops a heterosexual, bisexual, gay, or lesbian orientation. Although much research has examined the possible genetic, hormonal, developmental, social and cultural influence on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors. Many think that nature and nurture both play complex roles; most people experience little or no sense of choice with regard to their sexual orientation (American Psychology Association, 8 August 2013.)

An interplay between biology and choice, nature versus nurture, desire and action, is incredibly complex and it is unhelpful (and unscientific) to try to pin down same-sex attraction as simply the by-product of the way people are born (Sprinkle, 2015:130).

The findings of this research indicate that either nature or nurture, society plays a role in how we see and identify ourselves. No one is born homosexual, although we are all born differently but that does not define who we are and what we should be. Homosexuality is not someone's identity but rather what someone does. Botha (2008:11), in his introduction, uses the following quotes from Father Benedict Groeschel, Marshall King and Hunter Masden: homosexual is a condition; gay, lesbian and bisexual is a decision.

They claim "I was born gay, and therefore it is okay" is not only theologically wrong; it is scientifically naïve. It is important to understand that solving the nature versus nurture question does not solve the ethical question. Just because someone is born with a particular desire or differently; even a seemingly fixed desire does not mean it is automatically moral to act on that desire.

CHAPTER FOUR

BIBLICAL GUIDELINES FOR THE PASTORAL CARE TO YOUTH WHO EXPERIENCE UNWANTED LGB ATTRACTION

4.1 INTRODUCTION

Osmer's normative task asks: What ought to be going on? The purpose is to discern God's will for present realities. The research question formulated in Chapter One is: How can the church provide pastoral care to youth who experience unwanted LGB attractions within the South African context?

In the current chapter, the research goes beyond what Osmer envisages in his third question. Osmer only wants the researcher to look at theological concepts and theories from other sciences to guide practical theological interpretation (Smith, 2010:112). In this chapter, an in-depth exegesis is performed from various passages of Scripture following the grammatical-historical exegetical method as formulated in the book *Conceiving a sermon, from exegesis to delivery* (Van Rensburg *et al.*, 2011) and Christopher Ash's (2011:67-113) method as set out in *Hearing the Spirit: Knowing the Father through the Son*.

4.1.1. Explication and application of the Bible – bridging the gap

The meta-theoretical starting point of this research is that the Bible is the source document of the Christian church. The Bible books were written in a certain time and culture. The meaning of words, symbols and images should be understood in the light of the cultural-historical background of the time in which it was written. It is important for the person reading the Bible, to understand that:

...there is a huge gap between the readers/researchers of today and writers and their first readers. This gap can be ascribed to historical, cultural and linguistic differences...The historical situation of writers and their original audience are, to a large extent unknown and can be viewed as the motivation for writing documents (Breed, 2018:7).

Breed (2018) further states:

'When the meaning of a passage from the Bible is applied to a current situation, exegetes should determine aspects of continuity and discontinuity'. Not all the aspects concerning the meaning of a text with regard to the original author and readers are applicable to readers of today (discontinuity). The question exegetes should grapple with, is how the meaning of the passage for the original readers can be made applicable to a current situation (continuity) (p 11).

4.1.2. Introductory paragraph

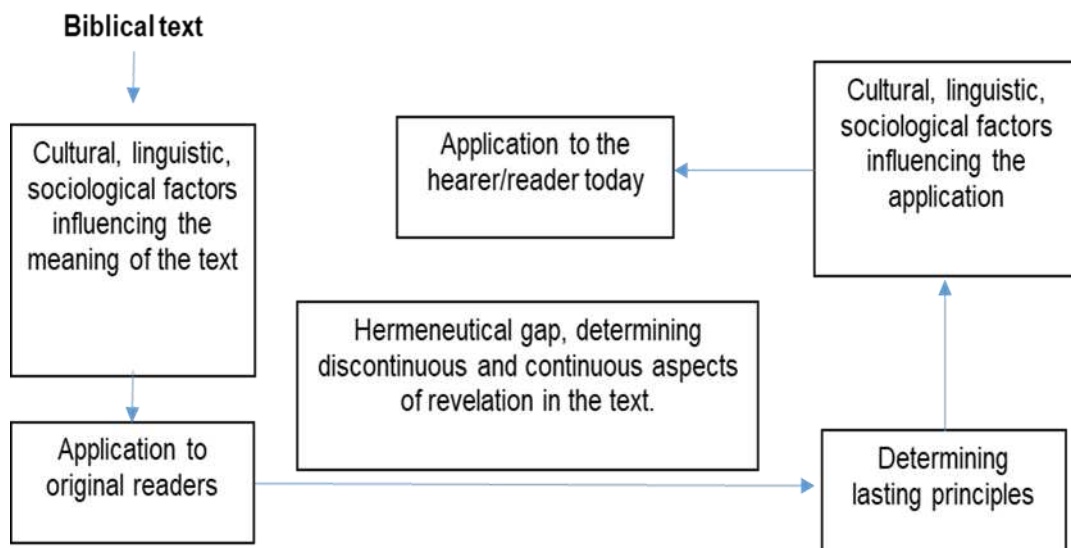


Fig. 4.1 Bible Interpretation Process

The diagram above illustrates the Bible interpretation process – the cultural, linguistic and sociological factors influencing the meaning of the text. How can it be applied and interpreted in a modern context and specifically be applied to Christian youth in Africa who experience unwanted LGB attraction?

A primary problem that every effective teacher of the Bible must solve is making the Bible accessible to the modern reader and showing how that world relates to our own experience (Wilhhoit & Ryken, 2012:81).

The Bible itself states that purpose: ‘all scripture is...useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work’ (2 Tim. 3:16-17). Our task in interpretation is not so much “to find the right interpretation” as it is to use the Bible for its intended purpose of Christian nurture (Wilhhoit & Ryken, 2012:81).

This chapter looks deeper into sexuality as a creation order and what the Bible says about LGB and pastoral care; how it is applicable to the care of Christian youth in South Africa who experience unwanted LGB attraction. It seeks to discern God’s will for present realities. Osmer refers to this task as prophetic discernment.

In the first place, an exegesis is performed on the following passages to establish what the foundation of the conviction of Christian youth is for whom their attraction to the same sex is

problematic. It is of the utmost importance for the Christian counsellor to understand the conviction of the counselee. Not all counselees will base their conviction concerning their LGB attraction on the same texts, but they reach the same conclusion, namely that living in an active sexual LGB relationship is a sin or even that thoughts of having such relationships are sinful.

Two passages that describe the foundation of such conviction are studied rather than the highly debated texts with a description of homosexual acts or a seemingly outright prohibition of homosexual activity.

- Genesis 1:27 and Genesis 2:23-24 dealing with Theology of sexuality
- 1 Corinthians 6:12-20 dealing with glorifying God with your body

The objective of the exegesis is to find a biblical view on sexuality and not to participate in the discussion around the right or wrong of living in a sexually active homosexual relationship. The target group of this research is Christian youth who believe that it is wrong to be in a sexual relationship with the same gender. They experience attraction to the same sex but it is an unwanted attraction for them due to their faith convictions. The aim of the guidelines is not to alter their convictions but to accept their viewpoint as valid for them; to lead them to live with peace in their faith despite the unwanted attraction.

In the second place, the following particular passages are studied regarding Jesus' attitude towards sinners. According to Luke 15:31-32 Jesus answered: "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners, to repentance" The theoretical map used for this study is the stories of particular people who Jesus encountered such as the Tax collector (Matt. 9:9-11; Luke 19:1-10) and the woman caught in adultery (John 8:8-11). Christians need to learn what it means to be like Jesus, which is why Matt 9:13 cites Jesus saying: 'but go and learn what this means: "I desire mercy, not sacrifice." For I have not come to call the righteous, but sinners.'

Finally, the individual's new position in Christ is investigated (New position individually Ephesians 2:1-10) and whether change is possible from homosexuality to heterosexuality.

4.2. EXEGESIS OF GENESIS 1:27; 2:23-24

INTRODUCTION: THEOLOGY OF SEXUALITY

The quotation of Gen 1:27 and 2:23 by Jesus (Mark 10:6-8; cf. the quotation of only Gen. 2:23 in Matt. 19:5 and by Paul in 1 Cor. 6:16; Eph. 5:31) makes explicit the point of the heterosexual

relationship: but from the beginning of creation 'God made them male and female.' For this reason, a man shall leave his father and mother and be joined to his wife, and the two [man and woman] shall become one flesh. Jesus' emphasis on the fact that "God made" the arrangement "from the beginning of creation" demonstrates his acceptance of the prescriptive nature of the creation texts and his understanding that heterosexual (not homosexual) relation, as divinely ordained in Gen 1 and 2, remain normative in the NT times (Davidson, 2007:635). God may not be described as a male or as a female, but Genesis 1:27 shows that men and women are created in the image of God, showing that both genders reflect the divine image of God (Longman III, 2016:14).

The possibility of diversity in sexual orientation is not explicitly addressed in these Genesis accounts. In Gen 1-2, the image is explicitly identified with humanity in the personal sexual relationship (male and female) and with the command to establish human dominance and regency over the earth. In Gen. 2, the image is not complete until a suitable human partner is created. None of the mammalian creatures created independently is suitable as a sexual soul mate (Kraus, 2011:45).

4.2.1. Text

So God created mankind in his own image, in the image of God he created him; male and female he created them (Gen. 1:27 NIV).

But for Adam, no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

Then man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

That is why a man leaves his father and mother and is united with his wife, and they become one flesh. Adam and his wife were both naked, and they felt no shame (Gen. 2:20-25 NIV).

4.2.2. Commentary

- So, God Created Man In His Own Image

The fundamental course of the imago Dei doctrine on the very first page of the Bible contains a plethora of confusing problems. Gen. 1:26ff is even called "one of the mysterious passages in all of Scripture" (Berkouwer, 1962:74). It should also not be forgotten, since the description of man as the image of God had such far-reaching consequences beyond the OT itself, it became

even more difficult to establish the original meaning of the concept (Schmindt, 1986:194). The creation of man in God's image reveals as much about God as man does. Being created in the form of God refers to more than just the physical, especially because God as a spirit has no legs, arms, feet etc. Man is metaphorically like God, spiritually, emotionally and physically. If we want to understand something of the reality of God, we need to look at man; the image or copy of the original. Still, the methodology can pose problems. When we try to portray God, most of us portray God in a male body because of millennial religious art. The great Western masters illustrated to us a white, bearded and muscular older man as the manifestation of Godhead (De la Torre, 2011:21).

The exalted concept that humans were created in the image and likeness of God has its origin in the creation of Genesis - in contrast, we may add to the creation myths of some of Israel's neighbours. Although the image concept is never analysed in the Old or the New Testament, it is accepted everywhere. It is conveyed by the concept of Yahweh as Father and Israel as His children, and the children must be in the parent's appearance. It is important to note that the image is a sign of human self-identification and not a description of God. If we say that the sexual self-consciousness of man is intrinsic to the image, we do not mean that God shares in physical sexuality. In both his life and worship, Israel cautioned against the idea that Yahweh is a sexual deity like the gods of the nations around them (Kraus, 2011:40).

Over the centuries, many explanations of the expression "image of God" have been advanced. The original meaning reflects the practice of drawing an image or symbol meaning sovereignty; something similar to a national flag (Bergant, 2013:26).

The different concepts of the Image, the creation and the original sin depend on reading the original creation stories. Christian theological traditions take the concept of *imago Dei* almost without expectation as the point of departure for man's doctrine. However, there is little agreement among theologians as to the exact content and meaning of the *imago Dei*.

The image-carrying qualities of man are, for example, situated in free will, intellectual and rational capacities, and moral nature, self-consciousness and the immortal soul, emotional qualities which distinguish persons from animals; a self-transcendent nature, outward appearance, being God's representative on earth and in a relationship with God (Towner, 2005:343).

These different interpretations are mainly due to the fact that the Priestly creation narratives give a vague definition of the human being as an image-bearer. The multi-valented use of the

concepts *selem* (reflection/image) and *demut* (copy/likeness) especially leads to confusion and speculation (Vorster, 2011:3).

The image of God in man is precisely the division of man into female and male. The latter interpretation was presented by Karl Barth who acknowledges his debt to Bonhoeffer (cited by Towner, 2005:345) in his rich discussion of Gen. 1:26-27. Barth focuses on verse 27 and is parallel in Gen 5:1-2. Barth (1958) asks:

Can anything be more obvious than to deduce from this clear indication that the image and form of creation by God means existence in confrontation, that is, in this confrontation, in the composition and cooperation of man and female (sic) who is male and female...? (p.197)

This means that the quality that resembles the divine prototype is distinct and related to man, as it exists within the Holy Trinity. It is you and me. Such a concept guarantees a dialectical answer to the question: Who is man? The answer is first of all: man is this and that, male and female, ego and identity, individually and collectively, capable of reciprocity and yet able to retain identity, narcissistic and yet capable of self-transcendence (Towner, 2005:356).

- **4.2.2.1. Analytical Outlines**

- So God created man in his own image,
- The image of God (1:27a)
- In the image of God, he created him: The man (1:27b)
- Man, as male and female He created them (1:27c)
 - No suitable helper was found for Adam
- Helper suitable for him (2:20d)
- Bone of my bones and flesh of my flesh (2:23a)
- They become one flesh (2:24b)
- Naked but not ashamed (2:25)

4.2.3 The image of God

In the NT, Jesus affirms the creation order of sexuality by Gen. 1:27, "the one who made them in the beginning made them male and female" (Matt. 19:4). What does it mean to be created "male and female" and in the "image of God"? In the OT, the image of God in man is mentioned

directly in only three passages (Gen. 1:26-27; 5:1-3; 9:5-6), all of which belong to the priestly document, according to an overwhelming consensus among OT scholars (Jonsson, 1988:2). However, can we speak of an image of God Himself? Can God have an image? Is it permissible to speak of man as an image of God, or is an image of God blasphemous? The Christian believer confesses: In God, Jesus Christ became human (Browning, 2001:41) when the word became flesh (John 1:1-18) and that God, like Christ, was "found in human form" (Phil 2:5-11). In the New Testament, Jesus Christ is the image of God, and when we gather all the information, we know that we are talking about "image" in a radically different sense than we found in the Old Testament. "He is the image of the invisible God.... For in him was all the fullness of God dwelling" (Colossians 1:15, 19; cf. 2 Corinthians 4:4). The men who saw Jesus Christ saw God (John 12:45, 14:9). Jesus is the effect of the glory of God and the representation of His nature (Hebrews 1:3, John 1:14) (Walton, 2001:131).

In the biblical world, the "image of God" possesses the life of God. According to Karl-Heinz Bernhardt, the image functioned as the abode of the proposed god's life (Clines, 1968:103). In the same way, the image of God is rooted in his life. Hall (1986:98) divides all the different ways of approaching the meaning of the expression "image of God" into two broad categories: "substantive" notions and "relational" notions.

Substantialists see the image of God as embodied in us in some physical, emotional or spiritual trait, some substance or endowment such as physical appearance, rationality, immortality or freedom. A relational approach, on the other hand, like that of Barth, "presupposes the image as a tendency or prediction that occurs within the relationship.

Hall (1986:99) supports this concept of relationships because, as he rightly notes, all the basic concepts of biblical faith (shalom, righteousness, justice, love) are relational. They exist only between living beings. Following Calvin, he argues that our calling is to "respond to [God] in such a way that God can see himself in us as in a mirror." 2 Corinthians 3:18 says: "But all of us, with revealed face, seeing the glory of God in a mirror, are transformed into the same image of glory into glory, just as of the Lord the Spirit" (ASV¹⁰). As you will see, it fits well with the meaning of the Hebrew word *selem*, "image", used here, which is the image that, when you see it, says, "I know her! I can relate to him!" The whole burden of Hall's exploration of the theme of *imago Dei* is to demonstrate that a right relationship with God produces a right relationship with the rest of beings. "Relationship" is the essence of nature and calling this [human] being" (Bates, 1992:146-162).

¹⁰ American standard version

Actually, Gen. 1:26-27 and its echo in 5:1-2 and 9:6 point human relationships in three directions (Padgett, 1993). Of course, people are related to their creator, God, who placed the divine image in it. It expresses us in worship and in obedience to the covenant will of God for our lives. Second, we connect, starting with the simple community of male and female. It expresses us in love and loyalty, and often does so sexually (Guevin, 2002:43). Third, we find ourselves in relation to the animals, plants and the rest of the created order. The text calls this relationship "rule." We best express this in the kind of nurturing rule done on behalf of God, often called "stewardship" (Brown, 2001:271).

Although the literal terminology of the Priestly version in Genesis ('image' and 'likeness' of God) is used nowhere else in the Hebrew Bible, a broad view of the implications of this language, construed as a relational concept triangular in shape, suggests that much of scripture can be viewed through the lens of *imago Dei*. All Biblical anthropology seems to be theological anthropology, which means that one is defined by his or her relationship with God and God's other creatures. This view of humanity permeates the entire Old Testament. The praise of God in the psalms, the codification and acceptance of the covenant in the Pentateuch, the expressions of human love and love for the created order in the wisdom writings and elsewhere all invite the reader of Scripture to consider how the inspired writers of the Hebrew canon portray the divine image in their narratives, laws, and poems to God (Towner, 2005:58).

Hoekema (1986:69) rightly concludes that 'the image of God' relates to man's existence and function. It involves both what man is and what man and woman do. As a statue that reflects God and breathes God's life, he lives in relationship with God and exercises rule over the earth. Without this structure, it cannot function (Waltke, 2007:218).

4.2.4 In the Image of God, He created him (The Man)

What is man? Over the centuries, the theologians have focused mainly on the meaning of man created in the image of God over the course of time, and the teachers of the church have seen significance only in the fact that Man (humankind) is in the divine image and have rather ignored the further fact that they are male and female (Man)

The discussion of 'male and female' with the *imago Dei* in Genesis 1-27, the generic term for humanity (*ha'adam*), contains both male and female. "Man and woman together make Mankind [human]" (Pedersen, 1991:1-62). The holistic image of humanity is only fully considered male and female together. Man and woman are created in the image of God (v.26). Such a description shows both the individuality and the complementarity of generations (Davidson, 2007:36).

First of all, everything we are is like God. We are the image of God (1 Cor. 11:7). To say that we are "in God's image" is to say that we are made "in the image" of God (Clines, 1968:15).

This convergence of opinion is closely linked to the growing appreciation of the variety of ways in which Genesis speaks to the image. Gen 1:26 uses both '*selem*' and '*demut*', 'image' and 'likeness'; Genesis 1:27 and Gen 9:6 use only *selem*. "And if God's plan for man (that man would have both image and likeness) was only partially realized by man's image in his image, then it is difficult to explain Genesis 5, which speaks of the creation of the man according to God's image (humility). And this speaks to the fact that Adam begat a son "in his image (in his image) and in his image (*selem*)" (Berkouwer, 1962:69).

Both terms obviously refer to a relationship between man and his Creator; a 'likeness' between man and God, with no explanation of exactly what it consists of or implies. For example, when Von Rad speaks of man's "agreement, correspondence" with God, it still does not explain what the image is like (1961).

What does it mean to be created in the image and likeness of God? First, we must try to find the form of God's image, which will help to define its content and function. God is Spirit; both shapeless and uncreated. According to Cottrell (2002:147), to call God a spirit, it is to call "the most decisive and determinative thing we can say about God. The fact that God was not created makes him qualitatively different from all created reality, both Spirit and material. "God is a primary reality and one Spirit" (Is. 45:5; 46:9; Deut. 6:4; Mark 12:29; Eph. 4:5; 1 Cor. 8:6). "Spirit" is the basic form of this spiritual being. However, his personality is his most important characteristic and function. 'Community aspects of the image of God' are clearly seen in the creation story when God declared: 'Let us make mankind in our image' (Grenz, 1998:50). According to R.C. Sproul (2012:12)

...the whole creation was made by the personality of the Godhead: God commanded, the Word [Jesus] was the agent through which all things were created, and the Spirit was the living work that brought life into creation (2012:12).

Gunkel, like Origen, believed that "likeness" is the higher part of the image which has to be grown into. This author understands that the "image" and the "likeness" are the same, although different. 'Likeness' relates to the spiritual attribute of God and thus refers to the person receiving a spirit or a soul. As humans, our form is partly spirit and built for a spiritual function (1997:99). Cottrell agrees with this notion, saying: "likeness has its ontological roots in man's nature as

spirit" (2002:210). Cottrell continues to say that "although it does not mean that we have the same essence, it does mean that we are like God in a real sense (2002:209).

Based on the words *demut* and *selem* in verses 26-28, Ireneaus distinguished between man as the image of God in a natural sense (*imago*) and a supernatural sense (*similitudo*). The *imago* then indicates man's natural ability for ingenuity and freedom, while the likeness indicates a supernatural image of God. Throughout the OT, people are conceptualized as psychosomatic units, but fundamental components of their being in the OT are *bazaar* (bodily) *nepes* (traditionally, "soul"), *leb* (heart) and *ruah* (spirit) (Waltke, 2007:224).

Kraus (2011) quoted in Tillman¹¹ (2011) argues that since humans are created in the image of God, our essence consists in reflecting God's presence in the world. When one places himself in God's place, the image ceases to have meaning or even to be an image. The man who separated himself from God is not an image, but an empty mirror.

Grenz (1999) understood God's plan in creation as establishing community between himself and his creation, with a divine purpose or destination from the beginning (1999:42). Although functional and relational aspects are integrated, the *imago Dei* was also considered '*telic*', and yet it speaks more about what people do (imaging) than they are. That is, from Gen 1:27 the image shows dynamically points or mirrors (Bird1981:129). Grenz agreed that the royal background of the image indicates that it "points more to our purpose than to the nature of our being, more teleology as ontology (Grenz, 1981:174) He regarded it as career-oriented and mediated by the immanence of the Creator in the world (Grenz, 1981), the way in which man has to fulfil this calling leads back to the "complete sweep of the biblical story" and eventually finds the profession mandated by loving, and so ultimately man must embody the biblical purpose for which God created them, namely to be a community in relationship with God and with one another (Niskanen, 2009:413); thus reflecting the community of "perfect love" in which the Trinity exists. *Imago Dei* is not only anthropological; it is grounded in "divine relationship" (Grenz, 2003:18).

By portraying the divine relationship, humanity as male and female indicates that the purpose of human sexuality is relationship bonding, while marriage is an image of the relationship God wants with his people. Grenz saw the divine image that universally belongs to humanity, of which every member is sexual, and it indicates incompleteness and the search for bondage that indicates sexuality (Grenz, 2003:277). He did not base sexuality on any form of incarnational theology or necessarily in the divine being, for Grenz at this point has access to the biblical story

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from a narrative, a very human, down-to-earth perspective. He also maintains the *analogia* relation (relational analogy) in addition to the *analogia entis* (analogy of being); thus basing *imago Dei* on relationship or community (Grenz, 2003:208).

4.2.5 Male and Female He created them

The facet of human sexuality of theology derived from Gen. 1-2 arises, that from the beginning, God “created the bipolarity of the generations”. The popular idea that Gen 1:27 presents *Ha'adam* as a notion that androgen (or hermaphrodites) is later divided into two generations cannot be supported by the text in Genesis 1 (Groothuis, 1997:125). The plural in v.27 ('he created them') is deliberately contrasted with the singular ('he') and prevents one from accepting the creation of an originally androgenic man (Grudem, 2004:111). This is confirmed in the next verse (1:28) where God gave them blessings and commanded them to be fruitful and multiply; only a heterosexual couple, not a bisexual being or Gay, could fulfil this mission. A further affirmation of an original duality of the sexes and not of an androgenic being is the parallel portion of Gen. 5:2, where the plural 'they/they' are used again: 'male and female he created them, and he blessed them and called them' Man 'when they were created' (Grudem, 2004:113).

God stands “absolutely beyond the polarity of sex”. Johannes de Moor suggests that Gen. 1:27 presupposes a bisexuality in God, as in many Ancient Near East (ANE) myths of the creator-god where “bisexuality was seen as a sure sign of exalted deity, a quality reserved for the highest divine creatures that transcend the all too human limitations of cleft sex” (De Moor, 1997:2). The sexual distinctions are presented as a creation by God, not part of the divine realm (Davidson, 2007:18).

The sexual distinction between male and female is fundamental in what it means to be Man and to live as a sexual person. “We can't say husband without having to say husband or wife. Man exists in this distinction, in this duality” (Barth, 1969:236). Whether or not one agrees with Barth: “this is the only structural distinction in which he [man] exists” (Barth, 1969:236), the sexual distinction is certainly presented in Gen 1 as a basic component of the original creation of Man (Davidson, 2007:20). In Genesis 1, “heterosexuality is immediately declared the order of creation” (Dresner, 1991:309).

Regarding Genesis 2, a number of recent studies have revived an older theory that the original *ha'adam* described in this chapter was androgynous, one being containing two genders, or “a sexually undifferentiated terrestrial being” (Davidson, 2007:20). However, such a hypothesis is not supported by the text. According to Genesis 2:7-8; 15-16, what God created before is called “Adam”, “the man” who is better translated as “the human”. After the creation of a woman, this

creature is donated by the same (vv.22-23). Nothing has changed in the composition of the "human" during his sleep, except the loss of a rib. The androgenic interpretation suggests that humans are not intrinsically sexual, a view that is at odds with the anthropology of Genesis 1-2. According to the biblical text, *ha'adam*, "the human" formed before woman, was not originally androgynous, but "created in anticipation of the future" (Hess, 1990:1-15). Although Genesis 1 does not indicate the exact way God created, Genesis 2 removes any possible thoughts about creation through divine reproduction. In this second chapter of Scripture, God's personal labour of love is explained in detail, man (*yasar*) formed from the dust of the earth and "building" (*bana*) woman from one of man's ribs (Davidson, 2007:19).

According to the description of Genesis 2, God arranged for the first marriage, and the divine design of the marriage form involved a heterosexual couple, a "man" and a "woman" (Gen. 2:22-23). Genesis 2:24 presents a concise theology of marriage, the details of which are further explored in the section on sexuality as a relationship. Nevertheless, here is the reference to "a man [*ish*]... and... his wife [*ishto*]" in relation to the marriage relationship. The expression 'husband and wife' denotes a heterosexual marriage of husband and wife as the Eden model for all. Thus the intrinsic human duality of male and female and heterosexual marital form involving a sexual union of a man and woman (not man and man, woman and woman or human with animal) constitutes the divine paradigm for humanity from the beginning (Davidson, 2007:21).

It is instructive that the plural pronouns (our image) are used with reference to God as well as to "man" as created in the image and likeness of God. A Trinitarian concept of God as "three persons" must be withdrawn from the plural pronoun by this, but there is at least an intentional similarity in this text between the intrinsic plurality of human being as man and woman and the being of God in whose likeness and image this plurality exists (Anderson, 1991:72). Genesis 2 further elaborates on its commentary on the existence of the single man and calls such an existence as "not good." Adam has no fundamental "encounter of being with being" in his relationship with the other beings as occurs when the woman is presented to him as a "being of and for him". The image is clearly not entirely present in the form of individual humanity but more complete than humanity. It is therefore quite natural, and God is also expected to be an "us" (Anderson, 1991:73).

Barth's understanding of man's image-bearing as a relationship concept had a profound influence on the Protestant tradition (Jonsson, 1988:73). Like Barth, Jürgen Moltmann attributes a relationship to the *imago Dei* by linking Gen 1:26 and 27. However, he tries to avoid Barth's reduction of dependence between beings that can be grounded in the cultural mandate.

Moltmann seeks the image in the singularity and plurality of God. Since the relationship within the Trinity is characterized by differentiation in the relationships and relations in differentiation, human existence is also characterized by pluriformity (Moltmann, 1993:223). Although Moltmann acknowledges that it is not the intention of the Priestly document to develop a doctrine of the Trinity, he believes that the text is open to it (Moltmann, 1993:224). He bases his view on the plural and singular terms found in Gen 1:26 and 27

Let us (plural) create man in our image (singular), our representative.

As the image of God He created man, male and female (plural) He (singular) created them.

According to Moltmann, the single image of God in verse 26 corresponds to the inner plurality of God, while the multiple reference to man as man and woman in verse 27 corresponds to the Divine singularity (1993:217). The terms "male" (*zakar*) and "female" (*neqeba*) refer to the male and female as sexual beings – not their social relationships. The second version refers to them as “male” and “female” – terms that refer more to their social dimensions. Every individual, whether male or female, is in the image of God, but humanity cannot carry its image to the next generation, apart from the contribution of the male and the female (Waltke, 2007:221).

Phyllis Bird and Michael Welker (1999:13) read Gen. 1:27 along with verse 28. According to Bird (1981:229), sex differentiation and biological reproduction are at the heart of the sculptor of man. Genesis 1:27 describes not only a social relationship between male and female, but also a biological relationship. Bird motivates her view by referring to the general andocentric nature of the priestly text that is especially evident in the compilation of genealogies and cultural prescriptions. The biological essence of man's imagery becomes clear when man's creation as man and woman are read together with the cultural mandate to govern. Man must reproduce and multiply to rule. By 'rule' (*rada* and *kabash*) she understands a violent subject. It is precisely in the multiplication and rule by violent subjection that the relation of man to the image is seen (Voster, 2011:10).

Since Genesis 1:27 brings the question of Man as male and female into the divine image in the closest possible co-operation with Man, we will begin our discussion by asking how human sexuality is related to the *imago Dei* (Jewett, 1975:20). It is the doctrine of the image that distinguishes the biblical view of man from all other anthropologies, be it ancient or modern, philosophical or scientific; therefore it is good that a doctrine of Man as husband and wife should begin at this point.

What is the Christian understanding of man as man and woman? Modern man has moved the fig leaf from his genitals to his face. He lost the mystery of his sexuality and in the process lost his own identity (Small, 1975:180).

The content of the image is experienced as a distinction within unity. Or, one could say, one is a polarity of being experienced as complementarity. Because human personality is always creative in nature, this polarity and complementarity is expressed in terms of sexuality; male and female, or male or female (v.27). Polarity is thus intrinsically one of sexual differentiation, because there is no other form in which it is manifested, except by creative humanity, which occurs as male or female sexual differentiation. Our basic thesis can be put this way: the *imago Dei* is not intrinsic to a creative person, but is related to it contently; Human sexuality, on the other hand, is intrinsic to the *imago Dei*, which is expressed as a polarity of human on a creative level (Anderson, 1991:105).

4.2.6. No suitable helper was found for Adam

But for Adam, no suitable helper was found. So the Lord God caused the man to fall into a deep sleep, and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." That is why a man leaves his father and mother and is united to his wife, and they become one flesh (Gen. 2:20-24).

Suitable Helper. Adam does not find companionship between the animals but will do so in his own kind. The author of Genesis presents the view that man turns away from animals and is attracted to a woman. What is the implication of identifying the woman as a 'helper suitable' for the man? Would it be appropriate to refer to another man as a "suitable helper"? Or woman suitable for another woman? God's order of marriage is a man and woman who complement each other (Walton, 2001:175)

The creation report in Genesis 1 and 2 reveals the intention of God not only to say "let us make mankind in our image" (1:26), but also specifies: "He created man and woman" (1:27). The implied, clear design is heterosexual. The first chapter describes a relationship summary. The second chapter describes loneliness as the problem of humanity – those deep needs that all must be connected, loved, affirmed and understood. Genesis 2:18-25 describes the creation of Eve as the match for Adam, a heterosexual relationship. There are certain things that only a woman can bring out of a man, and there are certain things that only a man can take out of a woman. They complement and help one another (Ingram, 2014:111).

According to Gen 2, the creation of Eve takes place in the context of loneliness. The keyword is struck in verse 18:

...it is not good for man to be alone. Man is a social being; sexuality is for sociality, for relationship, companionship, partnership (Davidson, 2007:2). He was created with those sexual urges with some peer. This is evident in the first human encounter with the animals, which dramatically indicated that he is "a helper as his partner" (vv.18, 20).

Such a need is met when he is introduced to the woman and he fully realizes his sexuality as opposed to his sexual complement (Davidson, 2017:21).

4.2.7. Woman as a suitable helper (2.20d)

The first hint that sexual connection and procreation is also a core issue for the author of Genesis 2 appears in 2:18 and again later in Gen. 2:25. After the obvious lack of a suitable companion for Adam towards the animals, God declares the first thing "not good" in his creation. In verse 18 he states: "It is not good for the man to be alone." Affirming scholars use this verse as the central pillar in their argument for including same-sex couples to combat loneliness while interpreting any sexual component (Johnson, 2012:124). However, their argument is not valid when the rest of the verse is taken into account, especially the description of what God determines is a suitable companion for the man. Although the loneliness of the man is a central idea in this section of chapter 2, the animal incompatibility for the man speaks to the duality of the sexes (i.e. male and female) and the total solitude of the man in this regard (McKeown, 2008:34). Moreover, the solitude of man makes it impossible to 'be fruitful and multiply' (Reno, 2010:66) – a clear concern of God.

Genesis 2:18 mentions the summit of the Lord: "It is not good for the man to be alone; I will call him '*ezer kenegdo*' [KJV: 'gather a help for him'; RSV 'a helper suitable for him'] the Hebrew words '*ezer kenegdo*' were often taken to imply the inferiority or subordinate status of the woman (Calvin, 2009:217). The word "helper" and the word "suitable" are two separate words. As such, the phrase is difficult to interpret (Walton, 2001:176) and is delivered in various ways through modern translations: "a help meet for him" (KJV); "A helper suitable for him" (NASB; NIV); "A helper suitable for him" (ESV); "A companion who will help him" (NLT); "A helper as his partner" (NRSV); and a suitable helper for him" (NJPS).

The word 'helper' is often used as a description of someone helping or providing service (Walton, 2001:176). It has no implications regarding the relationship or relative status of the individuals involved. The masculine noun *ezer* is usually translated as 'helper' English. The word '*ezer*' is a

relational term that describes a favourable relationship but does not in itself specify a position (Collins, 2006:107). Gen. 2, where God brings the parade of animals, but Adam finds no fitting companion, the “help” intended is clearly “real companionship that can be given only by an equal (Corona, 1991:99). This “help” or benefaction is indeed “for the man” (v.18) in the sense that she “would bring benefit to Adam”. The benefit brought to the man is that at last he has an egalitarian partner – a soul mate (Grudem, 2002:118).

The second word, *kenegdo* (suitable), is much more problematic. It is a combination of two prepositions with the appendix of the third male singular pronominal suffix. The Hebrew word *neged* conveys the idea of “before” versus “or” peer, and the literal translation of *kenegdo* is “like its counterpart”. So what made Eve a suitable helper for Adam? Also notable is that the gender difference between husband and wife in Gen. 1-2 seems to be with many other pairs embedded in creation. Note that Genesis 1 is skewed with the creative display of complementary diversity: God and creation, light and darkness, earth and sky, sun and moon, land and sea, people and animals. And at the pinnacle of God's creation stands the masterpiece of all creations “male and female”: God created mankind, male and female, He created them (Gen. 1:27).

Not surprisingly, other scholars have noted a similar interpretation. Gordon Wenham notes that *kenegdo* has the idea of ‘looking after him’, which includes the reproduction of children (Wenham, 1987:68) and Allen P. Ross notes that the idea behind *kenegdo* means a correspondence between the man and the woman on a physical, social and spiritual level (Ross, 2002:126). George Coats is more cryptic when he notes that “no helper suitable for intimacy with the man appeared among the animals” (Coats, 1984:53). However, Bill Arnold is indeed correct in concluding that the context “faces marriage and reproduction, as well as general human companionship” (2009:55). The man's sexual needs are clearly in context. Nahum Sarna says it succinctly when he says, “Celibacy is undesirable” (Sarna, 1989:16).

Eve is Adam's “benefactor / helper” – someone who corresponds with him in position and status, i.e. equal and sufficient for himself” (Noort, 2000:13). Eve is “a power equal to man” (Freedman, 1983:56). She is Adam's soul mate, his equal partner ontologically as well as functionally. The human race would not exist without the woman; therefore the sacred bond is especially striking in the cooperation of men (male and female), whereby the man and the woman are combined into one body and one soul.

4.2.8. Bone of my bones and flesh of my flesh (2:22-23a)

Woman created. Adam was ready. The five short clauses of verses 21 and 22 describe the work of Yahweh-Elohim: "Thus the Lord God cast a deep sleep upon the man, and while he slept he took one of his ribs and filled this place with meat (Hughes, 2004:59). Deep sleep is more than a normal sleep, it is a particularly deep, wonderful sleep (Clines & Davies, 1998:745). The theological significance of God causing such a deep sleep on the man during the creation of the woman must therefore be investigated.

It is suggested that the divine induced heavy sleep is like anaesthesia. Not only does it make man unconscious of God's work, but it also makes man insensitive to the pain of surgery (Sarna, 1970: 74). The Lord God then built the rib into a woman. "Built" "*bnh*" only here and in Amos 9:6 is the verb used for the creation activity of God, although in *Akkadian* and *Ugaritic* it is the regular term for creation (Wenham, 1987:69). The woman is not Adam's rib. It was raw material, not the woman herself, who was taken from man, just as man's raw material was "taken out of the ground" (3:19, 23) (Trible, 1978:101). Unlike the man who was merely "formed" or "molded" (*yrs*) from the "clay" (Gen. 2:7), the woman was "made" (*bnh*) v.22 according to the Hebrew original term [architectural] build" (not just "made", as envisioned by English versions such as NRSV and NIV). The verb "*bnh*", "to build", which is used only in the creation reports concerning the formation of Eve, indicates aesthetic intent and also indicates the idea of reliability and permanence (Terrien, 1976:18), and from the rib that the Lord God took from the man, he made a woman and brought her to the man (Hughes, 2004:59).

The use of the word "rib" may indicate the closeness between man and woman. The rib taken from the man's side thus indicates how man and woman belong together. The intimacy and harmony that the marriage relationship must support are perfectly captured with this image. The motif of the rib underlines the fact that the woman has the same texture as the man (Westerman, 1987:230).

The word *tse/a* can mean "she or rib". Since *tse/a* appears in the plural in v.21 and it is said that God takes "one of them", the reference in this verse is probably to a rib on Adam's side (Terrien, 1976:12). By removing Eve from one of Adam's ribs, God seems to indicate the 'interrelationship', the simplicity of life in which man and woman are connected (Collins, 2006:153).

The creation of woman from the man's rib produces what is missing in his perfect happiness. The whole version of the woman's creation has a poetic flavour: it is certainly a mistake to read

it as a version of a clinical operation or as an attempt to attribute a feature of the anatomy of man declared (cf. Von Rad, 1961)

Eve was formed from Adam's ribs and was formed to stand by his side as an equal. The early Church Father Peter Lombard was not off the mark when he said:

...Eve was not taken from Adam's feet to be his slave, nor from his head to be his ruler, but from his side to be his beloved partner (quoted by Davidson, 2007:31).

This interpretation seems to be further confirmed by the poetic exclamation of the man when he sees the woman for the first time (v.23): "it is at last the bone of my bone and the flesh of my flesh" of my leg my bones and flesh of my flesh" indicates that the person described is as close as one's body. It indicates physical unity and commonality of concern, loyalty and responsibility (Terrien, 1976:13).

Adam saw her as a mirror of himself, with some nice differences! Calvin puts words in Adam's mouth beautifully: "In the long run, I have obtained a suitable companion who is part of the fabric of my flesh and in whom I see another self." (Calvin, 1965:125).

4.2.9. They become one flesh (2:24)

According to Genesis 1:26 - 2:7, one has no soul, he/she is a soul. One is a living being, a psychophysical unit (Wolff, 1979:85). There is no room in such a view for a platonic/philonic dichotomy of the body and soul. The dualistic conception of asceticism is ruled out that the body is evil and that all expression of physical joy is infected. The holistic (whole) view of humanity expressed in Gen. 2:7 means that one's sexuality cannot be classified into "things of the body" as opposed to "the things of the spirit/soul." Man is a sexual being, and his/her sexuality is manifested in every aspect of human existence (Davidson, 2007: 37). This holistic view of sexuality means that the 'one flesh' experience of man and woman (2:24) involves not only the act of sex, but also a unity - a wholeness - in all the physical, sensual, social, intellectual, emotional and spiritual dimensions of life. The holistic concept of the 'one flesh' relationship between man and woman implies that it is not sufficient to seek only physical compatibility in marriage; equally important is harmony between partners in the matter of religious belief (Terrien, 1976:18).

The meaning of wholeness is also reinforced in Gen 2 regarding the distinction between the sexes. While it could be deduced from Gen 1 in a general way that both male and female are equally needed to form the image of God, Gen 2 more precisely indicates that God designed man and woman to participate in this wholeness (Terrien, 1976:18). The creation story of Gen 2

opens with man's creation. But creation is not finished. The man is alone, he is incomplete, and it is "not good" (v.18). Man needs an '*ezer kenegdo* – a helper/benefactor who is opposite him, his counterpart (Breja, 2003:19).

The divine paradigm for all future marriages as set out in Gen 2:24 emphasizes the ingredient of intimacy. The third of the three acts described in this verse is that man and woman become "one flesh." (Luck, 1987:8). The unity of sexuality is to find fulfilment within the marriage relationship between husband and wife.

The 'one flesh' relationship centres on the intimacy of sexual union, sexual intercourse (Wayne, 1979:3). The physical act of coitus is the primary means of establishing the 'inner mystery' of unity, and in the covenant context of this verse it appears to be the sign of the marriage covenant (Lawrence, 2005:137). According to the 'therefore' that Gen. 2:24 linked to the preceding verses, the "one flesh" union designed for all marriages in the future was one that Adam and Eve personally experienced before the Fall in the Garden of Eden. Sexual intercourse was therefore clearly part of their oneness relationship even before the fall, as well as during their ongoing relationship outside the garden (4:1).

The 'one flesh' experience is not limited to sexual intercourse. The term *bazar*, "flesh" in the OT, refers not only to one's body, but as a term to indicate human relationship (Gen. 29:14; Judges 9:2; 2 Sam. 5:1; 19:13-14).

By "one flesh" is thus meant a "sexual rally and psychological coherence", in the full sense of the cooperation of body and spirit, at the same time through *eros* and *agape* ... a psychic as well as physiological gift of loyalty and exchange, "the deepest" is a harmonious community that exists between people, that is, the unity between man and woman in all its dimensions, emotionally, physically and spiritually" (Vogel, 1997:223).

It indicates unity and intimacy in the total relationship of the whole person of the man to the whole person of the woman; a harmony and unity with each other in everything (Clinebell & Clinebell, 1970:33).

"That's why a man leaves his father and his mother." It is not a continuation of the remarks of the man in v.23, but a remark of the narrator who applies the principle of the first marriage to every marriage (Wenham, 1987:70). Westermann says the etiological motif of v.24 is an addition, an explanation of "the basic driving force of generations after one another". The two verbs 'leave' and 'cleave' should in no way be understood as a description of an institution. It is

a misunderstanding of the purpose of the verse to suppose that here the echo of a matriarchal state of society exists (Westermann, 1987:233-234).

It is possible to suggest that v.24 refers to the basic driving force of generations. If v.24 indicates the basic motive of generations, what is the role of the Hebrew adverb that is usually used to provide a normative or prescriptive basis for an institution? Increasingly, scholar's attempt to understand this phrase figuratively in the context of marriage. Forsaking father and mother is to be understood in a relative sense, not in an absolute sense. In the marriage, man's priorities change. Beforehand, his first obligation is to his parents. Afterwards, it is to his wife

The joyous cry of Adam reflects to this day and proclaims the joy and intimacy of marriage. Here in the text Adam's voice falls, and the author's voice concludes: "Therefore a man shall leave his father and his mother, and hold his wife, and the two shall become one flesh" (v.24). This should be understood relatively and as a prescription for the loyalty and intimacy a man must give to his wife, he must "leave" his family. The connection with his wife is so deep that he leaves his family, even if he stays with them (Hughes, 2004:62).

"Abandoned," the traditional translation "leaves," suggests that the husband moved from his parents and resided elsewhere, while an Israelite marriage was actually patrilocal, meaning the man lived in or near his parents' home. It was the woman who left the house to join her husband (Wenhem, 1987:70). The terms "forsake" and "leaves" (stick) in the context of Israel's covenant with the Lord suggests that the OT viewed marriage as a kind of covenant (Wenhem, 1987:71).

From the next verse (1:28), it is clear that one of the primary purposes of sexuality is reproduction, as indicated in the words "be fruitful and multiply". But it is crucial to recognize that human reproduction is not seen as a radiance or manifestation of his [the man's] creation in God's image. "On the contrary, human reproductive ability" is removed from God's image and moved to a special word of blessing "(Von Rad, 1961:61).

Prototypical to this view is the assertion of Miguel De La Torre (2011) that, if we define the purpose of marriage as reproduction, yes, same-sex marriage should not be allowed. But if marriage is more than just having children, if marriage will become one flesh by creating a family relationship, then the participants' race, creed, ethnicity or gender ceases to be of importance (De La Torre, 2011:63). Here, De La Torre is setting up a false dichotomy: if marriage is not about reproduction, but rather relationships, then same-sex marriage should be allowed. However, the issue is not either or not, but both and the idea of reproduction is indeed within the marriage context (Brownson, 2013:32). The biblical texts could well understand the concept

of this expression. Rather, it confirms that, since blood relations are flesh and bone (v.23), so marriage creates a similar relationship between husband and wife (Wenham, 1987:71).

This separation of the image of God and reproduction probably serves as a polemic – like so much of the precise wording of Genesis creation against the mythological understanding and orgiastic celebration of divine sexual activity (Bird, 1981:134). At the same time, a profound insight is given into the theology of human sexuality. It is shown that reproduction is part of the divine design for human sexuality as a special extra blessing.

Sexuality still cannot be completely subordinated to the intention of propagating children. Sexual differentiation has meaning beyond its reproductive purpose. The reproductive blessing is also expressed on the fifth day on the birds and the fish (v.22), but only man is made in the image of God. Genesis 1 emphasizes that the sexual distinction in man is created by God, especially for community, for relationship, between male and female (Bird, 1981:147).

When God brought the woman to the man, the result was a marriage arrangement that certainly included emotional and related relationships; no one would deny this fact. However, it does not end there. The man and the woman would become "one flesh". It is not just relationships as suggested by some affirmative scholars; it also includes the sexual/reproductive aspect. In interpreting the meaning of 'one flesh', scholars in general (also not affirmatively) tended to alternate between the idea of sexual activity and reproduction and the resulting relationships. For example, while John Hartley (2000) suggests that the "one flesh" notation does not explicitly indicate sexual connection or the children that would result from such a union, he concludes that "it does not exclude these expressions of their union" (Hartley, 2000:60). And Christopher Seitz (1995:244) concludes that becoming "one flesh" is also for "sexual connection" (Seitz, 1994:224). Sexual coupling is indeed a central teaching of this passage of Gen 2:24.

Genesis 2 gives more than the image of a man and woman who come together for the purpose of creating a relationship where sexual encounters within marriage are God's design; the "one flesh" notation also provides for the bearing of children (Walton, 2001:178).

Hermann Gunkel (1997:10) also notes that the concept of "one flesh" is clearly evident in the surrounding language: "The nature of the love he [Adam] envisions is very clear from the expressions he uses: it is sexual association" (1997:10). And Gerhard von Rad intimates that "one flesh" means the union of man and woman for the purpose of children when he inquires: "From where this inner clings to one another, this direction drives one another which does not rest until it becomes one flesh again in the child?" (1961:58). Similarly, Gordon Wenham (1987:71) notes that 'one flesh' encompasses a variety of concepts beyond relationships, of

which two are sexual union and children, the natural product of the marriage bond (Wenham, 1987:71).

It is of the utmost importance that we understand and maintain that what is taught here that man and woman and marriage is a given and rooted in the act of creation. The creation of the woman and the command to depart and cleave occurred on the sixth day as the culmination of the creation process. It is radically primary to creation and civilization. Jesus himself requested this passage to establish that marriage is a decree of God (Hughes, 2004:62).

And he answered and said unto them, did ye not read that he which made them in the beginning "made man and wife," saying, "Therefore a man will leave his father and mother, and join his wife; and the two will become one flesh"? So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate (Matthew 19:4-6).

At the end of creation, on the sixth day, God Himself performs the first marriage between man and woman in the Garden of Eden. God walked Eve (the woman) to the wedding altar as the bride's father. Such personal involvement in this episode shows that God is preparing a precious gift for mankind; an "aid that is in harmony with him" (Westermann, 1987:231).

4.2.10 Naked but not Ashamed

According to Gen 1:31, when "God saw all that He had made" including the sexuality of His creation – "it was indeed good. "The Hebrew expression *tob me'od* ('very good') said the silence of goodness, health, appropriate beauty. Sexuality (including the act of sexual intercourse) is part of God's creation, part of God's crowning act to create people. And the creation of God is very good/beautiful. Therefore, explains the first chapter of Genesis, sex is good and beautiful, yes very beautiful and good. It is not a mistake, a sinful departure, a deplorable necessity, a disgraceful experience, as it has often been considered in the history of Christian and pagan thought. On the contrary, human sexuality (both an ontological condition and a relationship experience) is divinely consecrated: it is part of God's perfect design from the beginning and is willing to be a fundamental aspect of human existence (Terrien, 1976:16).

The story of Genesis 2 emphasizes the divine initiative and approval in the relationship between the sexes. After forming a woman, the Lord God brought her to the man (v.22). The marriage relationship between a man and a woman is a divine gift to humanity. The "very good" that is expressed about man and his sexuality in Gen 1 is thus embodied in Gen 2 in the divine solemnity of the one-flesh unity between man and woman (Davidson, 2007:51).

The last line of Genesis confirms this festive interpretation. The final word on God's Edenic ideal for sexuality appears in v.25: "and the man and his wife were both naked and not ashamed." The Hebrew word construction of the last English phrase can be more accurately translated, "they were not ashamed of each other [*hitpa'el of bos*]. In contrast to the 'extreme [shameful] nudity' mentioned in Gen 3, the intention here is clear: 'shameless sexuality is divinely ordained; shameful sexuality is the result of sin' (Collins, 1977:154). According to the original design, sexuality is healthy, beautiful and good. It is meant to be experienced between the spouses without fear, without obstacles, without shame and embarrassment.

If the above exegesis of Genesis 1 and 2 is accepted as legitimate, it is clear that the conviction of youth with unwanted LGB attraction cannot simply be dismissed as something that cannot be substantiated. Even if there are many researchers that do not agree with this view on sexuality, the conviction of the youth should be honoured and considered in the counselling process.

4.3. EXEGESIS OF 1 CORINTHIANS 6:12-20

INTRODUCTION

Corinth was known in the ancient world for widespread prostitution. Furthermore, in Paul's day, prostitution was often associated with pagan religious practices, Gentiles believe that participation in such prostitution promised good fortune and blessings from the gods. Some believers in the Corinthian church still held these views and practices. Paul responded by correcting their false views on prostitution, and by explaining different dimensions of the Christian view of sexual morality in general (Pratt, 2000:98).

How this passage relates to what immediately precedes is not at all certain. Sexual immorality was also in the forefront of the preceding vice list (vv.9-10), which also included adultery. Such issues are still in the forefront today (Fee, 2014:274). The words dominate the current argument: *porneia* (sexual immorality) and soma (body), and two clauses specifically indicate that the problem involves the two together: "the body is not intended for sexual immorality (v.13c); "Everyone who practices sexual immorality sins against their own body (v.18c).

According to the contemporary view of sexual morality, the contemporary debate on sexuality in Africa is intrinsically based on cultural beliefs, providing the impetus to understand sexuality on the continent. This is true in Africa where traditional beliefs play an important role in defining and shaping human sexual behaviour and orientation. A sexual act is considered appropriate if culturally right. The argument of this article is how can a Christian youth in Africa struggling with unwanted LGB attraction be provided with pastoral care? The level of sexual orientation among

youth varies from culture to culture in Africa. However, most experts agree that parents are unaware of the extent of youth sexual activity. Pastors also do not realize how widespread it is (Rowatt, 1989:97). Spirituality is suggested as the alternative starting point for culture for Christians. This idea was taken from the reinterpretation of 1 Corinthians 6:12-20. The interpretation of the text implies that Paul's teaching on sex is aimed at promoting and strengthening the spirituality of Christians in Corinth. Walter Principe's definition of spirituality as "the way people live and understand their religious ideal in sensitivity to the spirit" is adopted (Principe, 2000:48).

4.3.1. Glorifying God with Your Body

At the end of 1 Corinthians 6, the idea is declared that the body of the Christian is for the Lord, because we were created in His image and not for self-satisfaction. Although verses 12-20 do not use holiness, the emphasis on salvation and therefore by the Lord's possession has a similar perspective. Like the Law of Leviticus, this passage emphasizes that the body is a means of glorifying God, although here the believer's union with Christ and the hope of the resurrection give a special meaning to that responsibility (Peterson, 2004:29).

The difficulty of interpretation arises mainly from our incomplete knowledge of the historical configuration of the passage. Much of Paul's language here is cut and elliptical. At the end of v.15, it is clear that Paul is dealing with a case of sexual immorality. The exact nature of the offensive behaviour and the details of Paul's response are unclear. Do the instructions contain sexual immorality in general or a specific manifestation of *porneia*? If Paul, as was often agreed, quotes the Corinthians, where do the quotations begin and end? In what sense is the Lord "for the body"? What exactly does "body" and "Spirit" mean in this context? What does the quote of Genesis 2:24 contribute to Paul's argument? What is the nature of sexual intercourse? Why is Paul so critical of the believers' association with Christ?

4.3.2. Text

"I have the right to do anything," you say — but not everything is beneficial. "I have the right to do anything" — but I will not be mastered by anything. You say, "Food for the stomach and the stomach for food, and God will destroy them both." The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh" (Gen 2:24).

But, whoever is united with the Lord is one with him in spirit. Flee from “sexual immorality”. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honour God with your bodies (1 Corinthians 6:12-20).

4.3.3 Analytical Outline

- False spirituality
- The Lord and the body
- The Spirit and the body

4.3.4 Commentary

- **4.3.4.1 False spirituality 1 Corinthians 6:12-14**

After listing various vices, including sexual sins, Paul now considers objections and sets his case against immoral behaviour that some members of the church seem to be bowing to. Unlike philosophers who have condemned or ignored the body, Paul emphasizes the sanctity of the body, with an argument that emphasizes the admonition to “glorify God in your body” (6:20). The body, including its sexuality, was a divine gift that could be used responsibly (Keener, 2005:56-57). Their new identity in Christ must shape their behaviour (6:11; 13-17; 19-20).

Paul deftly uses the language of ancient ethics to answer objections in Romans 6:12-14. Just because an action was “legitimate” (literally, one's "right", perhaps it does not mean illegal and not illegal under Roman law), did not make it good for a person (6:12; also 10:23). Paul also warns that he is "dominated" by something we think one has authority (v.12d, acting on *exestin* as "legal" or “right to do something” and a clear word for authority). Greek thinkers have often warned that they are 'enslaved' by false ideologies, passion or a lustful relationship (John, 2003:749).

Paul seems to be setting himself free from two Corinthian slogans. First, “I have the right to do anything” (v.12) implies a freedom to do anything in the sexual domain. Secondly, 'food is meant for the stomach and the stomach for the food', and God will destroy them both” (v.13) implies that neither eating nor sexual behaviour has any significance for our future destiny (Peterson, 2004:30). Paul's response to the first slogan is not to deny the principle of Christ's "freedom," but to qualify it with the words, "but not everything is beneficial."

In vv.12-14, Paul takes the apologies of the Corinthians for their immoral behaviour. Commentators and the translations generally agree that this subunit contains slogans, or at least arguments, of the Corinthians, which Paul counts with his own spicy formulations. The first slogan, repeated twice, reappears twice in 1 Corinthians 10:23.

The Corinthians	Paul
"I have the right to do anything"	but not everything is beneficial
"I have the right to do anything"	but I will not be mastered by anything.
"Food for the stomach and the stomach for the food, and God	the body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body.

By his power will destroy them both" God raised the Lord from the dead, and he will raise us also.

The sense of the term *exestin / exousia* (1 Cor. 10:23) is stronger than the English words "lawful" (NRSV) or "leave." The Corinthians addressed here have a sense of individual empowerment and authority (Cor. 7:4; 8:9) it has something to do with enlightenment ("knowledge" 1 Cor. 8:1,4) (Horsley, 1998:90).

Did Paul's reaction influence the way he reports the Corinthian rationalization, or vice versa? Paul may have composed both in light of the Corinthian defence of their 'right' to any sexual immorality. What is clear is that some Corinthians have proven their freedom to do certain things that Paul objected to, regarding prostitution. According to 1 Cor. 7:2 sexuality is expressed between two people who are married.

In any case, Paul is opposed to the Corinthians' call to exercise their personal freedom in the area of sexual relations. His correction is twofold. First, Paul says: "... but not everything is beneficial." Unfortunately, Paul continues before explaining advantageously; for whom or for what. Generally, in 1 Corinthians, the benefits are related to what is beneficial to others. According to Thiselton (2000:85), the problem for Paul here is what helps and prevents it from forming credible Christian identity as a community in solidarity with Christ. '

Paul, however, reminds the Corinthians that God designed the body not only for animal-level passion; it must be a tool for God's service, and God has a higher, eternal purpose for the body. Paul uses more than traditional ethical categories. Although Paul reflects Scripture in his language, he develops his ethical position here directly from the body to the Lord and will be

raised to judgment (1 Cor. 6:13-14; 2 Cor. 5:10); believers' bodies are members of the body and temple of Christ, which should not be defiled by immoral sexual intercourse (6:15-21). If they knew that Jesus would not engage in such behaviour, they would not have to expose his member (themselves) to it.

- **4.3.4.2. The Lord and the Body Vv. 15-17**

Paul thus counters their argument with his own theological construct, formulated after the manner of “the body is for the Lord, and the Lord for the body.” The rest of the argument works out what this means. “The body is for the Lord” in the sense to be explained shortly (v.14) and later (vv.19-20) the work of redemption includes the whole person, which in the Jewish view of things includes the body (Fee, 2014:282). Paul’s concise expression here needs to be unpacked. We may paraphrase: “The body is for the service of and fellowship with the Lord Jesus Christ, (v.15) and the Lord Jesus Christ stands for the sanctity and future of the believer’s body”. A “whiff” of Genesis 2:24, to be quoted in v.16, can be detected in Paul’s words. As Loader (2004:89) points out, the mutuality of the formulation, “body for the Lord and the Lord for the body,” “echoes the structure of mutuality assumed to be created in Gen 2:24 between a man and a woman and may stand under its influence indirectly (Loader, 2004:89). In 1 Corinthians 7:1 we find a contrasting Corinthian position: it is not good for a man to treat sex as a basic appetite to be satisfied as one sees fit (Ciampa & Rosner, 2010:255). Paul understands sexual union to involve a merging of bodies in some sense; he sees sexual immorality as a kind of contamination of one’s actual body (Nash, 2009:175).

Paul’s response to the Corinthian use of prostitutes comprises two points: if in vv.12-14 the bodily resurrection of Christ underscores the sanctity and future of the believer’s body, in 15-17 union with Christ is shown to be utterly incompatible with union with a prostitute. With v.15 the tone changes from deliberation and reasoned persuasion to accusation and impassioned pleading. The verse contains two forceful rhetorical questions and an outburst of strong denial. As Conzelmann (1988:111) says, the ideas of v.15 are “grounded on what follows” in vv.16-17 (1988:111).

The beginning of the first question, “do you not know,” represents the sixth time (of ten) in the letter (3:16, 5:6, 6:2, 3, 9) that Paul reminds the Corinthians of something they should have known. The unstated implication is that if they had known it, they would not have gone astray: Do you not know that your bodies are members of Christ himself? The content of the question continues the focus on the individual believer’s relation to Christ. Every believer’s being part of the body of Christ is given full attention in chapter 12. If there the emphasis is on

interdependence, here Paul wishes to underscore the authority of Christ over the body of every Christian (Image of God) (Ciampa & Rosner, 2010:257).

Shall I then take the members of Christ and unite them with a prostitute? Paul asks incredulously: "Shall I then tear from Christ his limbs and organs and make them the limbs and organs of a prostitute?" (Robinson, 2012:54). He does not have in mind the prostitute as an individual, but, opposite the corporate Christ, she appears as a symbol of that which is inimical to the sanctified status of God's people. Whether of the temple or secular variety, the prostitute here is a symbol of darkness and defilement. It is an argument from the incompatibility of two realms. Paul uses the same logic in 1 Cor. 10:14-22 and 2 Cor. 6:14 - 7:1. In both of these texts, that which is opposed to God is named the demonic. Here in chapter 6 the concern is not explicitly fellowship with the demonic, but rather the notion of contamination and uncleanness; a concern that is raised again in 1 Cor. 7:14-15 (Ciampa & Rosner, 2010:259). The implied answer to Paul's second question is: never!

Genesis applied becoming "one flesh" to the marriage union, which formed a new blended kinship unit (Gen. 2:23-24). Yet, because biblical law limited the physical union of intercourse to marriage (between man and wife), Paul applied it to any sexual union, including homosexual union and that with prostitutes (1 Cor. 6:12-20). So powerful was the sexual union that it established a relationship even if the parties involved sought to avoid emotional intimacy or commitment, the union was meant to be consummate. Those united with Christ as "one spirit" (1 Corinthians 6:17), as members of his body, must not be "one flesh" with a prostitute! Being "united to the Lord" reflects Old Testament imagery for God's "marriage" to Israel (Hos. 2:16-20, Jer. 3:1; 50:5), eventually including converted Gentiles (Zech. 2:11) (Keener, 2005:58).

- **4.3.4.3. The Spirit and the Body VV.18-20**

The close connection between Spirit and body in verses 17 and 20 again shows that Christians as a whole belong to the Lord. Body and mind cannot be separated. The body cannot be used in a manner contrary to the will of God, without prejudice to the spiritual union with Christ made possible by His work of salvation (vv.19-20; Peterson, 2004:32). .

Paul's graphic command to "flee" may be reminiscent of Joseph's escape from immorality (Gen. 39:12-13), but the language is extremely evident in ancient moral admonition, including early Judaism. It even appears in warnings about prostitution and other forms of sexual immorality such as adultery, homosexuality, etc. to avoid (1 Cor. 6:18). "Every sin that a person commits is outside the body" (6:18) can be another quote from the objector (Keener, 2005:58). Finally, since the body of the individual, in fact, as well as the "body" of the church, the region where God's

spirit resides, must be free from such contamination. The only appropriate use of the body that houses God's Spirit is to glorify God in the body (v.20) (Nash, 2009:175).

Gordon Fee (1987:226) concludes his commentary on 1 Cor. 6 with this observation; those who take Scripture seriously are not scoffers or lawyers at this point; rather, they acknowledge that God bought us for higher things. Our bodies belong to God through the redemption of the cross; and they are destined for the resurrection. Part of the reason why Christians flee from sexual immorality is that they are bodies for the Lord, which must be honoured in the actions of the body as well as in other behaviours and attitudes (Fee, 1987:226).

This dissertation is about Christian youth who experience same-sex attraction but are struggling to overcome it. They accept the interpretation of Genesis 1 and 2 on marriage and sexuality and understand active homosexuality as sin against Christ as described in 1 Corinthians 6. Therefore, this chapter does not further go in on a debate about the biblical view of sexual encounters between same-sex people. The youth, in the focus of this research, believe the interpretation of sexuality as described above. Sexual sin is not the main issue of this research, but real people in the church, in our family, in our community who genuinely struggle to live according to their own conviction. How can they be pastorally cared for by the church?

4.4. GUIDELINES FROM JESUS' ENCOUNTERS WITH SINNERS

The following passages are subsequently used to determine what the theoretical framework is that Jesus used in his encounter with some particular people in the Bible.

- A Woman Caught in Adultery (John 8:1-9)
- Zacchaeus the Tax Collector (Luke 19:1-9).
- Tax collector (Matt. 9:9-11)

4.4.1. A Woman Caught in Adultery John 8:1-9

The tradition of Scribes and Pharisees testing Jesus by confronting him with the issue of imposing the death penalty on an adulterous woman, is missing in both the oldest and best manuscript of the Fourth Gospel and is generally considered a later scribal interpolation. Yet in spite of the discontinuity that it introduces John 7:53-8:12, a certain integrity is evident in its placement into this context by later Scribes. Although the interpreters of the Law, never appear in the narrative world of the Fourth Gospel, the Pharisees of 7:52-8:11 do provide some continuity between 7:45-51 and 8:13 in as far as they challenge Jesus to respond to the law regarding the punishment for committing sexual immorality (Waetjen, 2005:234).

The Scribes and Pharisees brought a woman trapped in adultery. They forced her to stand before all the people and asked, "Master, this woman is caught in adultery. In the law, Moses commanded us to stone such women. What are you saying now? "

As they continued to interrogate him, he stood upright and said to them, "Let each one of you who is without sin be the first to throw a stone at her." At this, those who heard it began to go away one by one, the older ones first, until only Jesus was left, with the woman still standing. Jesus got up and asked her, "Woman, where are they? "Did no one condemn you?" "No one, sir," she said, "then I will not condemn you," Jesus declares. "Go now and let your sin live." the sin of homosexual sex can also be forgiven.

It should first be said that, contrary to popular opinion, Jesus was not here abrogating any law of God respecting sexual sin. He was in fact upholding that law. He was insisting upon rules of evidence and equal justice. His question exposed the involvement of the men in the sin of the woman's conspicuously absent male partner (Keddie, 2001:316). The point here, however, is that anyone involved in the same particular sinful act, cannot condemn the others involved without himself being subject to the same penalty (Keddie, 2001:316). But then the accusers must engage in self-examination (Burge, 2000:243) "If there is any one amongst you who have never committed any sin, let him come forward and stone her." Jesus resumes his writing (8:8), and the religious leaders begin departing one by one (8:9).

Only the woman remained. It was therefore entirely in accord with the Law of Moses for Jesus to say to her, 'woman,' (*gynai*) the term of respectful formal address to a lady (2:4) 'where are those accusers of yours? This was the first time in the whole episode that anyone addressed the woman. Jesus spoke, not about her sin, but asked, 'has no one accused you? She replied, "No one sir", Jesus answered: "neither do I condemn you" (Kruse, 2003:201). Such a response reflects Jesus' compassion for sinners and reinforces the teaching of the evangelist in the Fourth Gospel: "For God did not send his son into the world to condemn the world, but to save the world through him (3:17). For the law was given through Moses; grace and truth came through Jesus Christ" (1:17) (Kruse, 2003:201).

Jesus' attitude regarding this particular episode is applicable to pastoral care for Christian youth who experience unwanted LGB attraction. Jesus did not condone the action of the anonymous woman; he showed her compassion and freedom. He also asked the audience to reflect on themselves "Let him who is without sin among you be the first to throw a stone at her" (John 8:7). Jesus does not have a theoretical discussion with his interlocutors about this part of the Mosaic law of adultery. Jesus' demonstration of compassion and mercy with the sinful woman,

the transformative power of God, and its potential significance for the Christian life are realized (Martin, 2016:600-602). This episode dramatically captured the gracious, merciful, forgiving spirit of Jesus along with his firm call to a transformed life.

Jesus' attitude regarding this particular episode is applicable to pastoral care for Christian youth with unwanted LGB attraction. It is clear that Jesus did not deem the sin of the woman bigger than that of the man she had intercourse with or of that of the accusers. He also did not consider the woman as a lost case who should be written off, but that she can be forgiven and will be able to "sin no more". These are important principles that should be used in the pastoral counselling of youth who experience unwanted LGB attraction. They should be led to accept that their sin is not bigger than any other sin and that forgiveness is always possible as well as that they can overcome their desires. They should be provided with accountability partners who can encourage them when they fall and serve them with the grace of God in Jesus Christ. They should also be led to live in the power of the Holy Spirit who can lead them to victory. It is also important to teach the congregation these principles so that youth who experience unwanted LGB attraction should not be condemned or rejected by the congregation,

4.4.2. A Tax collector called (Luke 1-10)

Zacchaeus is a "chief tax collector," which means he stands at the top of the collection of pyramids, taking a cut of commission from those who collected taxes for him. He therefore is a wealthy man, though many consider his wealth ill-gotten (Bock, 1996:478). Zacchaeus, meaning "righteous one", is a Jewish man (Edwards, 2015:528). Zacchaeus is first described simply as "a man." Luke's word for "man" is *anthropos*, a word occurring a hundred times in the Third Gospel. The word here, however, is *aner*, occurring one-quarter as often, a hint perhaps that Zacchaeus is a disreputable character (Plummer, 432). "Tax collectors" (Luke 3:12), Luke's second description, underscores his disreputability, and "chief tax collector" (*Gk. Architelones*), an office mentioned nowhere else in Greek literature until the fourth century, doubly underscores it (Edwards, 2015:529). Tax collectors were hated in the Jewish world, as are informants in totalitarian societies today.

The introduction of Zacchaeus in vv.1-2 is thus compromised, for although it depicts Jesus as a "friend of tax collectors and sinners" (7:34), he has not (yet) been depicted as "friend of rich." Zacchaeus is described as both a rich man and a sinner, Zacchaeus was a sinner. In fact, he knew what his sin was: he used his power to extort money. That's how tax collectors got rich, and that would have been the path that Zacchaeus used to become a chief tax collector (Vinson,

2008:589). How does the story of Zacchaeus relate to the Christian youth who experience unwanted LGB attraction?

Zacchaeus was a sinner; breaking the commandments. But that would not have kept him from going to the temple (18:9-14) or to the synagogue (Vinson, 2008:589). Thus, he is rich and powerful, but Zacchaeus desired to see Jesus; he “wanted to see who Jesus was” (v.3). The imperfect tense of “wanted” (*Gk. ezetei*) suggested he had wanted to see him for some time (John 12:21). The same Greek expression is used of Antipas’ desire to see Jesus (Luke 9:9) (Edward, 2015:230).

As Jesus moved through Jericho, Zacchaeus longed to see the famous teacher, but his short stature and crowd prevented him from doing so. Zacchaeus takes the initiative and also a risk in seeking Jesus, for collaborators with Rome were ill-advised to plunge into crowds that Rome routinely maltreated. Zacchaeus’ determination (if not his wisdom) is admirable, for he does not allow, “what other people think” to deter him from seeing Jesus (Edward, 2015:530). Zacchaeus knows Jesus’ route and runs ahead to a sycamore tree, which he climbs in order to see Jesus (v.4). Jesus breaks the ice by noticing Zacchaeus in the tree. He stops and tells him to come down out of the tree, due to the necessity that he (Jesus) “must” stay at his house today. Jesus’ stay with tax collectors is a necessity, because it is a picture his ministry is about – to lead to God those whom others have given up on, to call those who, like the tax collector Levi, need to repent (5:31-32). His mission is to reclaim the prodigals (ch.15) and justify the humble (18:9-14) (Bock, 1996:478).

Zacchaeus “immediately descended and welcomed Jesus with joy” (v.6) (Edward, 2015:530). One who simply tries to catch a glance at the teacher now meets him face to face. His development of intimacy with Jesus underscores how someone approaching God on the Lord’s terms gets more than he or she would expect (Bock, 1996:479).

The response to Jesus’ choice for a host does not agree with general approval. The religious leaders believe that Jesus chose to be “the guest of a sinner” and they “begin to mutter” (*dia gongyzein* (NIV “mutter”), a Greek verb like the one used of the Israelites when they complained about being in the desert after Exodus [Ex. 16:7; 17:3]. Their complaint is both right and wrong. Zacchaeus is indeed a sinner, as his own remarks prove, but he is not beyond the touch of God or his call. Jesus’ visit to Zacchaeus reveals his acceptance of the tax collector, a sinner. He does not worry about the impression that this association makes on his testimony, because his priority is to associate closely enough with the lost, for them to know the grace of God (Bock, 1996:479).

The question is: "What would be Jesus' attitude towards youth experiencing unwanted LGB attraction?" The answer is in the story of Zacchaeus. Jesus does not require Zacchaeus to change before living with him; Jesus takes up residence and his presence provokes a transformation within Zacchaeus; the grace of Jesus elicits a transformation within Zacchaeus, promising: 'Look, Lord! Here and now I give half of my possessions to the poor, and if I cheated someone out of something, I would repay four times the amount. 'This vow is not made as a condition for accepting Jesus, but because of it (Edward, 2015:531). The Gospel of Jesus has the power to transform lives.

Jesus fully endorses the response: today there is "salvation in this house." This statement bears witness to a heart changed by the presence of God. The Lord has regained a previously lost child. Zacchaeus is truly a son of Abraham – who Paul calls a child of faith (Rom. 4; Gal. 3).

Zacchaeus demonstrates how to respond to the gospel of Jesus. After admitting his failures, he not only confesses them publicly, but also seeks to bring about appropriate restitution for the wrongs he did. In addition, he embarks on a new, more giving approach to life. The transformation of his heart into openness to God is expressed in openness to needy people. Such faith is not an intellectual exercise; it is a change of worldview (Bock, 1996:480). Living a moral life is part of God's call to believers. Along with that is the desire to keep away from morally suspicious practices.

Youth can see other people as just sex objects from whom they can get what they desire. In the pastoral counselling process youth who experience unwanted LGB attraction should be equipped to replace this view on people to a view of service. As soon as they realise that they think of a person as an object for their satisfaction, they should stop and plan how to serve the person.

Another encounter Jesus had with a sinner is described in the book of Mathew 9 about one of Jesus' disciples who was a sinner, but Jesus called "follow me" (Matt. 9:9-11). How does this story relate to the Christian youth who experience unwanted LGB attraction?

4.4.3. A Tax Collector becomes a disciple (MATT. 9:9-11).

The unexpectedness of Jesus' mission now begins to elicit opposition. People do not like to have their worldview rattled or challenged. As Jesus calls unexpected and unappreciated types of people to follow him, he encounters resistance from the religious establishment (Matt. 9:9-11).

As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. Jesus summoned Matthew with the familiar words "follow me," and the tax collector got up and

immediately followed Jesus (v.9a) and arranged a banquet for him and his other disciples at his own home (Luke 5:29). Many publicans and sinners also ate there with Jesus and his disciples. When the Pharisees saw this, they asked his disciples, why is your teacher eating with tax collectors and sinners? When Jesus heard this, he said, "It is not the healthy who need a doctor, but those who are sick. But go learn what it means: 'I want mercy, not sacrifice. For I came not to call the righteous, but sinners'" (Matt. 9:9-13).

Early church fathers came to identify this Matthew as a tax collector because he was "sitting at the tax booth" (Evans, 2012:202). As a tax collector he was one who had collaborated with the occupying authorities. That was enough to ostracize him. But in addition, tax collectors often grew rich by extorting more than was owed, and they were hated for it (Boice, 2001:148). Matthew as a tax collector was religiously unacceptable. He was considered unclean (Boice, 2001:149). Hence Jesus' actions provoked the afore-mentioned response from the Pharisees when they saw Him eating with Matthew and his friends (Evans, 2012:203).

Jesus was associating with "tax collectors and sinners". This was an attack on his morals, for the obvious implication was that if he associated with low types, he must be like them. The assumption was that He was with sinners because he liked them and wished to share in their sin (Boice, 2001:150).

Jesus' response to this criticism, namely: "It is not the healthy who need a doctor, but the sick" was drawn from medicine. This was an illustration and a quotation from the Old Testament. One of the most distinctive features of Jesus' message and ministry is the promise of salvation to "sinners" (Sanders, 1985:174). But in a penetrating wordplay, Jesus shows the Pharisees that he has a different view of what it means to be a sinner than they have of it (Wilkins, 2004:367). To the Pharisees, a sinner is someone who has broken the law according to their interpretations. But to Jesus, a sinner is any person who opposes the will of God. The Pharisees consider themselves righteous before God because they define righteousness through their observance of the law. But they are blind to their actual sinfulness before God (Wilkins, 2004:367).

Jesus also challenged them to re-examine their actions by looking at Hosea 6:6. Hosea had been attacking the false, formal religion of his day, saying that the people professed to follow God because they were far from him. He quotes God as saying: "I desire mercy, not sacrifice." For I have not come to call the righteous, but sinners" (Hos. 6:6)

This verse must have been a favourite with Jesus, for he cites it again according to Matthew 12:7. "If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent", and in Matthew 9:13 we once again read "But: go and learn

what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners". In that passage, as well as Luke 5:32, Jesus is saying that if the leaders of the people were really right with God, they would show mercy to the lost and seek to call them to repentance and faith, as Jesus was doing (Boice, 2001:151).

Matthew is one of them, a sinner, a tax collector, but he has experienced Jesus' merciful call to salvation, so now he brings his sinful companions to Jesus. He wants his friends to find the same healing for their souls. It is to these that Jesus has come (Carter, 1998:44) to bring his message of mercy. His offer of salvation to sinners apart from factional observance threatens the way of life of the Pharisees, yet it is at the heart of the gospel Jesus announces (Wilkins, 2004:367).

The encounter with Matthew, the tax collector, demonstrates how Christians should behave with outcasts. Jesus reaches out to blatant and social outcasts, and he even takes one of them and calls him to be an apostle, one of the foundational leaders of the church, to come (10:1; Acts 1:13). Jesus' merciful outreach demonstrates to us our own calling, to seek out those who are sinful sick (or those who deem themselves so) and invite them to experience healing of their souls and come into the fellowship of our discipleship to Jesus (Wilkins, 2004:368).

4.5 POSSIBLE QUESTIONS THE YOUTH WHO EXPERIENCE UNWANTED LGB ATTRACTION COULD ASK DURING PASTORAL CARE

In order to work towards a postmodern flexibility with regard to human sexuality and for the young Christian who is experiencing unwanted LGB attraction to not be harmed during pastoral care but their well-being be served, this chapter navigates on how to pastorally care for the youth who experience unwanted LGB attraction. To do so, biblical principles are applied; bridging the gap between ancient context and the modern context. On this aspect, the researcher maps out the spiritual and psychological health of youth seeking pastoral help to balance spiritual growth and mental health. It also deals with the issue of attraction and sin. This passage answers some questions a youth might ask during a counselling session, such as: "Is LGB practice a bigger sin than any other sin?"; "Can God forgive me if I already committed a same-sex act?"; "Does God call LGB people into a heterosexual relation?" Answering these questions merely serves as an example of the type of questions a counsellor could encounter and how it can be answered on the basis of thorough Biblical exegesis. Many more questions can be posed by the counselee. Next we look deeper into the narrative about particular people in the Bible who Jesus encountered with a view to answer some of the questions posed.

Pastoral wisdom involves knowledge, being and doing. Pastoral guidance includes three elements: the pastor's personal involvement in all his awareness of the self and others, responsible use of the pastor's role, function and identity as a representative of God and the faith community; and the presence of the pastor is communicated by the way he / she responds to the presence of the one being cared for (Patton, 2005:35). Christian counselling can be defined as:

...that activity that wants to help people foster constructive change and growth in any aspect of their lives. The goal is to achieve this through a caring relationship with agreed boundaries, according to biblical assumptions, goals, and methods practiced within a framework of Christian commitment, insight, and values (Lyall, 2001:13).

In the pastoral care and mentoring of youth who experience unwanted LGB attraction, it is important to know the story of the mentor. In Osmer's model of practical theology, the first task, the descriptive-empirical task, asks: What's going on? According to McAdams "if you want to know me, you must know my story that defines who I am, and if I want to know myself, to gain insight into the meaning of my own life, my own story must get to know" (McAdams, 1993:11).

In the biblical counselling of youth with unwanted LGB attraction, it is important to know the counselee's level of commitment. Michael Saia (1988:81) in his book about counselling the homosexual says the first question to ask the counselee is: Do you remember the time when you consciously committed your life to the lordship of Jesus? Because somebody is born into a Christian family or has been in the church all his live, does not make somebody a converted Christian. Witnessing Christians need to be more like the Lord Jesus, who told people to "count the cost" before they followed Him, and not to make the decision until they could do so wholeheartedly (Saia, 1988:81). Even if the religious convictions of the person with unwanted LGB attraction suggested that he or she is a committed Christian, the counselee may still be struggling with these questions: "Is this who I am" and "Why would God make me Gay or lesbian and then not allow me to be who I am?" (Yuan, 2018:8.)

How should the church pastorally care for Christian youth who experience unwanted LGB attraction? How should the counsellor lead the youth with unwanted LGB towards peace and joy in life? Breed (2018:5) emphasises the absolute necessity of pastoral practitioners to have a strong theoretical framework from which they can assist people with pastoral care and counselling. "Only in a living relationship with God can a person discover the meaning of his/her life, joy in life and the fulfilment of his/her life in a manner that glorifies God." (Breed 2017:6.) Breed (2015) proposes a biblical model for pastoral counselling. This model essentially focuses

on believers' relationships (and conversations) with God and on beliefs that have formed believers from experiences in their lives. These beliefs are examined to identify them as true or false; after which false beliefs (lies) are then addressed with the eternal truths of God as found in Scripture. This model is very suitable for a variety of pastoral situations, ranging from marriage counselling, trauma counselling, addicted counselling etc.

Without elaborating on the different pastoral processes and models that exist for pastoral care, the biblical model for pastoral counselling (Breed, 2015) is used as a framework for a practical theological model for pastoral care for youth who experience unwanted LGB attraction.

The following two questions are subsequently addressed: "What is attraction?" In addition: "How should a Christian view temptation?"

4.5.1 Attraction and Sin

In this section of the dissertation homosexual intercourse is treated as sin, as considered from the viewpoint and conviction of Christian youth who experience unwanted LGB attraction.

Firstly, we look at the book of James, and what it says about the attraction of sin. The book of James is appropriate study material because James teaches his readers how to handle trials (1:1). His teaching may also apply to the present reader, because the dynamics of the human response to trials and sin remain the same in all the years and in the future. The teaching in James 1 can therefore be seen as not culture and situation specific, but as applicable to every time in history and the future. James also does not apply his teaching to one particular trial or problem, but speaks of all trials in life. James 1 says that trial is often a challenge to the faith of the believer. James wants readers to see the trials in a new light. According to David (1982:67), "James here, like Jesus in Matthew, is instructed to get his readers the right perspective, that is, an eschatological perspective, on the situation in which they find themselves." Trial becomes a temptation for us. Mcknight (2011:77) states: "The ability to see a test of character through God's grace is based on knowledge." Although a traditional view of sexuality claims that same-sex sexual practices are sinful, same-sex temptation is not sin per se. However, it can certainly quickly lead to sin (James 1:14-15). The writer of the Hebrews drew a distinction between temptation and sin: "For we have not a high priest who cannot sympathize with our infirmities, but one who is tempted in all things as we are, yet without sin" (Heb 4:15). "Weakness" or "*astheneia*" is associated with a "propensity for sin" (cf. Heb 4:15). In James 1:14-15 there is a progression of one's desire for temptation, sin, and ultimately death. "James implies that the temptation in itself is not sinful. Only when desire is 'conceived' may the offspring produce sin" (Moo, 1985:76). The evocative imagery of fishing or trapping is employed to refer to people

being drawn out and baited by their own desire or evil capacity (McCartney, 2009:106). While the Greek word for desire in the New Testament often appears in the plural when referring to sexual passions, the desire in the singular indicates something systemic. From the concept of evil impulse (*yesei hara*) in rabbinic literature, the use of desire in James 1:14-15 is probably an innate tendency for a person's sin (Moo, 1985:73).

Debate occurs among Christians who hold the traditional view of sexuality as to whether same-sex attraction is sinful. A main reason for this confusion is due to the ambiguity of the exact meaning of "attraction" and how this overlaps with the biblical categories of sin and temptation. Attraction has a broad semantic range which includes temptation, desire and lust. The mistake is often made to equate same-sex attraction with same-sex temptation. The two are not the same. Same-sex temptation may be a subset of the broader category of same-sex attraction. However, same-sex temptation is not the same as same-sex attraction. Although, same-sex temptation is not sin per se, it is not neutral nor is it innocent (Butterfield, 2015:76). It is a stark reality of the distorting effects of original sin. As a matter of fact, everyone's sexuality has been distorted post-Fall. Temptation can lead to sin, which can lead to death. Yet resisting, fighting and fleeing temptation is a vital part of a mature Christian's life. The Puritan John Owen wrote: "temptation is like a knife that can cut a man's flesh or throat; it can be his food or his poison, his exercise or his destruction (Owen, 2006:152). McCartney (2009:107) explains the process of good desire to sinful desire: "When man gives in to desire and gives credence to the lie, it gives sin. And the sin then grows bigger and "brings" or "gives birth" to death.

Temptation is a trial of life and Christians who stand steadfast during trial will receive the crown of glory. The promise flows from meeting the condition by a causal clause (Lukaszewski, Dubis & Blakley, 2011:152).

Same-sex attraction is a temptation that can easily lead to sin. But 1 Cor. 10:3 says, "No temptation has passed you except what humanity has in common. And God is faithful; he will not allow you to be tempted beyond what you can tolerate. But when you are tempted, he will also provide a way out for you to endure. (NIV)

According to verses 4 and 12, James portrays believers who are happy because they are "complete and whole and without nothing" (James 1:4,12). Such people persevere and are validated as true believers. As a result, they will receive "the crown of life" (1:12), the eternal life depicted in terms of the wealth of a victor, because they will have overcome the temptation to come to trial. James refers to a promise as an encouraging assurance. "To those who love him"

implies that the true follower persists in love for his Lord, and that temptation tests that love (McCartney, 2009:84).

In pastoral care the counselees should be led to the correct understanding of the process towards sin and addiction to sin (death). They should understand that the mere thought about a same-sex relationship is not sin already and that they do not have to feel guilty or ashamed about these thoughts. They should be guided to stop these thoughts and resist the temptation to linger and expand on these thoughts. The promise of spiritual growth and at the end the reward from God should motivate them in this process. Also, the boldness to ask for wisdom from God should become part of their armour. In this way they should replace the guilt and shame about their LGB attraction with joy, because the struggle can lead to victory and growth.

4.5.2. Is LGB Practice A Bigger Sin?

The Christian youth experiencing unwanted attraction frequently struggle with many questions: “Can I be forgiven if I have already experimented with homosexual sex and is homosexuality a bigger sin than other sin?” Sprinkle (2015) in his book *People to be loved: why homosexuality is not just an issue*, in chapter six *Fall short of God’s Glory* he explained that homosexuals and heterosexuals are doomed without Christ. Romans 1 actually condemns both gay and straight people – a point that is sometimes missed when homophobic Christians unsheathe the chapter and wield it against the LGB community (20015:87). In Romans 1:24-25, Paul says:

Therefore, God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth about God for a lie and worshiped and served created things rather than the Creator, who is forever praised. Amen

The reference to “sexual impurity” here is not limited to same-sex relations. It is a general statement that includes sex outside of marriage, adultery, rape and all kinds of sexual sins committed by both gay and straight people (Sprinkle, 2015:89).

The entire context of Romans 1-3 is important for understanding these verses. Paul launches into an argument that sweeps from Romans 1:18 all the way to 3:26 which basically says we are all damned without Jesus (Moo, 1996:97).

But Paul is not all doom and gloom. In Romans 3:21-26 he paints a life-giving portrait of the atoning work of Christ, which erases all previous wrongs and ushers believers into a covenant relationship with God. All the junk we did, whether Jew or Gentles, gay or straight, murderer or

moralist, porn addict or pride addict has been stuffed in a coffin and thrown into the sea (Sprinkle, 2015:89).

In pastoral care the youth should be led to understand that no sin is greater than another and that Christ paid for every sin and as soon as some-one believes in him, the payment that he did, becomes yours once and for all. The struggle against sin then no longer is a struggle to adhere to a cold and hard law. The knowledge that God the best for you in his great love and that his prescriptions are borders to prevent you from damaging yourself, gives a new dimension to the struggle. You fight the desire that you deem wrong, from the certainty of your redemption and because you are convinced that real joy lies in obedience to God's prescriptions that flows from his love for you.

There are at least four key words in the New Testament used for pastoral care, and they are of equal importance: encouragement, exhortation, admonition and counsel. All Christians need encouragement – whether to preserve in godliness or personal evangelism or to develop their spiritual gifts, it is the particular responsibility of under-shepherds to do so (Prime & Begg, 2004:155). Pastoral care to Christian youth who experience unwanted LGB attraction should be done with encouragement and exhortation.

4.5.3. What is the identity of an individual who experience unwanted LGB attraction? (Ephesians 2:1-10)

The letter to the Ephesians deals with the plan of God for his church. Ephesians 1 and 2 describe the work of the triune God in Jesus Christ in the lives of individuals and his church. In chapter 3:1 to 4:16 the author describes the role of people in the plan of God. Chapters 4:17 to 6:22 describe the way a child of God should live.

The will of God is an important theme in Ephesians, appearing more frequently here than in any other letter. The letter brings the work of God in and through people in direct connection with the practical life of the child of God, describing the life (Gen. 4:1) of the child that flows out of the grace of God bestowed on him (Chp. 1-2).

I believe that pastoral counselling should always flow from the indicative to the imperative and back to the indicative. The motivation for the counselee to live a life according to God's prescriptions should come from the indicative of God's unmeasurable grace.

In Ephesians 2:1-10, Paul explains how sinners, who deserve nothing but the wrath of God, become trophies of His grace (Hoehner, 2002:305). To be "in Christ" (vv.3-6) means that someone was moved to such a position at a specific time. It can help to draw a circle that

represents your life. Before Christ the circle is empty. But when you become a Christian, a circle is filled with everything that is Christ (Lenski, 2001:1039). Being in Christ also means that Christ is in you.

If your life was empty, the best you could offer to God was a dirty rag (Isaiah 64:6) because you were spiritually dead in your sins (Eph. 2:1), but at a specific time, God's grace causes you to change.

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them (Eph. 2:1-10).

In the first three verses Paul reflects on the way he lived, and the Ephesians lived before being born again by the Holy Spirit of Jesus. When Paul says, "You were dead in transgressions and sins" (Ephesians 2:1), he means the same as his later words, "estranged from the life of God" (Ephesians 4:18). If sin cuts you off from the life of God, you lose eternal life and your destiny is eternal death. However, you are not irrevocably dead. "To be dead" shows the condition before God acted. The adjective "death" must surely describe their mental and not physical state, because the following two verses show that they were very much alive (Hoehner, 2002:307).

This phrase "living together with Christ" refers to the spiritual life and not to the physical resurrection of the believer; Christ died physically, humanity was spiritually dead. Christ was physically raised (Eph. 1:20), believers were spiritually raised with Christ (Hoehner, 2002:330). By His grace you are saved and made alive in Christ, with a new identity. Because you are new creations, "the old has passed away." (2 Corinthians 5:17c.) We can best understand what this means in light of Romans 6:11, where the apostle Paul wrote: "You also must consider yourselves dead to sin and alive to God in Christ Jesus." This verse speaks to the end of an era in a new believer's life. The new era does not exclude temptation or challenges. Same-sex attraction does not define a Christian. Our identity lies in Christ because he has called us to himself. You are more than romantic's attraction, or sexual desires. You are more than someone attracted to the opposite sex or the same sex. You are created to be a child of God, a servant of the Lord Jesus, a world-changer and a history maker in Christ Jesus (Brown, 2014:23).

That's where new life starts, not by seeking liberation "for the enactment of (our) sexual identity" (Brown, 2014:23) but by the total and complete surrender of our entire lives to God, giving Him the absolute right to do whatever He desires with us and to work whatever he desires into us (or out of us). Following Jesus as a disciple means the unconditional sacrifice of his whole life... for the whole of his life...to be a disciple means (as Matthew in particular emphasizes) to be bound to Jesus and to do God's will (Matt 12:46-50; cf. Mark 3:31-35) (Muller,1986). C.S. Lewis (1952:229) was right on target when he said, "Until you have given up yourself to Him you will not have a real self."

More than sixty years ago, in his classic article "the Old cross and the New," A. W. Tozer (1954) wrote, "The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey." In contrast, he noted with profound insight, "the new cross does not slay the sinners, it redirects him or her" (Crossroad, 2014).

Ephesians 2 is applicable to all the believers, not only the Christian youth who experience unwanted LGB attraction but to Jewish or Gentile, heterosexual or homosexual. The fact that we are "God's workmanship, created for good works" (2:10) means that none of us became God's children on own merit; our good works do not come from ourselves, whether Jew or Gentile. The good works are not an end in themselves but a means by which the person who performs the works is transformed by the Holy Spirit. The purpose and plan of God is about transformation; the transformation of the person who performs the good works. It is from a certainty of God's grace that God will guide believers into good works. These good works will result in praise and glory of God (Van Aarde, 2014:142). This last idea of being created by God for good works also links with the "new self, created to be like God in true righteousness and holiness" (Eph. 4:24) which is the result of God's saving grace in Christ, the new life He has given to us, and not a precondition that God sets for us for becoming his children. As a matter of fact, the new self into which God has (re)created us, brings a responsibility to each believer to live according to the new life which we have received from God (Van Aarde, 2014:143).

The letter of Ephesians is about change and choice. Change from an old way of life without Jesus Christ to a new way of life with Jesus Christ is a staple of God's message to us. The contribution of Ephesians to the Christian youth who experience unwanted LGB attraction is to choose and embrace Christian life because the change in status demands choices – choices between good and bad family and sexual life, good and bad social structures. The application to LGB attraction on this issue is about choice and changes, "how we should live as a Christian" the great wisdom in Ephesians shows us, is its emphasis on both change and choice as the twin

pillars. One cannot exist without the other, and the place in which change and choice ever and again come together is in our liturgy and worship (Snodgrass, 1996:12).

4.5.4. Is it necessary for me to Engage in Heterosexual Relationships?

Christopher Yuan is a committed Christian but he had lived a promiscuous, drug filled, homosexual life before ending up in prison, where, with plenty of time on his hands, he began to read the Bible along with a book that the gay-affirming prison chaplain gave him, telling him that he could be a “Christian gay” (Yuan, 2014). He wrote, “I had that book in one hand and the Bible in the other. I had every reason to accept the book’s assertions to justify same-sex relationships. But God’s indwelling Spirit convicted me that this book was distorting his word” (Yuan, 2014). And so, he explains, “I eventually realized I did put great emphasis on being gay. Now I needed to place my primary identity in Christ.” Yes, the newfound identity in Christ compelled us to live in obedience to God whether or not our temptations change. The gospel is about more than just correct beliefs; it leads to correct living because of correct beliefs. Biblical changes are not the absence of struggle but the freedom to choose holiness in the midst of our struggles (Yuan, 2014:18).

Christianity is a Christocentric lifestyle rather than anthropocentric lifestyle. In other words, it’s “more about God” than it is “about me”. God’s word is true even if it contradicts how one feels (Hill, 2016). Therefore: Is it necessary to engage in heterosexual relationships? Sex is more of glory to God than pleasure for flesh (Yuan, 2018:43). Intimacy with God comes from intimacy with God’s word. Knowing God will help you discern right and wrong. According to Paul in 1 Cor. 7:25, ‘I don’t have a command from the Lord about people who have never been married, but I’ll give you my opinion as someone you can trust because of the Lord’s mercy. So I think this advice is good because of the present crisis: Stay as you are’. Heterosexual or homosexual relationship is not the answer to unwanted LGB attraction but Christ centred lifestyle.

By comparing Scripture with Scripture, the meaning of “to create something from nothing becomes clear”. 2 Cor. 5:17: “If anyone is in Christ, he is a new creation.” Gal 6:15: “For in Christ neither circumcision nor un-circumcision means anything; therefore, heterosexual or homosexual relationship does not matter, what counts is a new creation.” the words “created (by God) in Christ Jesus” (Eph. 2:10) should be taken as meaning that God makes those, who He incorporates into Christ Jesus, into new people. Such is the new creation of God that happens in the life of each believer – already in this life. The new creation of God in Christ Jesus has already been stated in the main clause (main thought) of the pericope: God has made us alive with Christ.

We, who formerly were lifeless because of the sins we lived in, whereby we were heading for eternal death, were raised by God from that sinful life with and given new life in Christ, and in Christ he created us into new people – people whose life is no more marked by sin and death but by the good works of God (Crowe, 2010:20).

At first glance, these passages remind us of the creation language used in Genesis. The comparison is that God created something new; he did not simply upgrade or improve an already existing life. Theologian John Wesley said: "Only the power that makes a world can make a Christian." but to give everyone life (Crowe, 2010:20).

However, the comparison between the creation of the world and the creation of a Christian is lacking. The creation that took place "in the beginning" was characterized by God's mighty power. But the new creation of an individual is spiritually characterized by God's grace. It is extremely important to understand freedom in Christ; if you do not understand your identity in Christ, you will inevitably have a distorted view of freedom (Crowe, 2010:20).

Intentionally engaging in homosexual relationships is contrary to the law of God. If so, you can be a Christian and struggle with homosexual tendencies at the same time; but no – you cannot be a faithful, obedient Christian while willingly engaged in homosexual acts. Anyone who wants to be serious about following Jesus Christ must make it his or her goal to abstain from sexual practices that the Bible clearly considers sinful. Furthermore, the great mystery of the Christian life is "Christ in you, the hope of glory" (Colossians 1:27). Not next to you, not about you, but within you. "But if you doubt whether you should eat something or not, you sin if you continue to do so. You do not follow your beliefs. If you do something that you believe is not right, then you are sinning." (Romans 14:23 NLT.)

4.5.5 Is Change Possible? (Ephesians 4:17-24)

Instructions for Christian Living

So, I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed. That, however, is not the way of life you learned when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

The above passage is an instruction for a Christian living; the maturity of the community is related to a separation in thinking between the converts, the Gentiles, and the surrounding and

pervasive pagan culture (Eph. 4:17). It is specifically addressed to the Gentiles in the church community and they are exhorted “to no longer behave as the remaining pagans”, Paul urges the Christians not to live according to the people surrounding them (Van Aarde, 2014:235). This change in the practical behaviour of the Gentile converts directly stems from the new life they received by faith as a new creation in Christ (Eph.2:4-10), so that their former life was put away once and for all (Eph. 2:1-3). “The book of Ephesians presumes that conversions lead to moral renewal” (Perkins, 1997:94).

The paragraph follows the plans

- What not to do (vv.17-19)
- Why not to do it (vv.20-21)
- What to do (vv.22-24)

This section begins with the strong assertion that what follows is not a personal statement but a witness “in the lord.” Such a statement would give credence to the ethical instruction to follow. To “walk no longer” means, “to live no longer.” They cannot continue to live as they have in their former, past lives (Col. 3:5-10) (Slater, 2012:115). Then, what not to do? “That you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed” (Eph. 4:17-19) in contrast to Rom. 1:24, 26, 28, where God delivers humans to immorality (to debauchery for the practices of every kind of uncleanness with insatiable desire (Rom. 1:24). The Gentiles’ lifestyle (walk) is described as the result of an insatiable desire or greediness to practice every kind of uncleanness. This ethos has arisen out of hard hearts, ignorance of and alienation from God, and darkened minds. This is what no to do. Do not live as the Gentiles do (1 Pet. 4:3-4) (Talbert, 2012:123).

Why should Christians not live like the Gentiles do? Verse 20-21 speaks to this matter. “That, however, is not the way of life you learned when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. Best (2004:427) remarks that this is unusual because what is learned is a person. The infinitives “to hear” is “to learn” in v.21b are complementary in that one definition of *akouein* “to hear” is “to learn.” Thus, learning and teaching about Christ involve the aspects of the same activity (Best, 2003:220). The point is that the readers’ religious training has thoroughly prepared them to live appropriately as Christians. The last phrase in this verse (Eph. 4:21), “just as truth is in Jesus,” (NASB) simply affirms what

they have already been taught. "The 'truth which is in Jesus' means: that truth which lies in the person of Christ, based on Jesus. Moreover, Christ is the one who... is the trustworthy guide for the ordering of a Christian way of life (Schnackenburg, 2001:200).

What should these Christian readers do? Three things are prescribed. First, you must put off your old self, which is being corrupted by its deceitful desires (Eph. 4:22); this is the language of moral transformation. The second prescription is to be made new in the attitude (spirit) of your minds (Eph. 4:23, Col. 3:10, Rom. 12:1-2). The third is to put on the new self, created to be like God in true righteousness and holiness (Eph. 4:24) (Talbert, 2007:123-124). The concept of becoming a new person in Christ has other New Testament witnesses. John 3:1-7 says a new, spiritual rebirth is necessary for one to be saved. Titus 3:5 and 1 Pet. 1:23 have similar messages. Perhaps the most beautiful expression is found in 2 Cor. 5:16-17 (cf. Rom. 6:1-11). In all these passages, there is an emphasis on a total conversion that starts life anew both spiritually and morally. *Apotithemi* (lit. 'putting/taking off') is the key verb in many of these passages (Lincoln, 1990:283). The former way of life was literally rotten for the Ephesians because it was based on lustful deceit (Slater, 2012:117).

The author then calls for a "renewal of the spirit of your mind" (v.23; cf. Rom 12:2). Ask for a rejection of the old lifestyle and an immediate acceptance of the new life (Rom. 13:12-14; Col. 3:5-10). Some argue that it refers to the Holy Spirit. In fact, *pneuma* continually refers to the Holy Spirit in Ephesians, and this Spirit continually guides believers (Eph. 1:17; 3:16; 4:3; 6:18). Mitton (1951:165) argues that "spirit" and "mind" together are an inner being in this context (Eph. 3:16). In accordance with Mitton (1951:165) at this point, Lincoln (1990:287) states that these passages: are functionally equivalent to Col.3:10, which speaks of 'being renewed in knowledge'. The book of Ephesians is applicable to both new converts and Christians that are struggling to live according to the living law of Christ. Christians do no longer have to live like people surrounding them or according to the modern culture. Nevertheless, "to put off the man," means transition from the unenlightened to enlightened state. To the question above whether change is possible from homosexuality to heterosexuality, Ephesians 4:17 answers: "They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts." The only way the changes may not be possible is through the hardening of their hearts. The new life and new identity in Christ required a change of lifestyle. "Call for a rejection of the old lifestyle and an immediate acceptance of the new one." A new and changed life in practical matters, obviously distinct from the life typical to the pagan community, would serve as a strong witness to the surrounding community. So the imperative to lead your life according to the new identity that you received from God in Christ becomes part of the mission strategy in which the Ephesians' church was involved. Non-

believers will be guided to Christ when they perceive the believers' new life (Van Aarde 2014:237). Christian growth and maturity indicates a qualitative process in unity, knowledge and love (Slater, 2012:114). As Jackie Hill Perry (2018:208) so beautifully reminds us, "If lasting love is what you are looking for anywhere else, you are chasing the wind, seeking what you will never find, slowly being destroyed by your pursuit. However, in Jesus, there is fullness of joy."

For the total transformation to take place in the lives of Christian youth seeking help for unwanted LGB attraction, the idea that overarches sexual ethics of our day, "I feel, therefore I am", needs to die for a total change. Whether or not LGB attraction can change, hearts can change and turn homosexuality into an occasion for the glory of Christ. When Paul says: "You are not your own, for you were bought with a price. So, glorify God in your body" (1 Corinthians 6:19–20), he did not exclude people with same-sex attraction. For Paul, when a person is in Christ, they no longer fit the world's categories. They are not Jews, but they are also not Gentiles. This completely new category only exists in the new age, which has broken in on the present age with Christ's resurrection, which implies that in Christ there is no heterosexual nor homosexual because the life in Christ evokes a change of identity. The revolutionary power of God can be seen in the midst with a completely new people created in Christ, for Christ and the church's ongoing witness is to live in line with this new reality which is more than any sexual attraction (Cohick, 2010:115). This also links to the command of Gen. 4:7 "You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master" (NLT).

For the youth that struggle with LGB attraction, which they believe is sin, the message of Ephesians is clear that from your new identity and with the work of the Holy Spirit in you, it is possible to be in control of your mind, not that you are able to prevent some thoughts to come into your mind, but to be able to stop the thoughts, redirect it to what Christ asks of you, and to think in a new way.

In pastoral care it is important to lead the counselees to grow in their understanding of their new identity and their access to the throne of God; to be strong in the power of the Lord (Eph. 6:10). They should understand that growth towards maturity in Christ is a process of breaking with an old way of life, changing the way you think, and taking on a new way of life according to the example of Christ (Ephesians 4).

4.6 CONCLUSION

In this chapter the third task of Osmer was addressed. This was done in the first place, by establishing the basis for the conviction of youth who see active same-sex sexual engagement

as sin and struggle with feelings of same-sex attraction. Two Scripture sections were investigated. The knowledge of this Biblical basis for the viewpoint that sex outside of a heterosexual marriage is wrong, is necessary for the counsellor to understand the named counselees. In the second place, guidelines were gleaned from Jesus' encounters with sinners. In the third place, a few questions that may be asked by counselees were answered from Scripture as an example of how questions during counselling could be handled using the Bible. Some guidelines were gleaned from these passages for the counselling of youth who experience unwanted LGB attraction.

The following chapter will integrate the research results of the previous chapters to glean guidelines for pastoral care to youth experiencing unwanted LGB attraction.

CHAPTER FIVE

GUIDELINES FOR PASTORAL CARE TO YOUTH WHO EXPERIENCE UNWANTED LGB ATTRACTION

5.1. INTRODUCTION

In this section, the fourth question of Osmer's model is answered. The pragmatic task seeks the answer to the question "how can we respond?" To answer this question, a summary of the previous four chapters is provided, as well as the results of the findings, conclusions of the study and recommendations for future research.

The focus of this study was on the formulation of pastoral care for youth who experience unwanted LGB attractions within the South African context. So the main problem of this study was: How can the church provide pastoral care to Christian youth who experience unwanted LGB attractions in South Africa?

This question was answered by answering the following sub-questions:

- What is going on in connection with youth's sexual orientation and pastoral care to youth?
- Why is unwanted LGB attraction becoming a growing concern among Christian youth in South Africa?
- What should be going on in the pastoral care of youth who experience unwanted LGB attraction, according to the Bible?
- What should the church do to care pastorally for youth who experience unwanted LGB attraction in South Africa?

The aim of the study was to provide guidelines for the pastoral care to Christian youth in South Africa who experience unwanted LGB attraction

In this chapter five, the summary is given of previous chapters. Chapter one is the proposed plans for this study, which entail the background, problem statement, research questions, objectives and study structure. Chapter two of this study determines what is going on with youth's sexual attraction and pastoral care to youth with unwanted LGB attraction in South Africa. Chapter three examined why unwanted LGB attraction is becoming an ongoing issue among Christian youth and why the church does pastorally care, as it does. Chapter 4 determined what the Bible says about LGB and pastoral care and how it is applicable to the care

of youth experiencing unwanted LGB attraction. The last remaining task for practical theological interpretation according to Osmer's model (Osmer, 2008:4) is the pragmatic task.

The aim and objective of the pragmatic task is to provide congregational leaders with guidance for leading congregations through the process of change. It seeks to answer the question; how might we respond? What program can Christians develop for the pastoral care of youth with unwanted LGB attraction in our congregations?

Osmer begins by examining three forms of leadership commonly distinguished in leadership theories.

1. Task competence; this is the ability to excel in performing the task of a leadership role in an organization. In most congregations, for example, leaders carry out the task of teaching, preaching, running committees, leading worship and visiting the sick (Osmer 2008:176).
2. Transactional leadership; is the ability to influence others through a process of trade-offs.
3. Transforming leadership; involves "deep changes" to borrow Robert Quinn's (1999) apt phrase. It is leading an organization through a process in which identity, mission, culture, and operating procedures are fundamentally altered (Osmer, 2008:177).

5.2. SUMMARY OF THE CHAPTERS

5.2.1. Summary of Chapter One

Chapter one presents an introduction of the study and indicates the focus of the study, which is on pastoral care to youth from Christian faith conviction who are convinced that active LGB sexual relationships are wrong, according to the Word of God, and who are troubled by their own LGB attraction. This is not an ethical study but a pastoral study. The purpose of the study is not to determine the right or wrong of LGB attraction according to the Bible, but to accept the conviction of the youth and give guidelines to pastoral carers regarding how to care for these youth. The focus is on children of South Africa.

The research field of the study is limited to the LGB part of LGBTQI, working with the assumption that the pastoral care to youth with unwanted LGB attraction will be basically the same, while care for youth that have transgender feelings (T) is different. A person with the conviction that he or she rather wants to be of the opposite sex, struggle with an identity issue and not simply a certain attraction like youth with unwanted LGB attraction. Queer (Q) is an umbrella term for sexual and gender minorities who are not heterosexual. Intersex (I) represents a person that

has biological features of both a man and a woman. The pastoral care to these people is clearly different from what this study intended to address.

The objectives of this study:

- To determine what is going on with youth's sexual tendency, and pastoral care to youth who experience unwanted LGB attraction;
- To examine why unwanted LGB attraction is becoming an ongoing issue among Christian youth and why the church cares pastorally, as it does;
- To determine what the Bible says about LGB and pastoral care and how it is applicable to the care of youth who experience unwanted LGB attraction;
- To propose guidelines for pastoral care to youth who experience unwanted LGB attraction in South Africa.

With the inception of this study (chapter 1), the central theoretical argument was formulated which found that pastoral guidelines can help churches and pastors to care for youth experiencing unwanted LGB attraction (cf. 1.6).

This chapter also showed the relevance of the study on LGB and Methodology of the study.

The research seeks to determine guidelines for pastoral care to Christian youth experiencing unwanted LGB attraction. The information obtained in this study is used in this chapter to draw conclusions on what pastoral care would be appropriate for youth experiencing unwanted LGB attraction. All the findings of the different points of departure in this study will provide building blocks for a theological view of best pastoral care to youth experiencing unwanted LGB attraction

In order to reach the above aim, it is necessary to integrate the results of chapters 2, 3 and 4 of this study, as the synthesis established by the hermeneutical interaction between the research results of the descriptive, interpretative and normative tasks will be utilized.

5.2.2. Summary of Chapter two: Descriptive empirical task of priestly listening

The post-apartheid era in South Africa brought the Bill of Rights, which gives recognition to the LGB (TQI) community in South Africa. Many young women have been sexually abused and murdered for being gay or lesbian. The present situation of LGB reveals the increase of HIV among MSM and suicide among lesbian, gay and bisexual individuals.

These following topics covered the event on the:

- Post-apartheid era in South Africa regarding the Bill of Rights, which gives ground to same-sex marriage (SSM) in the country.
- Africa and homosexuality, which illustrates African beliefs on homosexuality.
- *Stabane* and Sexuality in South Africa. *Stabane* is used in Zulu vernacular to describe an intersex person, but is now misused, or confused when referring to all LGB people.
- The present situation in South Africa causes the increase in HIV, homophobic act, harassment and corrective rape among lesbians, and the negative effects on gay parenting.
- Pastoral care for LGB in South Africa

Priestly listening implies truly listening to people and having compassion with them. Many Christians view “homosexuality” through the lens of what they see and read in the media and don’t think about real-life people like the fourteen-year-old girl called Awana Champ who is isolated, depressed, and contemplating suicide because she experiences same-sex attraction and has no-one at home or at church to talk to; no-one who would listen, anyway (Sprinkle, 2015:23).

Pastoral practitioners must increase their understanding of issues emanating when working pastorally with young people who experience unwanted LGB attraction in order to balance spiritual and psychological health of youth seeking pastoral help. Many youths suffer needlessly because of a confusion in the church that draws no distinction between what we are and what we do. Attraction is just that “attraction” – it does not define a person.

5.2.3. Summary of chapter three: Interpretative Task of Sagely Wisdom

In the first half of this century, the usual view of homosexuality on the part of religious thinkers, and especially those involved in the pastoral work, was one based on a medical model. This evaluation considered the homosexual individual to be a person with a particular illness but not necessarily to be blamed because its origins were simply not understood or even known (3.2; Hasbany, 1989:12). But in the 21st century homosexuality now is a thing of political issues and many counties around the world have come to the conviction that homosexuality is rooted in a person’s genes. Indeed, over the past 2 decades, researchers have turned up considerable evidence that homosexuality isn’t only a lifestyle choice; it can be rooted in a person’s biology and can at least in part be determined by genetics (3.2.1; Balter, 2015:2).

From 1993 until now, many studies have been conducted by scientists to determine whether homosexuality is caused by genetics DNA of the person such as:

- Gay-gene, the studies of the causes of sexual orientation, was a molecular genetics study published in 1993 by the geneticist Dean Hamer of the National Cancer Institute (3.2.1.1; Hamer et al., 1993:323).
- Twins studies in the case of sexual orientation, indirect evidence for epigenetic influence on male sexual orientation includes the high MZ discordance rate, the fraternal-birth-order effect, and some interesting but non-replicated molecular genetic associations (3.2.1.2; Ngun & Vilain, 2014:168-169).
- Female genetics is the study of congenital adrenal hyperplasia (CAH) conducted to assess the sexual orientation, relationship status and medical history of CAH and CAIS individuals. Studies of genetic females with congenital adrenal hyperplasia (CAH), in which high prenatal androgens have been linked to both atypical genitals and "masculine" patterns of gender and sexuality are of particular importance(3.2.1.3; Behzad *et al.*, 2016)

The origin of homosexuality is not clearly understood by scientists and the topic is a subject of debate. Theories and empirical findings, which often contrast sharply, abound. The theories concerning the aetiology of homosexuality fall within two very large categories: theories that point to nature (i.e. biological variables) and theories that point to nurture (the influence of experience, psychological, culture variables). Many psychological theories look at the:

- Parent-child relationship,
- Early childhood development,
- Early homosexual experience
- Childhood sexual abuse,
- Peer pressure,
- Temperament and interest

The spiritual aspect of the cause of homosexuality is also taken into consideration by spiritual leaders.

5.2.4. Summary of chapter Four: Normative task of prophetic discernment

The normative perspectives gained from the exegesis were compared with the interpretative perspectives, thereby determining how worldly wisdom appropriately relates to and interacts with the Wisdom of God (Osmer, 2008:162).

The exegesis of the book of Genesis confirmed the theology of sexuality. The book of Genesis 1 and 2 deal directly and extensively with human sexuality. Not only is human sexuality present as a basic fact of creation; an elucidation of the nature and theology of sexuality receives central, climactic placement in the Genesis creation accounts. Genesis 2:24 explicitly states that God's original design for sexuality and marriage in the relationship between Adam and Eve is set forth as a pattern for all future sexual relationships.

In view of the exegesis of 1 Corinthians 6:12-20 dealing with glorifying God with your body, the Christian's body is for the Lord because we are created in His image, and not for self-gratification. Although verses 12-20 do not use holiness language, the emphasis on being redeemed and therefore owned by the Lord conveys a similar perspective. As does the Levitical law, this passage emphasizes that the body is a means of Glorifying God, although here the believer's union with Christ and hope of resurrection give special significance to that responsibility (4.3.1; Peterson 2004:29)

The Jesus encounter with some particular people in the Bible such as: the woman caught in adultery, and tax collectors is used as a theoretical map for pastoral care towards unwanted LGB attraction in this study.

Our attitude towards LGB people could in fact determine the amount of influence we are able to have in this life and the one to come. The personal attitude of the pastoral practitioner will determine his pastoral care and guidance for the people with LGB attraction and he should therefore recognise and assess his own attitude first. We Christians need to start looking in the mirror to remind ourselves that the love of Jesus rescued this sinner from hell. Jesus died for me because of my sin, and I have enough sin in my own life to worry about. Love the sinner and hate my own sin.

The new identity in Christ makes a Christian different from the rest of the world. Ephesians 2 explains the new position of an individual in Christ. The fact that we are "God's workmanship, created for good works" (2:10) means that none of us became God's children on our own merit – our good works do not come from ourselves, whether Jew or Gentile. The good works are not an end in themselves but a means by which the person who performs the work is transformed

by the Holy Spirit. The purpose and plan of God is about transformation; the transformation of the person who performs the good works. It is from a certainty of God's grace that God will guide believers into good works.

5.2.5 Integration of attained results for a strategy for the pragmatic task

The fourth of Osmer's (2008:10) tasks of practical theological reflection focuses on identifying action strategies in order to adjust the current situation (as described by the empirical task) to the ideal renewed situation or goal (as described by the normative task). It asks: "How might we respond in ways that are faithful and effective?" Applied to this study, the essence of the pragmatic task would be to determine strategies of action that will shape the current situation of the pastoral care for Christian youth in South Africa who experience unwanted LGB attraction, towards the desired ideal situation.

Without an enlivening vision, persons in ministry, such as churches and nations, perish in the sense of losing their inner vitality. In our world continuing changes, pastoral care and counselling must be guided by an evolving vision (Clinebell & Mckeever, 2011:25). In accordance with Osmer's understanding of the pragmatic task, practical theology entails the dynamic process of critical and constructive theological reflection on the praxis of the church in the world, carried out in the light of Christian Scripture and tradition. It implies critical dialogue with other sources of knowledge in response to their interpretations of the challenges and situations they face. This dialogue leads to ongoing modifications and transformations of the church's practices in order to be more adequately responsive to their interpretations of the character of God's call to partnership. The primary purpose of a practical theological model would therefore propose a way to ensure that the church's public proclamations and praxis in the world authentically address the contemporary contexts into which the church seeks to minister by faithfully reflecting the nature and purpose of God's continuing mission to the world (Anderson, 2001:22; Fowler, 1999:75).

5.3. RESULTS OF THE FINDINGS

5.3.1. What was established in chapter two through the literature review?

The study revealed:

- The increase of LGBTQI in Africa since the constitutional Bill of Rights was passed.
- Increase in cases of HIV and Aids.

- The increase of harassment and corrective rape among the lesbians.
- Increase of suicide among youths.
- African misconception of *stabane* and LGB
- The increase of MSM among black men.
- Media impact in creating awareness of LGB through TV and the music industry.
- The Impact of African Pastors' attitude towards homosexuality which is a probable cause of homophobic attacks.

5.3.2. What was established in chapter three through the interpretative review?

The finding in chapter three does not give a final answer to the question regarding the causes of LGB. It identified the following as the factors contributing to LGB:

- Nature factors; biological factors
- Nurture factors; environmental factors

Because there is no conclusive evidence that LGB is rooted in either nature or nurture, it can be concluded that the “nurture-vs-nature question” does not solve the ethical question. Just because someone is born with a particular desire doesn't mean it is automatically moral to act on it (3.3.2.1; Sprinkle 2014:131). So even if all the medical research showed that same-sex attraction is biological (which it doesn't), this still wouldn't mean that it would be okay to act on those desires for a Christian youth that believe that the Bible prohibits same-sex relationships.

The study observed that “Not only did 91% of the non-Christians describe the church as anti-homosexual, but 80% of churchgoers did as well. Another lie is that if you're attracted to someone of the same-sex, it means you're gay or lesbian.

5.3.3. What was established in chapter four through the normative review?

In an attempt to conclude “what ought to be going on”, an exegetical study was performed on relevant passages to determine what the normative perspectives from Scripture are for pastoral care to Christian youth who experience unwanted LGB attraction in Africa.

This study found that the creation accounts in Genesis 1 and 2 reveal the intent of God in not only saying “let us make mankind in our image” (1:26 NIV), but also specifying, “male and

female he created them" (1:27). The implied, clear design is heterosexual. The narrator indicates that upon creating the woman God brought her to the man. At this point, however, she is not viewed in terms of her function in reproduction. She is simply *'ishshah*, "female" just as he is *'iysh*, "male"; a point that is unfortunately lost by the English term woman with its explicit reproductive connotation (womb-man) (cf.4.3.1).

Hoekema (1986:69) concludes that 'the image of God' relates to man's existence and function. It involves both what is man and what man and woman do. As a statue that reflects God and breathes God's life, he lives in relationship with God and exercises rule over the earth. Without this structure, it cannot function. (cf. 4.2.3)

Tillman (2011) argues that since man was created in the image of God, it involves our being to reflect God's presence to the world. When one places himself in God's place, the image ceases to have meaning or even to be an image. The man who separated himself from God is not an image, but an empty mirror (cf. 4.2.4).

From the next verse (1:28) it is clear that one of the primary purposes of sexuality is reproduction, as indicated in the words "be fruitful and multiply." But it is crucial to recognize that human reproduction is not seen as a radiance of manifestation of his [the man's] creation in God's image. "Instead, the reproductive capacity of man is removed from God's image and transformed into a special word of blessing"

It is of the utmost importance that we understand and submit what is taught here about man and woman and marriage, which is the foundation of creation. The creation of the woman and the command to depart and cleave occurred on the sixth day as the culmination of the creation process. It is radically primary to creation and civilization. Jesus himself requested this passage to establish that marriage is a decree of God (4.2.8; Hughes, 2004:62).

The exegesis on 1 Corinthians 6:12-14 established Christian identity and a body of Christ. And Paul tells the believers to glorify God in their body. Paul asked: "do you not know," presented the sixth time (of ten) in the letter (3:16, 5:6, 6:2, 3, 9) that Paul reminds the Corinthians of something they should have known. The unstated implication is that if they knew it they would not have gone astray: Do you not know that your bodies are members of Christ himself? The content of the question continues the focus on the individual believer's relation to Christ. Every believer being part of the body of Christ is given full attention in chapter 12. If there the emphasis is on interdependence, here Paul wishes to underscore the authority of Christ over the bodies of every Christian (Image of God) (cf. 4.3.1)

Jesus demonstrates to us how Christians should treat others around us in his encounter with Matthew the tax collector, which demonstrates how Christians should behave towards outcasts, Jesus reaches out to blatant and social outcasts, and he even takes one of them and calls him to be an apostle, one of the foundational leaders of the church to come (10:1; Acts 1:13). Jesus' merciful outreach demonstrates to us our own calling, to seek out those who are sinful sick and invite them to experience healing of their souls and come into the fellowship of our discipleship to Jesus (4.4.3; Wilkins, 2004:368).

5.4. PRAGMATIC TASK AND ESTABLISHMENT OF PRACTICAL THEOLOGICAL GUIDELINES FOR PASTORAL CARE TO CHRISTIAN YOUTH IN SOUTH AFRICA EXPERIENCING UNWANTED LGB ATTRACTION

The pragmatic task marked the formulation and implementation of a strategy to address the problem formulated in the empirical-descriptive task ("How might we respond?") by integrating the above research results for the transition from theory to practice by proposing practical theological guidelines to address the above need.

5.4.1 Guidelines for pastoral care for youth with unwanted LGB attraction

From the results of the research in the previous chapters the following practical guidelines can be gleaned:

- **5.4.1.1 Informing the congregation**

Due to disinformation and prejudices, for pastoral care to youth with unwanted LGB attraction to be successful, the pastor, the congregation and the family should be equipped with knowledge of the Biblical view on this pastoral problem. The congregation should have knowledge of the possible causes of LGB and LGB attraction. They should understand that no sin is bigger than another and that an attraction that is not adhered to, does not constitute sin. They should also understand the attitude of Jesus towards struggling people and how a person who struggles with unwanted desires can be helped by the acceptance of fellow believers. The basis for successful pastoral care and counselling is therefore an intentional program to inform as far as possible all the people involved.

- **5.4.1.2 Building a trust relationship**

Because of the sensitivity, possible guilt and shame that may exist with the youth experiencing unwanted LGB attraction, building a trust relationship will be one of the primary objectives in the pastoral care. Frequently fear exists in the youth for rejection from the church. Therefore the

counsellor, pastor and the congregation should be equipped and guided to be able to accept these youth with sincerity and openness. The message should be communicated throughout the entire ministry of the congregation that people who struggle with any kind of brokenness will not be rejected and will be guided towards healing in Jesus Christ. This is also applicable to the counselling sessions; a helping relationship and a safe space should be created where the youth can come into the open (light) with his/her hurt, doubt, anger, guilt, shame and everything else.

- **5.4.1.3 Coming to insight into the youth's narrative/story**

There can be a large number of unique causes of LGB attraction. Each counselee's story is unique. The counselees need to tell their story and revisit the happenings that could have contributed to the LGB attraction. The counsellor should walk with the counselee down the road of his life to try to understand as much as possible of his emotions but also the convictions that are presently influencing his life. Convictions can play a major role in the emotions and attractions of the youth.

Telling your story to somebody else (maybe for the first time) sometimes brings distance and insight while revisiting places and times of trauma and impact.

This phase of the counselling process can also provide an opportunity for the counsellor to inform the counselee about research into the causes of LGB, addressing incorrect facts and myths about LGB attraction - also granting the counselee the opportunity of asking the questions on his mind.

The process of data gathering, trying to understand the narrative of the counselee and helping the counselee to come to insight, is an ongoing process during all the counselling sessions. During this process the counsellor will try to determine what convictions that are built on untruths, form part of the thinking process of the counselee.

- **5.4.1.4 Bringing the counselee before God and his truths**

As was said before, the researcher works from the assumption (meta-theory) that the Bible is the Word of God and that God reveals himself in the Bible as well as that the Bible is given to the believer so that he can know the way he should live, correct his life and grow towards maturity. The assumption also is that the counselee believes the same about the Bible.

Two parts can be distinguished in this phase of the counselling:

- The first is that the counselee should be led to understand the grace of the Triune God (the indicative). Who does God want to be for me in this situation where I feel a sexual attraction to a person of my own sex? What does God want to give to me in my struggle? What does it mean to me that God is my Father in Jesus Christ, that he cared enough to send his son to reconcile me with Him. What does it mean to me that Jesus lived a perfect life and paid the full price, conquered Satan and death and prays for me at this moment while having all power in heaven and on earth? What does it mean to me that the Holy Spirit lives in me to integrate into my being all the precious gifts that Jesus bought for me?
- The second part is that the counselee should be led to understand and accept God's instructions that flow from his love for his children and his desire to lead them to freedom (the imperative). The instructions that are specifically applicable to the problem of the counselee should be sought and applied, showing him the new way to think and live. The counselee should be brought to accept these instructions (truths) as his new conviction, and replace the un-truths with these truths.

- **5.4.1.5 Breaking with the old way of thinking, feeling and doing**

The research has shown from Ephesians 4 that change is possible and that it is closely related to the thought pattern in a person. Emotions and desires are not things a person can always prevent from coming into his mind (cf. James 1). The youths experiencing unwanted same-sex attraction cannot prevent a thought or desire, but they can reject the thought or desire and replace it with the comfort or direction from the Word of God. The way to lead a person to establish a new way of feeling and doing is by changing their convictions, and convictions are changed by changing the way they think. To establish a new way of feeling and doing the counselee should be led to a discussion on what he sees as the truth. If the truth was to him that he cannot be pardoned for his LGB desires, he should accept the truth from the Bible that no sin is bigger than another and that Jesus paid for all sins; therefore through faith, he has been washed clean from all sins, even those that he will in future do. Time and again he should stop the wrong way of thinking, stand before God, confirm that he now no longer believes the lies that influenced his life for so long, and confirm the truth that he is now making his own. When he experiences the triggers (discomfort) that in the past led him towards wrong-thinking and -doing, he should seek comfort with God.

To establish a new way of thinking, feeling and doing you need other believers to hold you accountable before God, to comfort you with God's love and forgiveness and to encourage you to persevere on the difficult path of change. In the pastoral care to the youth they can become

part of a small group of trusted people where a secure place of trust, confidentiality and acceptance exists, but also a place where the youth are led to come into the light. Here they can confess when they had fallen, hear the encouragement and exhortation of other believers who also know and confess their own struggles and, in so doing, progress in the break with the old way of thinking, feeling and doing.

- **5.4.1.6 Establishing the attitude of Christ – serving others**

The process of change does not only entail a moving away from previous ways of thinking, feeling and doing, but also establishing a new way. This new way is the way of Christ (Eph. 4:17-22). Christ did not come to be served, but to serve. He trusted his Father to resurrect him from death, exalt him and give him all power in heaven and on earth; hence he could come to earth as a baby, live here as a man and die on the cross to serve us. To follow him, the Christian should have the same attitude, living to serve and not to be served, trusting God to honour you at the right time.

The youth experiencing unwanted LGB attraction should be equipped to look away from themselves, focussing on serving others with the love of Christ. Where, sometimes, other people were seen as mere objects of my desire, things that can satisfy my need, I now honour and serve them as the receivers of the grace and love of my God. Through the power of the Holy Spirit working in them, they can adopt and integrate this new way of life, Christ's way of thinking, feeling and doing.

5.5 RECOMEDATION FOR FUTURE RESEARCH

The study provides the following as a recommendation for future research:

- This study suggests that a research be conducted to establish pastoral care and counselling on a person who is struggling with masturbation: A theological view
- Parenting; can same-sex gender make a parent: A response to family structure?
- Biblical order on procreation: surrogates among same-sex couples.

5.6. CONCLUSION

Chapter 5 presented a summary of the previous chapters and made recommendations for future research.

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