

**PASTORAL COUNSELLING OF PERSONS WITH HOMOSEXUAL TENDENCIES
IN A HETEROSEXUAL MARRIAGE**

by

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Abstract

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 about homosexuality in the church, a Scriptural foundation is found in the handling in cases of marriage 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.

As background to the study an investigation is conducted to find the possible causes and resulting effects of homosexual tendencies in the areas of psychology, physiology, and social anthropology. An empirical research form part of the investigation into a practical formulating of a suitable guideline for pastoral care.

With the insight gained from the research, a practice theory is developed to fill the gap with a new and appropriate approach in giving pastoral guidance to all parties who are affected when one of the members of the married couple experiences same sex attraction (SSA) or get involved in a homosexual relationship.

Opsomming

PASTORALE SORG AAN PERSONE MET HOMOSEKSUELE NEIGINGS IN 'n HETEROSEKSUELE HUWELIK

Die gevalle van huwelike wat tot niet gaan weens die feit dat een van die huweliksmaats 'n homoseksuele verhouding aangeknoop het, het toegeneem sedert die herskryf van die wet op menseregte. Dit het tot gevolg gehad 'n toename in die behoefte aan pastorale sorg van gesinne wat deur hierdie tendens geraak is. Van kardinaal belang tot hierdie studie, en in lig gesien van die debat wat in die kerk aan die gang is met betrekking tot homoseksualiteit, word 'n Skriftelike grondslag gevind in die hantering van gevalle waarin 'n huwelik verbrokkel weens ontrouheid met 'n homoseksualiteit metgesel. Die Praxis model van Zerfass vorm die raamwerk waarvolgens 'n soeke na 'n nuwe pastorale beraad ondersoek word.

As agtergrond studie word ondersoek ingestel na die moontlike oorsprong en gevolge van homoseksuele bedrywighede in die psigologiese, fisieke en sosiaal antropologiese gebiede. 'n Empiriese navorsing maak deel uit van die ondersoek na 'n praktiese formulering van 'n gepaste riglyn vir pastorale hulpverlening.

Met die insig wat gewin is uit die ondersoek, word 'n praktyk teorie ontwikkel om sodoende die leemte te vul met 'n nuwe en toepaslike benadering tot hulpverlening aan al die partye wat geraak word wanneer een persoon in die gesing selfde geslag aangetrokkenheid (SSA) of homoseksuele geneigdheid ervaar en betrokke raak in 'n buite egtelike verhouding.

KEY WORDS/SLEUTEL WOORDE

Counselling/Berading

Homosexuality/Homoseksualiteit

Heterosexuality/Heteroseksualiteit

Marriage/Huwelik

Preface and Acknowledgements

The world is hurting and in need of healing. Special skills are required when people who are hurting seek help and understanding. The occasion of this dissertation was presented when I was confronted with the reality of the ever increasing number of marriages failing because one of the partners was engaging in homosexual relationships. This scenario prompted the research into the matter.

What started off as a challenge, became a major battle as I struggled with the repercussions of a head injury sustained during a vehicle accident. The event might have triggered the condition that followed: Parkinson's disease. In a sense it was a blessing in disguise, since, at times I was faced with some of the issues that those struggling with Same Sex Attraction Disorder (SSAD) are struggling with, such as severe depression and anxiety.

For this reason I am eternally grateful to God for His infinite mercy, saving me from death to complete what I have set out to do, and preparing me for the challenges yet to come.

My sincerest gratitude also to the participants, who, despite the sensitivity of the subject matter and the hurt that goes along with it, were willing to share their feelings and experiences with me.

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Chapter 1

1. Introduction

1.1. Problem Statement

In August 2004, with his wife standing by his side, New Jersey Governor Jim McGreevey resigned from office after admitting he was gay and had cheated on his wife with Golan Cipel, a man he had hired to be his homeland security adviser (Cho, 2004).

The recent publication of his book "The Confession" again sparked a debate with regards to the issue of married men in gay relationships. In his review of the book, Simpson (2006) says: "Those of us who are in a marriage with a woman really struggle with 'coming out of the closet' and Jim McGreevey is no exception ... For me it wasn't so much the drama of 'coming out' as the reasons for staying in the closet for so many years".

In a post-modern era in which homosexuality and gay families seem to have become more acceptable, the issue still remains one of the most prominent and controversial issues, a debate in the public domain engaged in by theologians, psychologists, physiologists, politicians and others fields of study (cf. Cahir, 2006).

This factor poses a challenge to the fraternity who needs a solid foundation to aid those couples who are in a marriage where one partner experiences same sex attractions (SSA). Hence, a counselling framework needs to be formulated taking into consideration the different disciplines involved in the fields of research.

In starting the research for this study, it became clear that the issue of homosexual tendencies in a heterosexual marriage involves different fields of study as will be explained below.

1.1.1. Theological perspective

Theologians cannot agree on what the Bible teaches on homosexuality and marriage. This became quite apparent when Jackson (2004) interviewed some prominent church leaders after the pronouncement by the South African appeal court on November 30, 2004, legalising gay marriages.

There are mainly two distinct and very opposing views on homosexuality and the Bible. On the one hand, authors like Blanton (2005) say that in the post-modern society that the Word of God is no longer seen to be the authority on which the populace models moral standards, because it seems as if it has been forced out of the public domain by human rights activists driven by a humanistic world view.

Spangenberg (2003:17) states that readers must accept that it was not God who wrote the Bible, but people who were influenced by their own particular circumstances. To better understand the Bible, he says, one needs to consider the findings of Biblical researchers.

With regards to homosexuality, P. J. J. Botha (2002:25) expresses the notion that it would be irresponsible to apply biblical judgments directly as a norm for today. The question for people who want to take Paul (or Leviticus) seriously is not how to judge homosexuality, but to discover how certain parts of the Bible play a role in one's life. Parallel to this sentiment, Landman (1996) says that the Church must not be prescriptive regarding the treatment of homosexuals. Barnard (2001:3) declares that he cannot condemn sex between two men involved in a firm and intimate relationship based on the fact that he is of the opinion that portions of Scripture referring to homosexuals was written within a specific cultural setting that cannot be directly transferred and made applicable to contemporary society.

On the other hand and in sharp contrast to the above views, there are those who strongly speak out against abuse of the Scriptures claiming their relevance for today, and homosexual practices such as Vorster (2006) who emphatically declares homosexual practices to be unnatural.

P. H. Botha (2004:7) indicates in a study of the apostle Paul's writings that Paul clearly denounces homosexual relationships and practices as sinful and, therefore, they should also be regarded as sinful today. In his closing remarks he states that tolerance of homosexuality predetermines a reinterpretation of the Biblical portions condemning homosexual behaviour. At stake is the authority of the Bible as the Word of God.

1.1.2. Psychological perspective

Even among psychologists no consensus can be reached on the causes and treatment of homosexuality. Joseph Nicolosi (2002:13) says he is often at odds with members of his own profession.

It is interesting to note that in the Baker Encyclopaedia of Psychology (Benner, 1985:518-519) Patterson defines homosexuality as an erotic attraction toward persons of the same gender. Thus at root level homosexuality is a psychological/emotional orientation. But in the second edition of the Baker Encyclopaedia of Psychology (Benner, 1999:571-577), Rosenak and Looy make a distinction between homosexual acts and homosexual orientation and refers to the 1973 American Psychological Association (APA) decision to designate homosexuality as a normal variant of sexuality and its subsequently removal from the "*Diagnostic and Statistical Manual of Mental Disorder*" (DSM) list (cf. Gagnon, 2001:72-123).

According to W. F. Du Plessis (2007) there are two ways in which homosexuality is viewed within Psychology: the *ego-syntonic* and *ego-dystonic* where according to Anon (2007) the ego-syntonic is "...thoughts, feelings, and desires, which are seen

as **acceptable** to the aims of the ego and the related psychological needs of the individual (bold by researcher) and the ego-dystonic where "... thoughts, feelings, and desires, which are **repugnant** or at odds with the aims of the ego and the related psychological needs of the individual. (bold by researcher)". The ego-syntonic and ego-dystonic approaches are also discussed by Coyle and Kitzinger (2002:11-12). Ego-syntonic would indicate someone who is "comfortable with their homosexual status", and ego-dystonic refers to someone who is not at peace at being homosexual and still struggles with this inclination in his life. .

1.1.3. **Physiological perspective**

In 1991, Dr. Simon LeVay (1991:1034-37), a neurobiologist published a study in the journal *Science* noting a difference in a brain structure of the hypothalamus when evaluating 35 men - 19 homosexuals and 16 heterosexuals. But, since LeVay released his study, other researchers have found that life experiences can alter brain structures (Mc Broom, 1997).

Notwithstanding the fact that Dr. James Dobson (2002:139-140) disagrees with the decision of the APA, he does point out that gay and lesbian organizations, driven by a strong political agenda, are contributing to the confusion by using the main stream media to claim that evidence has been found that some people are "born" gay". Dobson says the fact is that there is no respected geneticist in the world today that would claim that they have found the so-called "gay-gene" or any indication of genetic transmission. Nash (1998:60-61) refers to the statement made by Dr. Dean Hamer that genes do not cause people to become homosexuals, but that it is the environment that determines how genes will express themselves

1.1.4. **Social Anthropological Perspective**

We live in a world that seems to be driven by sensuality and sexuality. Gushee (2004:26) depict the collapse of marriage by describing a social expectation that was brought about by the sexual revolution in the mid- to late- 1950s when music and movies began to weaken the expectation of sexual restraint until marriage.

Dobson and Bauer (1990:115) make mention of the fact that homosexuality in 1960, still found itself "in the closet." Today there are few political and social movements as aggressive, powerful, or successful as "gay rights" advocates. Homosexuality is no longer considered a dysfunction but rather an orientation or a "sexual preference."

In The Times of July 22, 2002, Tony Cross wrote several articles under the heading 'Infidelity – why couples who are unfaithful have better marriages' (Cross, 2002). The articles had been sparked off by the publication of a book "The 50-mile rule – Your guide to Infidelity and Extramarital Etiquette" by Judith Brandt

(2002). The thrust of these articles is that an extra-marital affair can actually help a marriage, can invigorate it and can provide what is needed to prevent the marriage unravelling and ending in divorce.

Cross then continues to explore what he terms “an even greater relevance to one particular set of people - bisexual married men”. The bisexual married man (BMM for short) may love his wife dearly, and love and care for his children. He may wish to preserve his marriage at all costs, and his wife may truly be the number one person in his life. Yet he has the same roving disposition as the homosexual man. In this article in which Cross not only justifies extra marital homosexual relationships, but recommend it, he concludes by saying “If infidelity can be seen (by some!) as having a beneficial effect on a marriage, how much more can a gay relationship for a BMM be seen, not only as a safety valve, but also as possibly having a positive effect on the marriage of two people who love each other”.

1.2. Research Question

The overarching research question is therefore: **What effect does it have on heterosexual married couples if one of the partners has homosexual tendencies and what counselling strategies can be offered to couples who struggle with this problem?**

- 1.2.1. What perspectives do the Scripture give on marriage and sexuality?
- 1.2.2. What insights can be gained from other disciplines with regard to homosexuality in marriage?
- 1.2.3. What can be learned from empirical research regarding homosexual tendencies in heterosexual marriage?
- 1.2.4. What pastoral counselling strategy can be proposed to deal with the issue of homosexuality in marriage?

1.3. Aim and Objectives

1.3.1. Aim

Following the research question, the aim of this study is to determine the effect on a heterosexual marriage if one person has homosexual tendencies and to propose a pastoral counselling strategy.

1.3.2. Objectives

The specific objectives of this study are:

- 1.3.2.1. To investigate the Biblical view on marriage and homosexuality with reference to the nature of human sexuality.
- 1.3.2.2. To investigate homosexuality in a psychological, physiological, and sociological context.

- 1.3.2.3. To draw conclusions from an empirical research on what the effects are of homosexual tendencies in a heterosexual marriage.
- 1.3.2.4. To propose a counselling strategy for couples where the one has homosexual tendencies in a heterosexual marriage.

1.4. Central Theological Argument

The central theoretical argument of this study is that if a homosexual tendency exists it may develop into a major problem in heterosexual marriages and a counselling strategy is needed to such couples.

1.5. Method

- 1.5.1. To research the Scriptural perspective using the hermeneutic methodology of Osborn (1991: 13) which consists of :
 - 1.5.1.1. General hermeneutics, covering, grammar, syntax and background;
 - 1.5.1.2. Genre analysis, covering specific guidelines for the interpretation of various types of biblical literature;
- 1.5.2. Applied hermeneutics, covering biblical, systematic, contextual and homiletical theology.
- 1.5.3. The method of Zerfass (cf. Heyns & Pieterse, 1990:14) consisting of a basis, meta- and practice theory will be followed.
- 1.5.4. To do a qualitative empirical research with three couples who had been affected by SSA in their marriage.
- 1.5.5. To propose counselling guidelines for people with a homosexual tendency in a heterosexual marriage.

1.6. Preliminary Chapter Breakdown

The following preliminary chapter breakdown is proposed:

- 1.6.1. Ch. 1 Introduction
- 1.6.2. Ch. 2 Basis Theoretical perspectives on homosexual tendencies in a heterosexual marriage
- 1.6.3. Ch. 3 Meta Theoretical perspectives on homosexual tendencies in a heterosexual marriage
- 1.6.4. Ch. 4. Empirical research
- 1.6.5. Ch. 5 Practice Theoretical perspectives on homosexual tendencies in a heterosexual marriage
- 1.6.6. Ch. 6 Conclusions

1.7. Presentation of the Correlation between 3, 4 and 6

PROBLEM STATEMENT	AIM OF THE STUDY	METHOD
What effect does it have on heterosexual married couples if one of the partners has homosexual tendencies and what counselling strategies can be offered to couples who struggle with this problem?	To research Basis-theological material and Meta-theological material to determine the impacts on heterosexual marriage if one person in the relationship has homosexual tendencies and to propose a pastoral counselling strategy.	The method of Zeffass, consisting of a basis, meta- and practice theory will be followed in an exegetical, literature and empirical study.
What perspectives do the Scripture give on marriage and sexuality?	To investigate the Biblical view on marriage and homosexuality with reference to the nature of human sexuality.	To use the exegetical hermeneutic method off Osborn.
What insights can be gained from other disciplines with regard to homosexuality in marriages?	To investigate homosexuality in a psychological, physiological, and sociological context.	A literature study will be done to investigate what has been researched in other related disciplines regarding the effect of homosexuality on marriages
What can be learned from empirical research regarding homosexual tendencies in heterosexual marriage?	To draw conclusions from an empirical research on what the effects are of homosexual tendencies in a heterosexual marriage	To do a qualitative empirical research with 3 couples who had been affected by homosexuality in their marriages.
What pastoral counselling strategy can be proposed to deal with the issue of homosexuality in marriages?	To propose a counselling strategy for couples where the one has homosexual tendencies in a heterosexual marriage.	To find the hermeneutical interaction between basis-theory and meta-theory in order to form a practical theory which consists of counselling guidelines.

Chapter 2

Basis Theory on Counselling People with Homosexual Tendencies in a Heterosexual Marriage

In two parts: An Expository Approach and Popular Theological Approach

Part 1 - An Expository Approach

Objective

Using the praxis model of Zerfass (1974:167; see 2.1 below) the objective of this chapter is to explore the Basis theory on counselling people with homosexual tendencies in a heterosexual marriage.

In the introduction the issue of hermeneutics will be addressed.

In the first part of this chapter, the basis theoretical perspectives on human sexuality will be discussed.

The second part of this chapter will deal with marriage as it was instituted by God.

Finally, preliminary conclusion on this chapter will be proposed.

2. Introduction

Perhaps no single issue has dominated the agenda of the church today more than the issue of Hermeneutics. Hanks (1990) says: "This is not only because various methods of interpretation have been proposed in the last few decades which have more or less made concessions to higher criticism, but many other issues which the church has faced are rooted to Hermeneutical approaches to Scripture. Evolutionism vs. Creationism, homosexuality, marriage and divorce, women in ecclesiastical office - all these issues and more are at bottom hermeneutical issues."

In his commentary on Revelation, Wall (1991:36-37) says that scholars tend to talk and write to other scholars rather than the Christian rank-and-file. This phenomenon, in a world that seems to be driven by sentiment rather than reason about extremely sensitive issues such as homosexuality and same-sex marriages, demands an honest and generally accepted interpretation of the sections of Scripture that deal with these issues from the people that still use the Bible, the inspired word of God, as their source and guide of moral conduct.

Making all authentic writing, including the Bible, dubious, is the result of the post-modernistic atmosphere in which research is done. The Encyclopedia of Cultural Anthropology (Levinson & Melvin, 1996) defines post-modernism as an eclectic movement, originating in aesthetics-architecture and philosophy. Post-modernism espouses a systematic skepticism of grounded theoretical perspective. Consistent with this philosophy, there cannot be only one standard of conduct or one interpretation of the moral standard set out in the word of God. Craffert (2004) says in finding a new ethos, all ancient sources (including sources outside the Bible) must be taken seriously in formulating a modern description of faith. He furthermore states that all "truth" of tradition can be questioned and in most cases can be interpreted differently in the post-modern

world. "‘Truth’ must be sought and tested against ethical and moral implications – does it take into consideration modern lifestyle".

P. J. J. Botha (2002:1) states that we must deal with Biblical articulations in our contemporary framework. He says although the Bible plays a big role in any Christian perspective, the "Bible alone" is a futile way to make judgement calls on issues such as homosexuality. "Dialogue surrounding texts that deal with homosexuality creates the space for us to explore our own moral and social possibilities and to reflect on values and relationships and to, ultimately, confront ourselves with who we are and where we are going." (Own translation)

An extensive debate rages today over the possibility and the importance of critical examination of Scripture in order to ascertain its original message. On the matter of meaning, Osborne (1991:366) says most readers of the Bible assume that it is possible to discover its intended meaning.

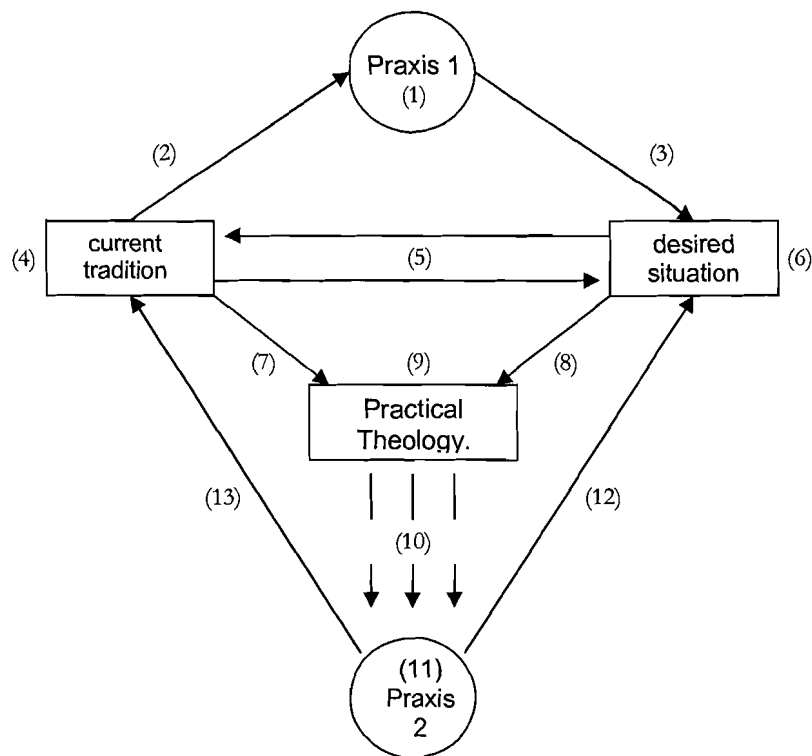
The Christian religion has been dramatically impacted over the last 100 years by the challenge to the authority and inspiration of the Bible, none more so than that by the promoters of the "New Hermeneutic" (Miller, 2005:113). Miller says they are promoting change under the guise of "fresh, responsible exegesis" and the need to interpret the Bible correctly. "Their accusation is that the Bible has been misinterpreted by using faulty Hermeneutical methods and thus arrived at doctrinal conclusions that are incorrect."

On the issue of homosexuality, Welch (2000:1) contributes to the discussion of hermeneutics in saying that new interpretations of Scripture and sophisticated medical studies are persuading more people that committed homosexual relationships are biblically permissible. "In response we must repent and say that we have misinterpreted Scripture or we must offer a position that is compassionate, biblically sound, and able to account for the observations of current reasoning." He furthermore states (p. 7) that the homosexual hermeneutic is consistent on two points: (1) There is a "natural" homosexual orientation that is not addressed in scripture, and (2) the Biblical prohibitions against homosexuality do not apply to modern homosexual "marriages".

The Bible has an inherent sense of authority (Osborn 1991:8). Therefore, the researcher views the text of the Bible as divine inspiration (2 Tim. 3:15-17; 1 Pet. 2:12). The Scriptures are therefore studied not only to determine the meanings of the relevant text, but also to determine "what the Bible portions (as used by the Holy Spirit) actually do or are supposed to do (as intended by God) in the lives of the first Christians as well as Christians today".

2.1. Praxis Model of Zerfass

The Praxis model of Zerfass (cf. Heystek, 2000:13-15) provides a practical and systematic method of evaluating and re-evaluating problematic and challenging questions so as to provide new perspectives in understanding of a pressing issue in our society today. A diagram and brief synopsis follows:



With reference to 1 – 13 (above), the practical implementation of the Zeffass Model as it relates to counselling of people with homosexual tendencies in a heterosexual marriage, could be presented as follows:

Praxis (1) arises for which a counselling practice has not been formulated. Let's say "counselling people with homosexual tendencies in a heterosexual marriage". This leads to (2) a re-examining of current traditions/practices (4). If a satisfactory solution (6) cannot be found, new avenues (3) need to be investigated. Care should be taken not to always fall back on tradition. This might cause confusion and add to the problem. An empirical study would contribute to better results. According to Zeffass it is imperative to maintain interaction (5) between tradition (4) and the desired situation (6). Cognisance must be taken of the fact that no radical or revolutionary changes must take place at this point. This sequential cycle forms the Meta theory of this research.

The following sequential cycle forms the basis theory that unfolds as a consequence of the "tension field" (7, 8) that develops due to the interaction (5) between the old (4) and the new (6). This tension field creates an impulse that leads to new practices (11) that is validated in both theological and sociological fields (9). This (10) is the aim and objective of the practical-theological theory. When the mentioned method is followed, a "new" praxis (11) is brought. Different methods (12-13) can now be tested to determine the effectiveness thereof.

The outcome of the Zeffass model for this study then, is that the student finds a satisfactory theory to investigate a desirable (6) "counselling practice". In that various factors are taken into

consideration, the student gets a better perspective on both the “old” (tradition) and “new” (desirable situation).

2.2. Hermeneutical Methodology

All Scriptural research must of necessity be based upon generally accepted hermeneutical principles. In light of the predisposition stated in the introduction of this chapter, the researcher is faced with a dilemma: deciding which of numerous method of interpretation to use. Hermeneutics as a discipline demands a complex interpretive process in order to uncover the original clarity of Scripture.

Beginning with the first steps in Biblical exegesis, Grant Osborn (1991) discusses the movement from Old and New Testament text to the development of Biblical and systematic theologies. He contends that hermeneutics is fundamentally a spiral from text to context, from the original meaning of text to its significance for the church today. This approach is very agreeable and thus establishes the reason for its consideration as a hermeneutical method in this research. Osborn says it is the task of bridging the cultural gap from the original situation to our day that is complex, not the resultant meaning.

2.2.1. The Hermeneutical Spiral of Osborn

In what Osborn (1991:324-325) describes as the hermeneutical spiral, there are cycles necessary to maintain the connection between meaning and significance. “The intended meaning does have a life of its own as a legitimate hermeneutical goal. However, it is not complete until the significance of that data has been determined.”

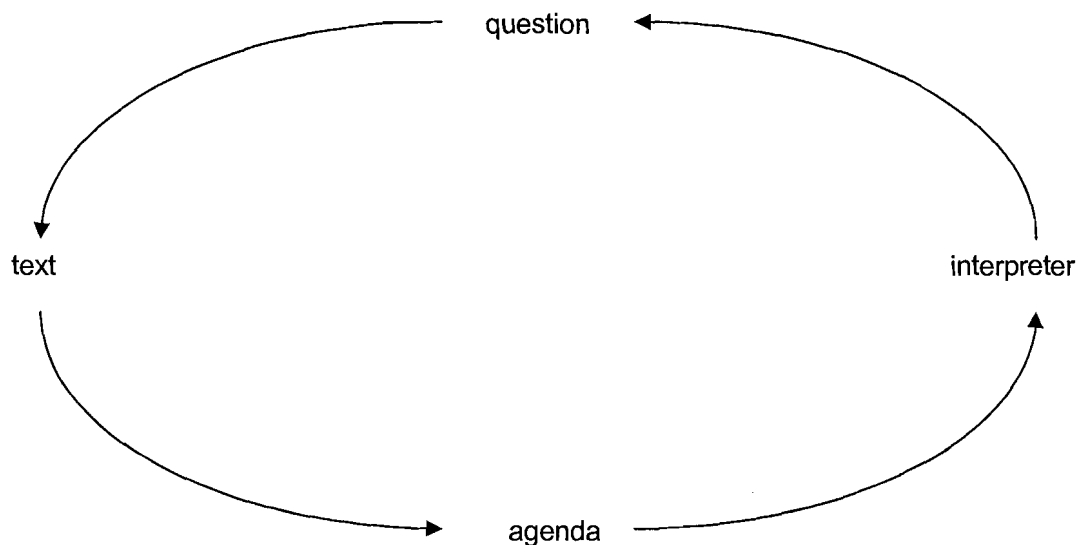


Figure1. The Hermeneutical Spiral

Figure 1 indicates the first cycle of the hermeneutical spiral where the **text** itself sets the **agenda** and continually reforms the **questions** that the **interpretation** asks of it. The means by which this is accomplished is twofold: “grammatical–syntactical

exegesis and historical-cultural background". These interact to reshape the reader's initial understanding and help to bring together the text and its interpretation. The cultural contextualization then occurs as this process of fusion reaches out in another and broader hermeneutical spiral to encompass the interpreter's life and situation.

According to Osborn each reader of the text is influenced by their own specific agenda. This will determine the significance of the Scripture for the reader. However, to isolate possible misinterpretation, the reader has to study more and follow the next cycle.

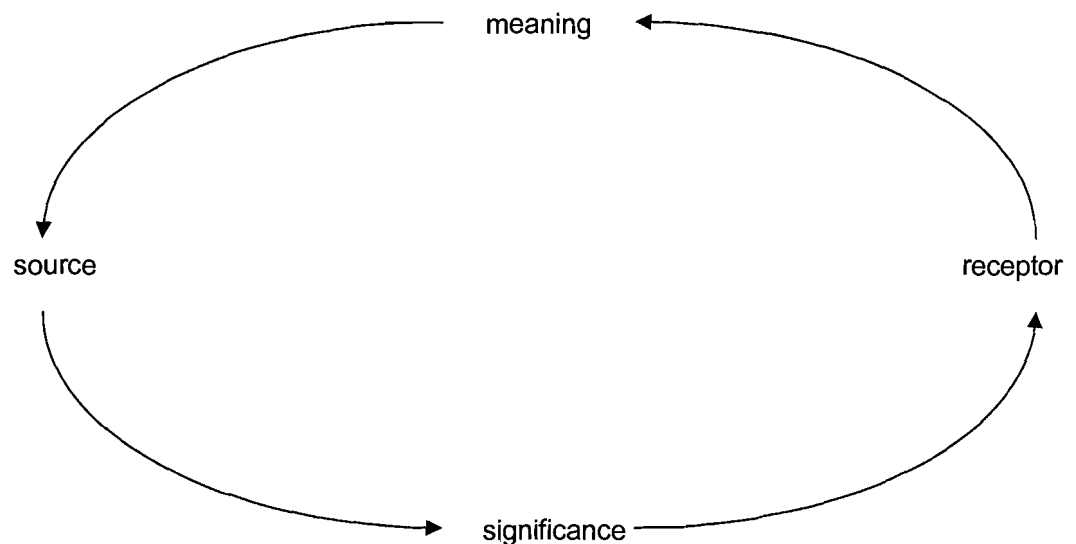


Figure 2: A Broader Hermeneutical Spiral

Figure 2 indicates a second cycle in the determination of meaning. Here the receptor "culture/interpreter" goes to the "source/Scripture". The source then yields not only meaning but significance. Osborn says it is important that significance be grounded in the text's context. The issue of abstract proportion and dynamic communication is not an either/or but a both/and. Osborn (1991:325) says: "It is true that twentieth-century evangelical hermeneutics has emphasized only the proportional dimension; but we do not solve that by going to the opposite extreme. A Biblical balance is required".

In the search for meaning as relating to homosexuality, Osborn wants to indicate that the researcher's own motive/agenda becomes critical. If the reader is against homosexuality (agenda) this will influence the significance of the Scriptures that deal with this issue. Conversely, if a person is pro-homosexuality (agenda) this will influence the significance of the text to them as can clearly be seen in the publication

by Anthonissen and Oberholzer (2002:153-156). Hence, the challenge that the researcher has is to re-examine (spiral) his/her own agenda until the particular agenda is no longer a determining factor in the significance of the text. "The key is to follow the dictates of Scripture to challenge and then to transform the receptor culture" (Osborn 1991:325). The objective of this present investigation must be the focal area (agenda) – finding help for those who are affected by homosexuality in a heterosexual marriage.

Taking into consideration firstly, the "grammatical–syntactical exegesis" as suggested by Osborn, the reader should research the meaning of words and phrases in their contemporary context to find their most probable meaning before attempting to understand their meaningfulness within the Scriptures. Janse van Rensburg (2005) says regarding the socio-historical setting of text of the Bible that the main source for the social reconstruction of early Christianity can be found in the literature of the time. Insights derived from archaeological data and modern sociological theories should be secondary sources of information.

Secondly the "historical–cultural background" places the reader in the relevant social setting of the intended recipient of the particular Scripture under discussion by concentrating on their social phenomena. Hence, using the Bible as basis, this implies that information from the text will not only be linked to historical and social data, but available sources will also be considered when determining meaning.

However, notwithstanding honourable intent, any interpretation has a certain amount of prejudice as stated above (agenda). The researcher takes cognisance of the factors that play a role in the life of the writer and reader: (1) own personality, (2) scientific background, (3) own values, (4) theological tradition, (5) worldview and, (6) philosophy of life.

2.2.2. Construction of a General Context for Understanding Homosexuality

All text is written in a specific timeframe which gives it significance. In as much as the Biblical text reflects various cultural forms in its making (genres) and addresses different sociological structures in its message (for example, marriage, society, religion, work, politics) it is "inextricably bound to culture" (Webb, 2001:24). The question arises: "Is it possible to recreate the socio-anthropological setting of different historical Bible periods so as to find the original textual intent and hence, contemporary meaning?"

Holmberg (1990:1) would argue that sociology is not new to Biblical studies. It was introduced to New Testament Studies as early as 1920. However, there is a divide between Biblical history and cultural setting, and contemporary culture. Hiebert (1997:15) also recognises the contribution different fields of study can make to

unlock the past. He argues that anthropology is much needed to understand the problems of cross-cultural communication. To construct the general sociological and anthropological context for understanding homosexuality, Hiebert (1997:23) provides a holistic model of humanity.

2.3. The Nature of God and Human Sexuality

2.3.1. The Nature of God

In his "Systematic Theology" Wayne Grudem (1994:440) says that the eternal purpose for the creation of man was to the glory of God (Isa. 43:7; cf. Eph. 1:11-12). Therefore, we are to do all to glorify God (1 Cor. 10:31). Grudem goes on to make this very valid observation: "When we are speaking with respect to God himself that is a good summary of our purpose. But when we think of our own interest, we make the happy discovery that we are to enjoy God and take delight in him and in our relationship to him."

Hence, those who are in a relationship with God will learn more about His nature as a creator, designer, caring Father who taught His creatures how to behave to reach their full potential and live fulfilled lives.

2.3.1.1. The Nature of God as Creator

In the two accounts of the creation (Genesis 1 and 2) distinct intentions and characteristics of God are depicted. In chapter one only three times in this account is the word "creation" spoken:

2.3.1.1.1. Of the heavens and earth at the beginning (Genesis 1:1)

2.3.1.1.2. Of the living soul, the animal creation (Genesis 1: 21)

2.3.1.1.3. Of man who is spirit as well as soul (Genesis 1:27)

In each case it is used when a new thing is brought into being, not developed out of pre-existing material. To the six days work as a whole it is never applied; "in six days the Lord made", not "created" (cf. Greenhalgh. 2001). The sequence of events tells how God prepared a place for man and placed him in it (verse 28)

2.3.1.2. The Nature of God In Configuration

Chapter two portrays the Creator as a loving, caring God, who not only named the man He made (verse 20) but "formed man from the ground, and breathed into his nostrils the breath of life; and man became a living being" (verses 7, 8). The word in the Strong's Dictionary H3335 is יצר *yaw-tsar* and is probably identical with H3334 (through the *squeezing* into

shape); (compare H3331); to *mould* into a form; especially as a *potter*; figuratively to *determine* (that is, form a resolution): earthen, fashion, form, frame, make(r), potter, purpose. From Van Gemeren (1997:507) the words: shape, form, create, devise. He says the basic meaning of the root is “shape” or “form” and that the verb frequently refers to the craft of pottery. Vines (2005) says it was used of the artist who wrought in clay or wax and occurs in Romans 9:20 and 1Timothy 2:13. And to breathe into the nostrils of His creature, man, shows a special concern. Almost as if God had to reach down, with a “hand to form” and a “mouth to breathe”. Man was not “created” as the rest of creation, including the animals. Verse eight talks about the garden which God “planted.” for the man to live in. There was a very personal touch when God placed man on the earth which He created. There was a trusting relationship in that God gave man the responsibility to dress and keep the garden He had planted (verse 15), God provided food (verse 9). God provided a means of communication (verse 16) and placed him in a place of safety and comfort – Eden means pleasure, delight.

2.3.1.3. Nature of God In Commitment

When it comes to the creation of man, there is an added dimension that indicates God's commitment to and care of mankind: “Let us make man in our image, after our likeness”. The Scofield Reference Notes says: “This image is found in the man's tri-unity, and on his moral nature. Man is “spirit and soul and body” (1 Thess. 5:23)” (Meyer, 2005).

The doctrine of the *Imago Dei* is taught in overtly three Old Testament texts: Genesis 1:26-28, Genesis 5:1-2 and Genesis 9:6. This can be said to be the nucleus of the theological anthropology. In the history of the Christian view of humanity, there is no notion that plays a more important role in the mission of man than what can be found in the idea of *Imago Dei*.

Anderson (1982:69) says in reference to *Imago Dei*: “This is the point of departure for all Biblical understanding of the form of the human”. Calvin (Institutive III, 6, 7) sees in man as created in the image of God an indication of how people ought to treat each other – with love and respect. He says: “Not only because the image of God is in me, but also in the other.”

In looking at the understanding of *Imago Dei* through the ages, Case-Winters (2004:14) say Irenaeus placed it in our human reasonableness and freedom. For Augustine it was a more dynamic quality of being in

right relationship with God while Aquinas connected it with capacity for reason. Luther identified it with righteousness, by which he meant living a life directed toward God.

Systematic Theology attempts to describe the nature of both God and man and the relationship between God and man on the basis of a comprehensive study of scripture (Morrow, 1998:671). The results of this effort are directly applicable to the topic discussed since the idea of *Imago Dei* coupled with the male/female existence of humans, who become one flesh in the sexual relationship excludes homosexuality.

It is clear to see from God's nature and intent for His creation that it is impossible that God, who created the cosmos with synchronism and balance, the fauna and flora with so much beauty and splendour, but the magnum opus and sole purpose for all His creation, humankind, He created confused about their own sexuality or sadistic and self-destructive.

2.3.2. Nature of God as Revealed in Man as Bisexual Being

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

In reference to *Imago Dei* Heyns (cf. Casaleggio, 2001:25) brings human sexuality into consideration when he says that the expression "man" could be translated as either referring to man or mankind, hence, male and female. Not only is sexuality determined through hormones, glands and external organs, but an inner connection with the character of God. The entire *being* of humans is determined by his/her sexuality, Casaleggio continues the discourse in saying: "There is a certain connection between humans as image of God and humans as sexual beings. It has to do with their God given ability to procreate". Hence, if humans are made in the image of God, and intrinsically also male or female, one must conclude that humans are specifically in his manhood and specifically in her womanhood, made in the image of God.

Jesus Christ shows humans as sexual beings. In conversation with the Pharisees He says in Matthew 19:4: "Have you not read that He who made them at the beginning, *made them male and female?*" (Bible, 1997). In commenting on this text Hendriksen (1989:715) places emphasis on the fact that humans are sexual beings. He says: "...Adam was created before Eve, he was *at once created male*; hence, with a view to intimate union with Eve, who was created later on from the very body of Adam, *and as a female*" (own italics).

Grudem (1994:454-460) aptly summarizes the way in which humans are created as male and female in the image of God in:

Harmonious interpersonal relationship. Between man and women, interpersonal unity comes to its fullest expression in marriage, where husband and wife become, in a sense, two persons in one (Gen. 2:24)

Equality in personhood and importance. Just as the members of the trinity are equal in their importance and in their full existence as distinct persons, so men and women have been created by God to be equal in their importance and personhood (Gen. 2:27; 5:1-2).

Difference in role and authority. Just as God the Father has authority over the Son, though the two are equal in deity, so in marriage, the husband has authority over the wife, though they are equal in personhood (1 Cor. 11:3).

Another aspect of the understanding of human sexuality and relationships is called Monogenesis (Muers, 2005:167-171). Monogenesis is the belief that the activity of only one parent, namely the father, is crucial in the production of a child, with the mother functioning merely as the receptacle for the active or formative principle originating from the father - the father, who thereby acquires a *son in his likeness, according to his image* (Gen. 5:3). "Adam might be said to have begotten a son in his likeness, according to his image, and with, apparently, no necessary reference to Eve as subject of reproductive work; but Eve had previously claimed to have produced a man with the help of the LORD (Gen. 4:1)."

It can be said in conclusion that on grounds of texts like Genesis 1:27, human sexuality flows forth from the fact that man is made in the image of God. The fact that humans are completely male or completely female makes them sexual beings. It ultimately forms the core of human sexuality (cf. Caseleggio, 2001:33).

The Bible teaches that there is a creation order for human sexuality. God's ordained design for sexual relationship is male-female. Homosexual *acts* and homosexual *desire*, by either male or female, are a violation of this creation ordinance and are thus sinful (Welch, 2000:19).

2.3.3. Foundation of Human Sexuality

2.3.3.1. One Flesh

The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man." Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. They were both naked, the man and his wife, and were not ashamed. (Gen 2:23-25)

“And they shall be one flesh” – According to Clarke (2005) these words may be understood in a twofold sense.

These two shall be one flesh, shall be considered as one body, having no separate or independent rights, privileges, cares, concerns, etc., each being equally interested in all things that concern the marriage state.

These two shall be for the production of one flesh; from their union posterity shall spring, as exactly resembling themselves as they do each other.

Furthermore, the union of flesh referred to in Genesis 2:24 is also referred to in other Scriptures and has allusion to a sexual union, intercourse (1 Cor. 6:16).

Without a revelation from God Adam perceived the design of God in the creation of the woman as: *“bone of his bones and flesh of his flesh.”* Keil and Delitzsch (2005) describe the words of Adam, *“this is now (הנפעם lit., this time) bone of my bones,”* as expressive of joyous astonishment at the suitable helpmate, whose relation to himself he describes in the words, *“She shall be called Woman, for she is taken out of man.”*

The human pair differed from all other pairs, that by peculiar formation of Eve, they were one. And this passage is appealed to by our Lord as the divine institution of marriage (Matt. 19:4-5; Eph. 5:28). Thus Adam appears as a creature formed after the image of God--showing his knowledge by giving names to the animals, his righteousness by his approval of the marriage relation, and his holiness by his principles and feelings, and finding gratification in the service and enjoyment of God.

2.3.3.2. Adam knew Eve his wife

יָדָע (yâda' ,yaw-dah') - primitive root; to *know*. To know sexually: have intercourse with (Genesis 4:1; 1 Kings 1:4), homosexuality (Genesis 19:5) (Holladay, 1971:128). This root occurs 944 times and expresses a multitude of nuances of knowledge gained through the senses. The root is found in Akkadian, Ugaritic and the Qumran materials. It is used to designate sexual intercourse on the part of both men and woman (Gilchrist, 1981:366). It is used in addition to describe sexual perversions such as sodomy (Gen. 19:5; Judg. 19:22) and rape (Judg. 19:25).

Gill (2001) says of the phrase “Adam knew Eve his wife” it is a euphemism, or modest expression of the act of coition.

This common expression, used only in reference to connubial intercourse, signifies, as usual, a deeper knowing, an understanding of the divine purpose, in this instance the purpose which lay behind the forming of woman (Leupold, 2001).

2.3.3.3. Description of Homosexuality

It should be noted that the words “homosexual” or “homosexuality” do not appear in the Bible (Botha, 2002:1). Saunders (1998:253) says that the term homosexuality was coined by Benkert in 1869 and is a combination of two words.

“Homo” as derived from the Greek ομοιος meaning “of the same nature, like” and not from the Latin word *homo* meaning “man” as in homo sapiens, “mankind”.

“Sexuality” in this sense meaning *erotic desire*. The instinct that causes people to be attracted to one another.

However, homosexuality finds its equivalent in the word “Sodomy” and according to Rice (2004) the word could be found as early as the first century AD, in the works of the Jewish philosopher Philo and also in those of the Latin church fathers, who understood the Sodomites' sin and God's fiery punishment as a “well-deserved general condemnation of homosexual tastes and behaviors”.

The term “sodomy” has come into the English language because of the sexual activity practiced in Sodom (Miller, 2005:347). The Cambridge International Dictionary of English (1995) defines “sodomy” as “the sexual act of putting the penis into a man's or woman's anus.

What then is the word in the New and Old Testament that describes the deed?

In the New Testament the Greek word αρσενικοιται (*arsenokoitai*) as used in 1 Corinthians 6:9 and 1 Timothy 1:10 means “male sexual pervers” and is derived from two words: αρσενος - “male, man” and κοιται - “sexual activity” (Bible, 1994).

It could be argued that αρσενικοιται could mean a variety of sexual activities. But the activity described by the word is explained in what Casaleggio (2001:213) says is the most commonly used text in the argumentation about homosexuality, Romans 1:18-32.

For this reason God gave them over to degrading passions; for the woman exchange the natural functions for that which is unnatural, and

in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error (Verses 26, 27).

This section of scripture according to Miller (2005:349) uses Greek terms which lexicographers Arndt, Gingrich and Thayer define as forbidden desire, impurity, unnatural vice, shameful passion not in accordance with nature, individuals of the same sex being inflamed with sensual, sexual desire for each other.

Among the Old Testament Scriptures that clearly denote anal penetration is Leviticus 18: 22 "*do not lie with a man as one lies with a woman.*" Welch (2000:14) says the "woman" in this passage clearly referred to the biblically sanctioned marital relationship. Leviticus 20:13 "If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death." The severity of the punishments states the moral nature of the act.

Botha (2002:13) says: "That which may not be done in Leviticus 18:22 and 20:13 is penetration as it would be experienced by a woman and because the Scripture refers to a man that may not experience penetration. Hence, this can only refer to anal penetration. What the text forbids is man-to-man anal sexual intercourse, as a type of analogue of man-to-women intercourse".

2.4. The Nature of Marriage

Having explored God's intent with His creation, and His creatures, attention should now be given to the surroundings in which God intended for His creatures to express their sexuality, marriage in paradise (see 4.1 below). Notwithstanding the fact that the word marriage does not appear in the Genesis 2 (cf. Atkinson, 1995:567 *et al*) the fact that the writer of Genesis by inspiration says Adam calls Eve his wife, implies that the he, Adam, Eve and God assumed that they were husband and wife, constituting a monogamous union.

Commenting on the status of marriage in modern society, Van Eck (2007:81) rightly notes that marriage as an institution is in a crisis. He refers to the silence in church circles about issues such as sex before marriage and living together. In the post-modern society, renewed attempts are being made to destroy the Godly intent of marriage and to seek a redefinition of this divine institution so as to legalize or justify homosexual marriages (Craffert, 2006). What is clearly described in the Bible as a union between a male and a female, is now redefined

as a civil union (Thomas, 2007), and has a great impact on societies across the globe. This will be elaborated in Chapter 3.

Under this heading the prescribed place for expressing human sexuality and purpose for marriage will be discussed. Secondly, to look at how marriage is defined over the centuries and thirdly, to give various definitions on marriage so as to determine whether claims made that marriage has changed its character are true, and whether it could include civil unions.

2.4.1. The Place for Sex.

As can be seen in 3.1.2 above, God the Creator is meticulous in the setting in which He allows mankind to express their sexuality (Genesis 1 and 2). It was a loving God who acknowledged: "it is not good that the man should be alone; I will make for him a helper to fit him" (Gen. 2:18). Genesis 2:8ff indicating a very personal involvement in describing God *selecting* a suitable spot to *plant* a garden and *placing* the man which He has *formed* in it. It is in this setting that God *took* a rib from the man's own body and *formed* a woman and *brought* her to the man to become his wife, in effect pronouncing the first marriage union in history (Clarke, 2005). In Matthew 19:6 and Mark 10:9 Jesus himself acknowledges the fact that it was God who instituted marriage between a man and a women and "joined them together". Thus Jesus also sanctioned marriage by attendance at the wedding in Cana, Galilee (Jn. 2:1-11).

Considering the many references to sexual misconduct and the consequences of such behaviour as seen in the Old and New Testament, it becomes clear what significance God placed on the holy union (one flesh). Genesis 39:7-9; Exodus 20:14; Leviticus 20:10; Deuteronomy 5:8; 2 Samuel 12:13 where adultery is having intercourse with a woman/man out of wedlock. Deuteronomy 22:13-21, 28-29 also describes the emphasis placed on virginity followed by actions taken against those who have violated the status quo.

In exploring pre-marital relationships, Steyn and Lotter (2005:107) observe that couples engaging in sex before marriage expressed their concern about a destitute relationship with God and other Christians. The reason for this feeling of isolation is obvious. Sin separates us from God (Gen. 3:22-24). Sex outside of marriage is unlawful. Jesus considered sex outside of wedlock as sin and those who practice sexual sin (John 8), slaves of sin (vr. 34). Dabbling in sin has devastation effects (Rom. 6:23).

A fitting summary regarding the place where human sexuality may be expressed is given by Creach (2005) who says that, when sex is kept within the bonds of marriage, as God intended it, it can be a great blessing. But, it is when people violate God's intended use of sex that problems happen. Any sexual activity

outside the marriage relationship is sin (Thatcher, 2002:53). In Romans 1 Paul writes that because of man's desire to be as wise as God, God allowed man to sink into all manners of sexual perversions. Sexual perversion is more than homosexuality or sexually abusing children. It includes premarital sex, "wife swapping," adultery and other sexual deviations. It is having sexual relations with anyone who is not your husband or wife as prescribed by God.

2.4.2. The Purpose of Marriage

The Dictionary of Biblical Imagery (1998:538) gives some of the main reasons for marriage: companionship, romantic relationship, covenant, sexual union, joint livelihood, parenting and a shared religious life. Basson (2007:13) add to this list, embryonic growth and childbirth, a setting and environment conducive to the development of stable and secure children.

The fact that every fundamental theme in the Bible is related to marriage and the home, demonstrate how important God views this union to be (see Sowders & Sowders below). In Isaiah 54:5 God speaks to His children (Israel) saying ... *For your Maker is your husband – the Lord Almighty is his name – the Holy One of Israel is your Redeemer, he is called the God of all the earth.* In a similar passage (Jeremiah 31:32), God refers to Himself as "a husband" to the people He had led by the hand out of Egypt. Marriage should, at least to some extent, mirror the ideal of the relationship between God and Israel. A husband should be to God as his wife is to Israel (Satlow, 2000:16).

In "Christian Marriage Defined", Sowders and Sowders (2005) describe God's order in this way:

- 2.4.2.1.** God designed marriage and the family with man's basic nature in God's mind as He created man (Genesis 1:27-28; 5:1-2).
- 2.4.2.2.** Family life is the result of the nature of things as God planned and created them (Matthew 19:3-9).
- 2.4.2.3.** Genesis 12:1-4 reveals that the family of Abraham was chosen by God to be the bloodline ("seed") through which the Saviour of the world would come.
- 2.4.2.4.** Galatians 3:16, 26-29 reveals the true identity of God's spiritual sons and daughters (modern-day "Israelites") through this same bloodline of Abraham.
- 2.4.2.5.** God's family (Israel) is the recipient of God's love, openness, and concern.
- 2.4.2.6.** God's covenant with Israel is similar to that of a husband and wife.

- 2.4.2.7. God's blessings upon Israel are similar to the unselfishness demonstrated by a loving husband toward his wife (The book of Hosea illustrates this same affection).
- 2.4.2.8. The New Testament Uses Marriage and Family to Describe the Relationship of Christ and the Church.
- 2.4.2.9. Christ is the "head" of the "church" and the husband is the "head" of the "wife" (Ephesians 5:22-31).
- 2.4.2.10. Christ is the *Bridegroom* and the "redeemed" are referred to as the *bride* (Revelation 21:2-3).

For this reason it could be said that God used marriage to play a part in the redemption of mankind because human redemption began with a family (Gen. 3:15). The church is a family of redeemed people Gal. 3:26-29; 1 Pet. 3:8-11).

2.4.3. Has the Understanding of Marriage Changed in Time in the Secular Realms?

In the next part of this chapter, the issue of the way marriages who may have changed will be researched in order to ascertain if the character of marriage underwent radical changes in biblical times and whether God sanctioned this. Promoters of civil unions as marriage may then claim that marriage today can include same-sex unions. Hence, this is worth investigating. Four vital aspects regarding matrimony are considered: (1) the status of the bride to be, (2) the conditions of the agreement, (3) the vows, (4) aspects that could influence the outcome.

2.4.3.1. Marriage in the Ancient Near East

The natural order of life in ancient Mesopotamia assigned particular roles to each person in their community – king, soldier, priest, farmer, and slave, male and female. The expectation was that all citizens would become contributing members of the household and the community.

The importance of marriage contracts was recognized from an early time in the great urban cultures of the ancient Near East (Meyers, 1997:107). Within a patriarchal household, the father or the elder brother of the groom would negotiate the arrangement of the marriage with the bride's parents or guardians. This would inaugurate the beginning of the betrothal period, which could last up to a year.

While several laws mention the condition of the prospective bride, the Mesopotamian documents did not categorically indicate that she should be a virgin prior to the arrangement of her marriage.

Most marriages in Mesopotamia seem to have been monogamous. Yet there are a number of documents that mention a man having more than one wife. The reason given for addition of a second wife in the cuneiform text centres on the problem associated with infidelity or illness on the part of the first wife.

Adultery was definite grounds for the termination of marriages. Adultery was also forbidden by society as it angered the gods. Homosexuality did not figure largely in the Near Eastern legal tradition. It did exist in the cultures of Mesopotamia and was tolerated even though despised and illegal (Matthews, 2003:5-32).

2.4.3.2. Marriage in Ancient Israel

As in the case of ancient Near Eastern cultures, Israelite families were along lines of descent that were traced through the father. Despite the Israelites' clear sense of tribal identification, the everyday life of individual Israelites was determined by two levels of hierarchy, the clan and the local household. Marriage within the clan was forbidden.

Virginity was a prerequisite. In addition to the general care responsible fathers would provide for their daughters, the biblical records also show specific obligations to protect their daughters from male predators so she would marry as a virgin (Exodus 22:16-17; Deut. 22:13-21).

There is no direct evidence for marriage contracts in the Hebrew Bible, and some scholars conclude that the written marriage contract was not the practice in the pre-exilic Judea (Meyers, 1997:107). When parents deemed their child to be of an age ready to get married, the father of the groom would contact the parents of the prospective spouse to negotiate the terms of the marriage. Agreement by the parents of the bride would signal the engagement of the bride and groom, who would then be married after a period of betrothal. This period could be from a few days (Gen. 41:42) to a full year (Smith, 2005).

Betrothals with the ancient Hebrews were considered much more formal and of far more binding nature than the way modern day society considers "engagement". Esteemed as part of the marriage transaction, it was the most binding part (Eager, 2005).

Ancient Israel viewed marriage as a covenant relationship. Proverbs 2:17 speak of matrimony as a "covenant of God, and Malachi 2:24 refers to the bride as "the wife of his [the groom's] covenant. Generally the marriage would be physically consummated the night of the wedding.

Deuteronomy 22: 13-21 suggest that the sheets stained with the bleeding produced by the first coitus would be kept by the bride's parents as evidence that she was a virgin.

While monogamous marriages represents the biblical norm (Gen. 2:21-24), and seem to have prevailed among the common people, polygamy was not uncommon. In addition to the regular wife or wives, a man might also have one or more secondary wives or concubines who would bear his children.

Adultery was a capital offence (Lev. 20:10) punishable by the death of parties involved, the man and the women. It was seen to undermine the integrity of marriage, it violated the sanctity of sexual union, it defiled a human being as the image of God, and it threatened the stability of the community.

Homosexuality was grouped with bestiality and deemed to be an abomination to God (Lev. 19:22, 23). This crime deserved death by stoning (Block, 2003:33-102). This will be discussed in more detail in 5 below.

2.4.3.3. Marriage in Greek Society.

Family for the Greeks was an institution that had certain practical benefits: (1) workers for the farm; (2) a new produce of recruits for the army; and (3) a source of provision and security for old age and continuation of the family name. It is for this reason that wealthy families would choose from a very early age who they wanted their sons or daughters to marry.

Marriage legally began with the betrothal which was usually arranged between the father of the prospective groom and the father of the bride-to-be or any other legal guardian. The betrothal ceremony was simple. Accompanied by a hand-shake before witnesses, two Greek families were united. It only remained to set the date for the marriage, which might be as early as later the same day. In the case of young age, the wedding had to wait till the couple was ready to marry.

The wedding ceremony itself took three days of preparation, sacrifice and purification by bathing. For the bride this would include the dedication of a token to the virgin goddess to celebrate her purity and chastity. The wedding day was a time of feasting and celebrating the merging of the two families.

Greek marriage was monogamous. The only case of polygamy known among Greeks occurred in severe, extended wartime when women were allowed to share a husband in order to raise children to restock the army.

Adultery was conceived of by the Greeks as a sin against the gods. At age seven a Spartan boy could join the army. During his training, homosexual and pederast were practiced in the barracks. In some way this was encouraged since the mess formed a military unit. These practices were thought to foster the camaraderie needed to stand fast in the ranks when facing the spears of the enemy. (Buagh, 2003:103-131).

2.4.3.4. Marriage in Roman Society.

In the time of Augustus, Rome began to describe marriage in terms of civil relationships, subtly changing the way in which the institution was understood. (Satlow, 2000:13)

As in the case of the Greeks, the upper-class Roman citizens would sometimes arrange marriages well in advance, but in the classical period such an arrangement could not be enforced by law. The consent of future bride and groom was legally necessary, as well as that of any figure. There was no minimum age for betrothal, but law required a child to be at least seven. Choice of spouse depended on status, wealth, family connections, and intelligence in the case of the man and beauty in the case of the woman.

According to Roman law, a marriage was between two people of the opposite sex. The law did not envisage the possibility that a person could regard more than one person as a spouse. Therefore, a person who takes another wife without divorcing the first was entering into a relationship that was legally not possible.

Not only was a man legally entitled to divorce his wife on account of adultery on her side, but he could claim damage from the dowry. After the divorce the father remained legally responsible for the children. Wives were only allowed to divorce their husbands for "murder, prepared poisons or violated tombs" (Treggiari, 2003:132-182).

Homosexuality was defined in terms of active and passive roles, and is discussed in more detail in Part 2 of this chapter.

2.4.3.5. Marriage in Second Temple Judaism.

It becomes very apparent from the literature of the Second Temple era that the biblical narratives were retold. In Josephus, Rebekah calls her

brother Laban the “guardian of her virginity”. From this statement one can see both the importance of virginity and that the male head of the household could be responsible for the maintenance of this.

In this period, marriage consisted of an official bond between a man and women. It is generally preceded by a betrothal and often granted as a result of a marriage contract obligating certain financial arrangements. Second Temple sources continue to represent certain biblical narratives as betrothal accounts, as in the case of Isaac and Rebekah. At times the betrothed couples were treated with the same degree of legal responsibility as married couples. In Second Temple literature the betrothed couple could be addressed as husband and wife.

Chapman (2003:183-239) suggests that even though some writing from this era seem to support the idea of polygamy, certain passages renounce it outright, following the biblical legislation in Deuteronomy 17:17. The king must remain monogamous in the view of the Qumran scrolls, only being permitted to remarry on the event of his first wife's death.

Second Temple literature frequently affirms biblical commands against adultery, especially in relation to the Decalogue. Homosexuality is soundly condemned in Jewish literature of this period. While some Greco-Roman authors likewise oppose homosexual activity, Jewish rejection of homosexuality most often was at odds with prevailing culture. Jewish opposition to homosexual practices is especially evident in the literature from the Diaspora (Chapman, 2003:183-239).

2.4.3.6. Marriage in the New Testament.

The best example supporting the fact that New Testament Jews followed the Old Testament foundation of marriage regarding the virginity, betrothal and marriage very closely is Joseph and Mary: “And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary” (Luke 1:26, 27).

It is for this reason that the remaining section of this subheading will deal with the New Testament teaching on such matters to include polygamy and adultery. New Testament teaching on homosexuality will be discussed in more detail in 5.2 below.

Paul's reference in 1 Corinthians 7:25,28 to the unmarried state of both male and female as virgins assumes the fact that virginity was expected

when entering into a marriage. Fornication (extramarital sex with an unmarried person) is emphatically condemned in the Old and New Testaments (see Lev. 21:9, 19:29; Deut. 22:21-29, 23:18 and Acts 15:20, 29; 21:25; 1 Cor. 6:13, 18 *et al*) and seen as the only justifiable reason for divorce (Matt. 5: 31,32).

In his commentary in 1 Corinthians 7:2: "... let each have his own wife, and let each have her own husband", Barns (2005) notes: "Polygamy is unlawful under the gospels." Gill (2001) also emphasis that Paul in his writings would discourage polygamy strongly in naming the qualities of a bishop (1 Tim. 3:21).

Adultery (extramarital sex with a married person) in New Testament teaching is as strongly condemned as fornication and deemed the only grounds for divorce (Matt. 5:27, 28; 31, 32; Rom. 13:9; Gal. 5:19).

(cf. Appendix D: Table 1 for a schematic summary of 4.3.1 – 4.3.6)

2.4.4. Has the Understanding of Marriage Change in Time in Religious Realms?

2.4.4.1. A Jewish Perspective.

Jewish every-day life revolved around the TORAH. Every facet of their lives was dictated by inscriptions in the TORAH. Many of these laws was about marriage and preparation for marriage. So it was that on the eight day of a boy's birth, during the circumcision ceremony which was a sign of the covenant, all present recites: "As this child has been entered into the covenant, so may he be entered into life of TORAH study, the wedding canopy, and good deeds." (Green, 1998:3-9).

According to the TORAH the essential duties of a father is to prepare his children for marriage. Community was very involved in establishing families. The function of marriage was for procreation and each family were to have a minimum number of two children. Failure to bring forth children after 10 years was considered grounds for divorce.

A wife was describe as a *ezer k'negdo* (helpmeet), and for her husband a she had to grind corn, cook, suckle her child, make his bed, and work in wool (Ketubah 5:5 – the traditional marriage contract). Respect and honour are even more important to mutuality: "He must love her as himself and honour her more than himself."

The carnality of the images of “one flesh” and “cleave unto his wife” is tightly interwoven in sexuality and marriage. The sex drive was recognized and was properly channelled into marriage.

Satlow (2000:17-24) states that among the Jews writing in Greek, the description of the relationship between God and Israel as a marriage was insignificant for the following reasons:

- The metaphor is at odds with the ideological understanding by these Jews of the purpose of marriage as formation of an *oikos*. Privileging the relationship of husband and wife over kinship relations.
- Jewish Hellenistic authors might have abandoned the biblical metaphor of covenant marriage as at least one large part of this metaphor would have been incomprehensible to them. Biblical texts draw a certain correspondence or equivalent between human fornication and abandonment of God.
- It presents God and Israel in too intimate a bond. The marriage-covenant metaphor implies a sexual intimacy with God that would have made these authors uncomfortable.
- The social condition of the Jews may have played a factor in the old reception given to Jewish use of the metaphor. As noted, beginning around the turn of the millennium both Romans and Greeks began to use marriage as a metaphor for social relations.

2.4.4.2. A Catholic Perspective.

Since the twelfth century, Roman Catholics have maintained that marriage is not only a natural human institution blessed and confirmed by God, but also one of the seven sacraments of the church. Naming something a sacrament is to claim that what at first glance seems an ordinary human reality is also a place where we can meet Christ in a saving way.

This means that the entire life of marriage, even the most mundane and ordinary dimension, has sanctifying possibilities. For Catholics, marriage is a saving way of life. The whole purpose of marriage is for two people to be brought together to fullness of life and union with God through their love for one another (Waddell, 1998:10-12).

2.4.4.3. A Protestant Perspective.

Protestants removed the sacramental status of marriage and returned it to the family. This removal of marriage from the sacramental system of

the church tended to undermine marriage as a symbol of the divine mysteries of grace. To conceive marriage as a Christian project and as a form of natural friendship, the Reformers fell back on biblical concepts rather than sacramental ones. Three of the most important have been vocation, covenant, and communion.

The vocational and covenantal purposes of marriage are to build a community, steward the earth, and care for succeeding generations. Ironically, much theological opposition to such conceptions as same-sex marriages usually appeals to marriage as a “natural” structure governed by ordinary heterosexual impulses toward union and procreation – something Protestants originally confirmed over against a sacramental interpretation before discovering their own version of marital grace in friendship, discipleship, and covenantal community formation. (Everett, 1998:13 -16).

2.4.4.4. A Secular Perspective.

Marriage is the primary relationship within a community that socially approves and encourages sexual intercourse and the birth and rearing of children. It is society’s way of signalling to would-be parents of children that their long-term relationship together is socially important.

Today the institute of marriage is under assault and in decline. There are fewer marriages every year. The impact of this tendency has been devastating for children and youth, psychologically, socially, economically, and morally. There are more children from broken homes than ever before, who perceive this way of life as normal. (Popenoe, 1998:17-20).

It is interesting to note from The Book of Mormon, that Jacob “condemns the unauthorised practice of plural marriage” (Jacob 2:27).

2.4.5. Has the Definitions of Marriage Changed in Modern Society?

Following the definitions given of marriage since the early sixties, a subtle but distinct difference can be observed. It seems as if the tendency is toward a more humanistic ideology (cf. Colson 2005:62).

2.4.5.1. Wright and Thompson (1962:786): “Marriage is the state in which men and women can live together in sexual relationship with the approval of their social group.”

2.4.5.2. In the Baker Encyclopedia of Psychology and Counseling, Compain (1999:718-719), in describing marriage speaks of “grouping of marital

systems on the basis of their similarities.” Moncher and Josehson (1999:437) in reference to marriage as the: “Individuals attempt to replace attachment patterns within the family of origin with fulfilment in an adult, heterosexual relationship.”

2.4.5.3. Grenz and Smith (2003) defines marriage as: “The voluntary and exclusive union of a man and a woman into a social and sexual bond that is intended to be lifelong and is to be characterized by fidelity, trust, love and commitment.”

2.4.5.4. Colson (2005:63) points to the tendency that it is the “liberal elite”, who want to “create a future that bears little resemblance to a Christian model”, and promote the idea that marriage can be between any two people, and that it lasts only as long as both are happy. They declare, according to Colson, that: “Marriage is not a lifetime covenant between a man and a woman but a contract between two individuals that should be dissolved when mutual benefits seem to cease.”

2.4.6. Synopsis of the Meaning of Marriage

The critical question is: “Has marriage changed its character over time and could it be redefined to include civil unions?” This question should be answered in view of the historical significance of the institution. It should be noted that, from time immemorial, throughout various civilisations, marriage followed a distinct pattern in: (1) requirement, expectation; and (2) violations and consequences. These generally included: (1) sexual purity of the betrothed, (2) a bonding agreement, and (3) commitment and faithfulness. Adultery and fornication by either man or woman with another man or woman was condemned and deemed grounds for termination of the union.

Marriage between members of the same sex was unheard of and as homosexuality was condemned, the union, legal or otherwise was not conceivable. Hence, marriage was between a man and a woman to the exclusion of others. It was in this confinement that families were established and that formed the nucleus of society.

One of the reasons that a crucial subject such as sexuality has become such a confusing topic is that many, including governments, no longer see creation as the gift of a benevolent God. The Bible has been denied as being the standards of godly and moral behaviour. Since mid-20th century, Scientism and Humanism have elevated man as supreme on the one hand and lowered him to the level of an animal on the other by stressing the *natural* and *evolutionary* lines of thought (Sowders & Sowders, 2003). Consequently, sexuality has been removed from its God-designed context and has been deified in its own right.

To restore the equilibrium, most modern societies have to re-evaluate their judicial systems and constitutions to bring them in line with the ancient orders where civil stability was the order of the day because families were healthy.

Chapman (2004:21) describes the intention and meaning of marriage with these words: "At the heart of mankind's existence is the desire to be intimate and to be loved by others. Marriage is designed to meet that need for intimacy and love."

God, who created mankind with the desire to be intimate, united in holy wedlock the first man and woman according to Genesis 2:18-25. Hence, marriage had its beginning in the purity and blessedness of the Garden of Eden under the supervision of the Creator before sin marred its holy precincts.

Furthermore, it can rightly be said as Basson (2007:168) noted that stringent protection of the marital bond is indeed what is found in the relevant laws regarding marriage when one examines Deuteronomy. The death penalty was imposed upon those who committed adultery according to Deuteronomy 22:22 which once again underline the seriousness with which God viewed the marriage union.

2.5. Homosexuality in the Old Testament

Whereas homosexual union is being promoted and given the same status as marriage, matrimony is being relegated and "living together" in a "trial marriage" encouraged. Hence the first logical focal point in searching for a Godly order on human sexuality should be the setting and expression for it. If our society does well in this, we can expect to be blessed (Gen. 4:7). However, if we fail to do what is right, this generation and the following will suffer the consequences (2 Sam. 12:10).

Homosexuality is addressed in only a few Old Testament portions and assumed to be the case in a few other Bible portions (Helminiak, 1997:89) and these will be discussed in this chapter in the sequence in which they appear in the Bible (Old and New Testaments).

2.5.1. Genesis 19 and Judges 19

The incidents described in these two passages are seen together because of their resemblance. In the case of Genesis two angels visited Sodom. It was already late and Lot, who was sitting at the gate, invited them to enter his house. The men of Sodom came to Lot's house and wanted to have intercourse with the visitors. Lot's deep concern for the honour and safety of his guests, leads him to propose to those wicked men rather to abuse his own daughters.

In Judges 19, a Levite and his concubine, on their way home, lodge at Gibeah, in the tribe of Benjamin. The men of Gibeah attack the house, and insist on having

intercourse with the Levite. To save himself the Levite delivers to them his concubine, who is so brutally ravished that she dies.

The visitors who came to stay with Lot parallel the Levite who stayed with the old man in Gibeah. Both of the hosts are cordial and polite to their guests. Both have their home surrounded by a mob which demands that their hosts surrender their guest(s) so that the mob could “know” them. After futile attempts to dissuade the crowd, the host turns over a female occupant in his house. The difference between the two accounts is their conclusion. In Genesis 19 the guests are supernatural and are able to prevent any kind of a scenario. In Judges 19 the Levite can only surrender his concubine, who is shamefully ravished throughout the night (Hamilton, 1995 :52). In the morning she dies.

2.5.2. Inhospitability or Homosexuality

Some scholars, such as Worthen (2004) suggest that the crime of the men of Sodom and Gibeah was not homosexuality, but inhospitability. He says the story of Sodom and Gomorra asks the questions: “Does the Bible say that the men of Sodom were homosexual? Does the Bible say that they were judged for their homosexuality?” In answer to his own question he says: “The Bible simply does not give specific answers to all our questions about this incident”.

Casaleggio (2001:211) says some defenders of homosexuality paradoxically use Genesis 19 to justify homosexuality. “Some of these theologians would even go as far as to say that the church today commits the same sin as the Sodomites by being inhospitable to homosexuals.” Mc Neill (1993:50) says about Genesis 19: “For thousands of years in the Christian West, homosexuals have been victims of inhospitable treatment. Condemned by the church, they have been the victims of persecution, torture, and even death. In the same name of a mistaken understanding of Sodom and Gomorrah, the true crime of Sodom and Gomorrah has been and continues to be repeated every day”. (see also, Germond, 1997:214-220).

At this point, however, it is imperative to revisit the word יָדַע (*yâda'*, *yaw-dah'*) as discussed in 2.3.1.2 above. Wenham (1994:55) says since יָדַע “to know” is frequently used in Genesis of sexual intercourse, this seems the likeliest meaning here (cf. 4:1, 17, 25; 24:16). “Indeed, it is made inescapable by Lot’s reply, in which he describes his daughters as “virgins,” lit. ‘not having known a man’. יָדַע must here be intended to mean sexual intimacy, and this is recognized by all the major commentators”. In the words of Waltke (2001:276) these men have degraded the intimacy of marriage to the lowest level of sexual intercourse; they know nothing of true intimate commitment. They rape the mind, emotions, and

body, trivialize the sacred, and legitimize the vulgar. "The sin of Sodom's act is presumably the worst of sexual offences: homosexual gang rape."

Mathews (2005:76) makes a strong case for the fact that what is referred to in these two passages is homosexuality when he says: "They make no pretense about their business; they openly make known their intentions to assault the visitors sexually". He also expressed his disagreement with the view of M. Morschauser that "to know" (יָדַע) is not sexual.

The argument by Botha (2004:12) could summarise the issue: "No Jew in antiquity would argue for a pro-stance towards male-male sexual intercourse given the severe stance against homosexual intercourse in the Levitical laws. The Levitical laws were recognised and applied to all male-male intercourse, regardless of the relative age, status or active/passive role of the participants."

2.5.3. Leviticus 18:22 and 20:13 - 18

Between the above mentioned incident (Genesis 19 and Judges 19) wherein the perpetrators were annihilated because of their violation of human sexuality, lies the Levitical law.

2.5.3.1. Male Temple Prostitution

It is biblically possible that some Old Testament passages on homosexuality were intended, in part, to distance the Israelites from the practice of the Canaanites (Welch, 2000:11). "One of those practices may have been the male prostitution of Canaanite religion (Deut. 23: 17–18)". However, as Sprinkle (2003:747) says Leviticus 18:22 unequivocally prohibits sex between men, and Leviticus 20:13 states it was punishable by death. "That Canaanites practiced it does not sufficiently explain the prohibition. Rather, at issue in context (Lev. 18:6-23) is integrity of the family".

If Leviticus was solely concerned with male prostitution, Welch (2000:11-12) says, it would be a unique departure from the other Biblical sexual standards. "It is the sexual act itself that is condemned, not just the attitude of the offender. Leviticus 20:21 reads in a similar way, and that's the punishment, 'their blood will be on their own hands.' The severity of the punishments stresses the immoral nature of the act". In describing the severity of the crime, in his commentary on Leviticus 18, Rooker (2000:246) emphasises the term תועבה תעבה 'to-ay-baw' "abomination". He says: "This offence [homosexuality] is characterized as an

abomination, a term that occurs five times in this context (18:22, 26, 27, 29, 30; 20:13) ... refers to an act that is abhorrent or repugnant."

This 'unnatural' homosexuality was condemned. "But is this the only kind of homosexual activity that is condemned?" Welch (2000:17-18) concludes his statement: "If the Old Testament prohibitions pertained only to cultic prostitution, why would the New Testament continue them?"

Some researchers claim that the Levitical law has reference to cultic homosexuality *only* (Germond, 1997:219). But Zimmerly (1988:135) and Field (1988:16) indicate clearly that the prohibition on homosexuality had reference to cultic practices *as well as* homosexual practices in general.

2.5.4. Synopsis

It is clear that the Levitical law damned same-sex intercourse whatever the motivation might have been. From the beginning God intended heterosexual intercourse and the children of Israel would have understood and argued for *anatomical complementarity or fittedness* of the male and female sex organs (Waetjen, 1996:103). Gender-transgressing feminization of the receptive homosexual partner evidences and demonstrates homoeroticism's misdirection (Sapp, 1977:31).

In conclusion one can summarize that Judaism regards homosexual behaviour as a sin and a crime and that Jewish tradition assumes that such behaviour is not the result of anything else (Umansky, 1997:181). Created as a male, a man must remain pure and unblemished in his nature as *maleness*. To surrender this maleness by sexually assuming the role of the opposite gender is a violation of the divine order of creation.

Same-sex relations are forbidden. Sexual relations must be conducted within God-given parameters. Botha (2004:19) says: "There is no evidence that the Israelites ever approved of homosexual practices. The attitude towards homosexual practices, as reflected in the Old Testament, is certainly not one of approval or even toleration".

2.6. The Nature of Homosexuality in the New Testament

2.6.1. Jesus Christ and Sexual Sins

Some might argue that the Levitical law is not applicable to this dispensation. Hence, whatever the New Testament, especially Jesus Christ, reveals, if anything, about homosexuality would be very significant for those under the new dispensation. Casaleggio (2001) says some researchers differentiate between Paul's, Moses' and Jesus Christ's judgements about homosexual practice. Du J.

Plessis (1999:43) says for instance: "It would be easy to give the utterances of Paul about homosexuality more worth than that of Christ. Jesus Christ never referred to homosexuality, but He was concerned about sins such as selfishness, pride and greed".

Although Jesus Christ, who often quoted from the Torah, did not specifically refer to same-sex intercourse, He did, however, condemn sexual immoralities (πορνεία) in Mark 7:21-23. It would be unthinkable that he did not have in mind the list of forbidden sexual transgression in Leviticus 18 and 20. Jesus Christ regarded all sexual activity (thoughts and deeds) outside of lifelong marriage to one person of the opposite sex as unacceptable. "

Gagnon (2001:187) says Jesus Christ was not silent about same-sex intercourse in as much as the inferential data clearly outlines Jesus Christ's perspective. "Given the first-century Judaistic context it is most unlikely that Jesus would have adopted a fundamentally different stance toward same-sex intercourse. Jesus' appeal to Genesis 1:27 and 2:24 in his discussion of divorce (Mk 10:1-12) confirms his support of an exclusively heterosexual model of monogamy. Jesus' opinion on sexual ethics was in general more rigorous than those of his contemporary culture".

Botha (2004:22) agrees with this view when he says: "Jesus Christ's appeal to Genesis 1:27 and 2:24 in his discussion of divorce (Mk 10:1-12) confirms his support of an exclusively heterosexual model of monogamy".

2.6.2. Romans 1:18-32

This section of Scripture is central to the understanding of New Testament attitude towards homosexual conduct and one on which Christians must base their moral doctrine. It makes an explicit statement not only about same-sex intercourse among men but also about same-sex intercourse among women (Gagnon, 2001:229).

Moo (1991:109-110) indicates how Paul, following the trail of Jewish writers Philo and Josephus, says that homosexuality is unnatural in God's sight; that it is against God's intention for the man He made and against His intention with marriage. Moo says: "Sexual sins that are 'against nature' are also, then, against God, and it is this close association that makes probable that Paul's appeal to *physis* in this verse includes an appeal to God's created order" (Moo, 1991:109,110).

Hendriksen (1980:78) points out that Romans 1:26, 27 does not address sexual orientation as such, but that it addresses the expression thereof. Hence, that this text does not condemn someone with homosexual orientation, but that it condemns a homosexual lifestyle, as in the case of homophile. These and other views merit an exegesis of the section Romans 1:26-27.

2.6.2.1. Exegesis

The key to understanding Romans 1:18-32 are the words φυσικη (natural) and χρῆσιν (use) which occurs in both verses 26 and 27, and describes the sinful sexual activity both men and women were engaging in, being coupled by the word ομοίως (likewise). In verse 26 φυσικη χρῆσιν - natural use is exchanged for the περὶ φύσιν -against natural. In verse 27 the φυσικη χρῆσιν with women is ἀφεντες - abandoned because men ἐξεκαυθησαν ἐν τῇ ὀρέξει - burned with desire/lust for each other which resulted in unnatural practices. χρῆσιν in verses 26 and 27 are connected by the term μετελλάξαν (exchanged) a rare term which in extant Greek literature is used for sexual perversion only in Romans 1 (Miller, 1995:3).

Botha (2004:51) says in conclusion regarding his exegesis on Romans 1:26-27: "The hermeneutical arguments for understanding φυσικη χρῆσιν to mean anything else than *against* or *contrary* to the intended nature of heterosexual intercourse based on anatomical, sexual and procreative complementarity cannot be substantiated from the textual data."

2.6.2.2. Pederasty

Casaleggio (2002:213) says some interpreters see in Romans 1:18-32 a condemnation against the wide-spread advent of pederasty in the Ancient Greek and Roman societies. Reference is made to Nero who lived with a boy as if he was women. According to Casaleggio they would argue that Paul had an aversion in this specific practice and not against homosexuality in general. The sexual abuse of slaves and the practice of boy prostitution might also, so it is argued, serve as background for Paul's reaction.

Botha (2004:52) says it is problematic to force the term *males with males* into a pederasty "straightjacket". If the only pattern of male homosexuality that Paul could have known was pederasty, there is no counterpart on the female side as suggested in verse 26. The unnatural relations of women with women are not pederasty, because there is no historical attesting to the fact of *woman - (girl)child* homosexuality in antiquity (Wright, 1989:295). Casaleggio agrees with this view. He says: "The context does not support such an interpretation. Verse 26 makes mention of women that do the same. Pederasty is thus not the subject

under discussion. This text must hence be seen as condemnation of homosexuality.”

2.6.2.3. In Summary

Paul's exhortation in Romans 1:18-32 concerning God's wrath toward the non-believers who had rejected God (Botha, 2002). The statement that such acts are *against/contrary to nature* refers to the created order as reported in Genesis. These acts show a distortion of God's intention, design and positioning for males and females. The context surrounding Romans 1:26-27 and the content of Romans 1:26-27 by itself makes it clear that Paul regards same-sex intercourse as sin.

2.6.3. 1 Corinthians 6:9, 10

It is clear that this text does not only address homosexuality (Casaleggio, 2001), but also other sins. Hence, this passage cannot be used selectively in reference to homosexuality as if a “more ghastly sin” than the others mentioned. This is not the intention of this study. Nevertheless, there are two Greek words used that are very significant to the understanding of homosexuality: *μαλακοι* and *ἀρσενοκῶνται*.

Worthen (2004) says there are some critics who say *μαλακοι* describes a man who identifies himself as a woman, thus transferring the sin from homosexual people to transsexual and that *ἀρσενοκῶνται* describes a male prostitute. They see this as engaging in sex for money rather than for love. Greek scholars have generally considered these two words to mean the passive and active side of homosexual sex (cf. Botha, 2002). The reasoning is that, even though a person may let himself be used by another, he is still without excuse and must bear the penalty.

Hence, it is imperative to also look at the following verse, 1 Corinthians 6:11: “And such were some of you. But you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus Christ and by the Spirit of our God”.

2.6.3.1. *μαλακοι*

The basic meaning of the word is “soft” and it is used in passages like Matthew 11:8 and Luke 7:25 in a natural sense of “soft clothing, such as fastidious people wear” also “effeminate, especially of catamites,” where catamites is defined as “men and boys who allow themselves to be misused sexually” (Bauer, Arndt, and Gingrich. Greek-English Lexicon of the New Testament). Louw and Nida (1998:772) say it is possible that

the word ἀρσενόκοπα in certain context refers to the active male partner in homosexual intercourse in contrast to the passive male partner.

Regarding μακαλακοι Botha (2004:73) says it mostly has a bearing to the context of the textual data, “on males who actively seek to transform their maleness into femaleness in order to make themselves more attractive as receptive (or: passive) sexual partners of men, and ἀρσενόκοιταις has as focus men who serve as the active partners of the μαλακοι.

The occurrence of μαλακοι and ἀρσενόκοιταις in the list in 1 Corinthians 6:9, and of ἀρσενόκοιταις in the 1 Timothy 1:10 list, would support the reading of Romans 1:26-27 that show a distortion of God's intention, design and positioning for males and females. Advocates of homosexuality use this section of Scripture to attempt to present same-sex relations as a permissible life style for Christians in reference to the dual male sexual roles. However, when one examines the New Testament description of marriage or acceptable sexual unions, it shows (1) that no form of permissible sexual union other than that of husband and wife is ever presented; (2) that many or most of these passages present the husband-wife relationship in a manner that implies exclusiveness – that is, there is no alternate permissible form of sexual union; and (3) that if same-sex unions were considered permissible, they most certainly would have been mentioned favourably or permissibly in at least a few of the passages that deal with marriage.

2.6.3.2. ἀρσενόκοῖται

An indication that the meaning of the word has undergone a dramatic paradigm shift in the last century is illustrated by the following references. Thayer's Greek-English Lexicon (1885) “one who lies with a male as with a female, a sodomite”. Bauer, Arndt, and Gingrich's lexicon (1957) translates it as “a male homosexual, pederast, sodomite,” citing this meaning in the ancient *Anthologia Palatina* and the *Catalogus Codicum Astrologorum Graecorum* and citing the relative verb from the *Sibylline Oracles*. Louw and Nida (1989:772) have the meaning “a male partner in homosexual intercourse. Most exegetes and modern Bible versions translate the word ἀρσενόκοιταις as *homosexual* (Pronk, 1993:272).

Boswell (1980:341-344) denies that the word refers to a homosexual person, corroborating with Scroggs (1983:13) who says: *Even if such a male did service other males, it is prostitution per se, which is prohibited,*

not homosexuality in general, ἀρσενοκοιταις has obvious sexual connotations. However, the principal lexical term concerning same-sex activities is ἀρσενοκῶται. This word is found in the Sibylline Oracles and Diogenes Laertius, which means it, is as old as the New Testament. It therefore reflects no credit on the objective scholarship of a clergyman such as John Boswell, who has stated that the word *homosexual* was not coined until the 1880's and that "ancient people did not distinguish between" homosexual and heterosexual persons. To take a supposed later date of this particular English word and conclude that the idea of homosexuality was unknown or undistinguished from heterosexual behaviour in early times is somewhat less than serious scholarship.

The phrase "abuser of themselves with mankind" is a translation of the term ἀρσενοκοιται and is derived from two words: ἀρσεν (a male) and κοιται (a bed). This refers to one who engages in sex with a male as with a female, a sodomite (Miller, 2005:350). Paul used the same term when he wrote to Timothy and identified some behaviour that is "contrary to sound doctrine" and characteristic of the one who is not "a righteous man" (1 Timothy 1: 9, 10).

Another interesting observation is done by Gagnon (2001:334) who says that the list of sinners named in 1 Timothy 1:9, 10, is clearly compiled against the background of the Ten Commandments (cf. Groenewald, 1977:23, 24). Gagnon says ἀρσενοκοιταις has in mind the broad prohibitions in Levitical Law against all forms of male-male intercourse, and this is established more clearly in Paul's reference to the Mosaic Law with the phrase: *now we know that the Law is good* (verse 8). The list in 1 Timothy 1:9, 10 is described as coming from *the Law*, or at least what is described is prohibited by the Law.

2.6.4. 1 Timothy 1:9, 10

In this passage of New Testament Scripture, Paul's list consists of types of sinners who, in general, would be condemned by both Jews and non-Jews. It contains an inventory of persons guilty of severe and shocking crimes (Marshall, 1999:379). Two words in the passage that are significant are: ἀρσενοκοιταις and πορνους. Since the ἀρσενοκοιταις has been discussed in the previous section, consideration will only be given to the word πορνους.

2.6.4.1. πόρνοις

Scroggs (1983:119-120) suggest that πόρνοις in verse 10 can only refer to *male prostitutes*. Botha (2004:75) finds this very doubtful and not easy to support. He says: “A πόρνοις is a person guilty of sexual immorality, usually an adulterer, prostitute or fornicator.” Marshall (1999:380) corroborate that in classical Greek πόρνοις could mean a *male prostitute*, but this denotation is excluded as a meaning to ἀρσενοκοιταις. Mounce (2000:82-83) agrees and translates the words: *fornicators, homosexuals*. Paul might have been more interested in the wider prohibition of adultery as stipulated in the Law. Fornication, homosexuality, and bestiality are especially forbidden in the Old Testament and New Testament (Reisser, 1986:498-499).

2.6.5. In Summary

It is imperative to maintain, as does Botha (2004:23), that Paul denounces both male-male and female-female practices as contrary to nature. Both the ἀρσεποκοπαι - homosexual or sodomis and the μαλακοί (*malakos*) or *catamite* is threatened with spiritual retribution by disinheritance from the kingdom of God. The interpretation of these two words has commanded a huge amount of attention by academics and non-academics alike. The translation of these two words varies as may be ascertained from the different English Bible translations. In the twentieth century they have usually been taken to refer to people who engage in male homosexual sex.

Rienecker (1980:50) interpreted the word as: “a male who has sexual relations with a male, homosexual”. Worthen (2004) says 1 Corinthians 6:9, 10 considers almost all sex outside of marriage. The mention of fornicators (those who engage in sexual relations while unmarried) and adultery (sex with someone other than your marriage partner) is evidence of this.

The combination πόρνοις and ἀρσενοκοιταις (*fornicators and homosexuals*) refer to the breaking of the seventh commandment: *You shall not commit adultery* (Ex 20:14; Dt 5:18). Paul's argument is no doubt based on the Old Testament prohibition in Leviticus 18:22 and 20:13. Placing the prohibition of same-sex intercourse under the rubric of the seventh commandment against adultery points to the fact that Christianity in the first century rejected same-sex intercourse because it regarded any sexual intercourse outside of marriage, a monogamous union between a man and a woman, as πόρνοις (sexual immorality) (Botha, 2004:45).

PART 2 – Popular Theological Approach

With regards to this approach, Schoeman (2005:94) explains: "When reference is made to 'popular theology', it refers to a specific genre in theological literature that endeavours to convey Biblical norms and values in such a way that the layman can understand and apply these norms and values in his or her life."

2.7. Objective

The objective of this section is to look at the contemporary theological approaches and how they have affected the general direction in which research is done. Notably there are two distinct directions, driven by the promoters of homosexual relationships and those who oppose the relationships but do not necessarily deny that there are believers who struggle with same sex attraction.

2.8. Introduction

This section of the basis theory of the Zerfass model (2.1 above) deals with the "tension field" (7, 8) that develops due to the interaction (5) between the old (4) and the new (6). As stated before, no radical or revolutionary changes must direct the practical theological theories, especially when such decisions are driven by emotions. This might lead to mass hysteria.

2.8.1. Alternative descriptions of Sodomy

Some scholars differentiate between homosexual erotic behaviour and homosexual orientation or Same Sex Attraction (SSA). They would argue as does Botha (2002:3) that homosexuality is mainly an orientation (a natural preference, a predisposition) that some people have because they feel sexually more attracted to people of their own gender than to people of the opposite gender. Sexual activity may result from this attraction, but does not have to. In our discourse this idea refers to "homosexuality" as an orientation and not a certain action (see Constitution of RSA. 9(3))

He furthermore states that the text in the Bible talks about sexual deeds and not orientation and says today we know that one's sexual orientation exists long before that person has his/her first sexual experience.

The problem, however, according to Welch (2000:10 cf. Colson 2004:27, Edwards 1998:55) is that the idea of homosexual orientation relies neither on Biblical data nor medical research. Instead, it is a political position intended to gain homosexual rights, and it is rooted in personal experience. Therefore, neither Biblical data nor critiques of the medical literature will be persuasive.

Welch (2000:12) makes a compelling argument against homosexual orientation when he says: "To make an artificial distinction between homosexual practices and

orientation goes against Scripture's constant linking of designer/orientation and deed. If the deed was prohibited in scripture, the desire was too (Matt. 5:28)."

In asking the critical question about the nature of homosexuality Smith (1993:61) says we must first check to see whether we are talking about a homosexual as a sexually active individual or his homosexuality, his orientation. "If the former, then we can say with complete confidence that it is not natural for two men or two women to have sex with each other. In acting out his or her sexuality, the homosexual is doing that which is 'contrary to nature'".

On the other hand, if we are talking about a person's homosexual orientation, then it's "naturalness" must be considered in two significant and different ways: (1) Is it, for whatever reason, "natural" for that individual? (2) Is it "natural" for anyone to be homosexually oriented?

Welch (2000:12) asks the question: "Is it possible that the Biblical texts were affirming to "unnatural" homosexual acts by heterosexuals?" and says: "This would suggest that the practicing homosexuals of the Bible were involved in homosexuality against their natural design. Yet the nature of sin is that people sin because they want to sin (James 1:13–15). It comes from our desire. No one goes into sin kicking and screaming. Homosexuality existed in Biblical times because people enjoyed it; they were orientated toward it by their own hearts (Mark 7:21-23)."

2.8.2. Arguments for Sexual Role-Playing

Presenting a comprehensive hypothesis on what he considers "natural" and "unnatural" sexual intercourse Botha (2002:4) describes the active and passive roles in a homosexual relationship. This he then relates to Paul's writing in Romans 1. According to Botha the fundamental category of the judgment of expectable eroticism in the ancient Middle East was the distinction between active and passive roles rather than physiological, emotional or sentimental factors. The deciding factor for what was "natural" versus "unnatural" with regards to sexual roles was determined by who was penetrating and who was being penetrated. A free, adult man ought never to play a passive role like a woman. Botha concludes that early Christians would have been familiar with the description and would judge sex between same sex couples in the framework of active/passive roles as natural/unnatural. If not, they would not have been people from the Roman times.

Smith (1993:61) says notwithstanding the fact that no one would ever suggest that child abuse is "natural", but for a child who grows up in the home filled with hatred and child abuse as a daily occurrence, it could be said that child abuse for that child could be "natural". "That is the kind of distinction we are talking about with one's

homosexual orientation: perhaps natural for the individual, but definitely not natural in the overall scheme of things.”

In reference to Romans 1, Welch (2000:6) highlights the response of homosexuals to these passages. The passages are considered irrelevant because the homosexual hermeneutic suggests that these verses refer to those who participate in “unnatural,” non-committed sexual relationships. The prohibitionists, they say, do not apply to committed, loving relationships.

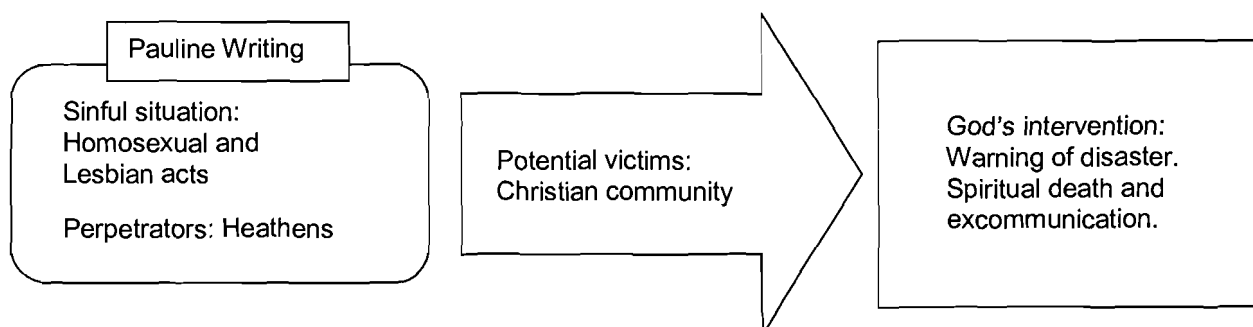
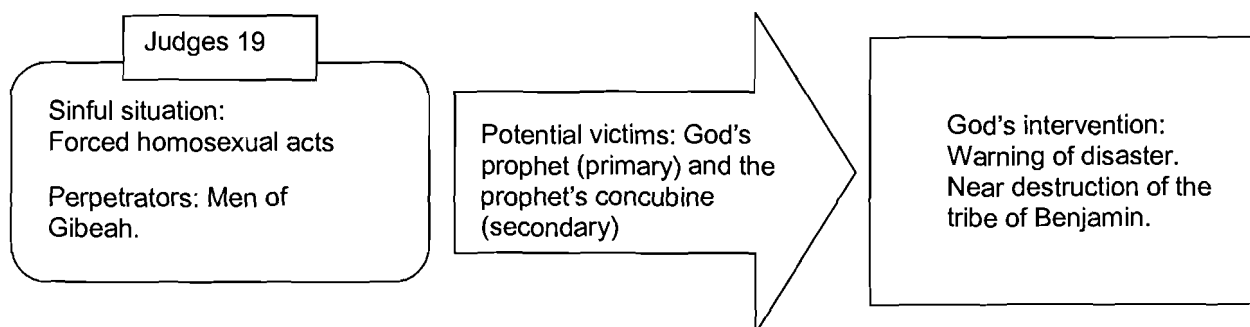
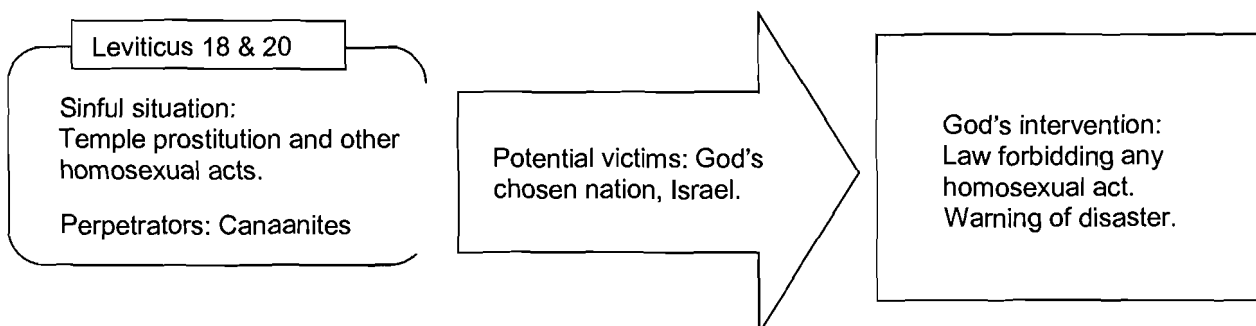
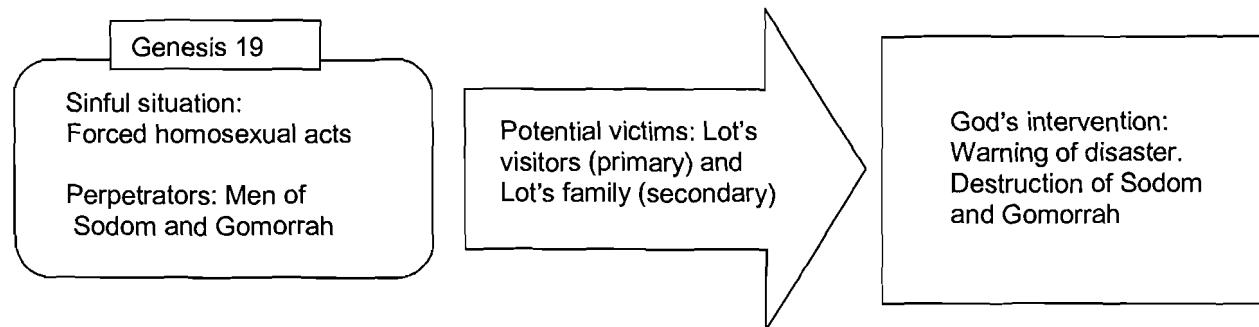
The question could well be asked: “Was Biblical homosexuality described as ‘natural or unnatural’ or seen, as Botha (2002:4) suggests as ‘active or passive’, and is present homosexuality ‘natural’? Current arguments rely heavily on the idea that it is a natural, God-given orientation like left-handedness. And could the “shameful lust” mentioned in Romans 1:26 refer to reckless homosexuality or homosexual behaviour by a heterosexual. Welch (2000:8) says these arguments are essential to the homosexual position.

Noteworthy is the comment by Casaleggio (2002:213) who mentions that the promoters of homosexuality and specifically homophiles reason that homosexual intercourse for a homosexual is as natural as heterosexual intercourse for a heterosexual. The argument is thus that Paul in Romans 1:26, 27 had it against homosexuals that had heterosexual intercourse, because that would be “against-nature”. In the same way it would be “against-nature” for a heterosexual person to have homosexual intercourse. Hence, “natural” or “unnatural” types of homosexuality are determined according to the answer to the question: “Through who’s eyes are we looking at homosexuality – through the eyes of a homosexual or through the eyes of a heterosexual?”

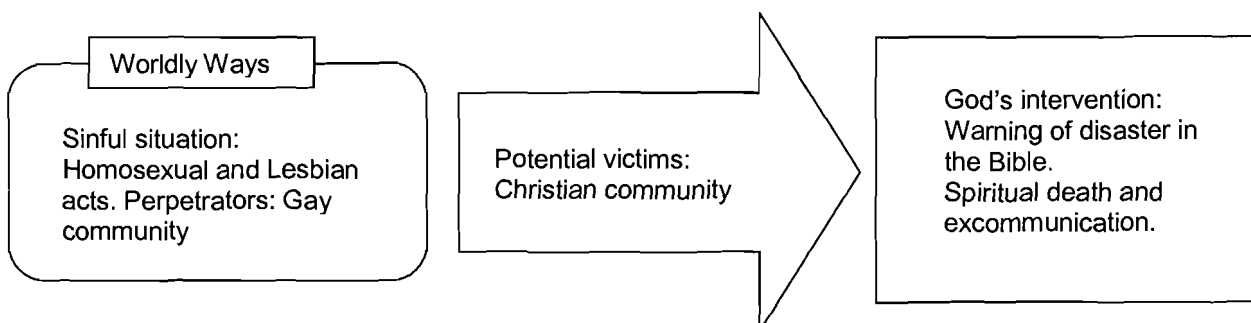
To emphasise the dilemma of our milieu, Welch (2000:9, 10) says the church cannot live with the idea of the natural homosexual orientation without, at some point, reinterpreting scripture to bring it in line with our sense of the character of God. “The church must educate itself on this critical issue, so that it can engage the homosexual community in Biblical discussions.” A further discussion on “natural” and “unnatural” as found in the writing of Paul will follow in the exegesis of Romans 1:18-27 in point 3.2.5.1 below.

2.9. Preliminary Conclusion

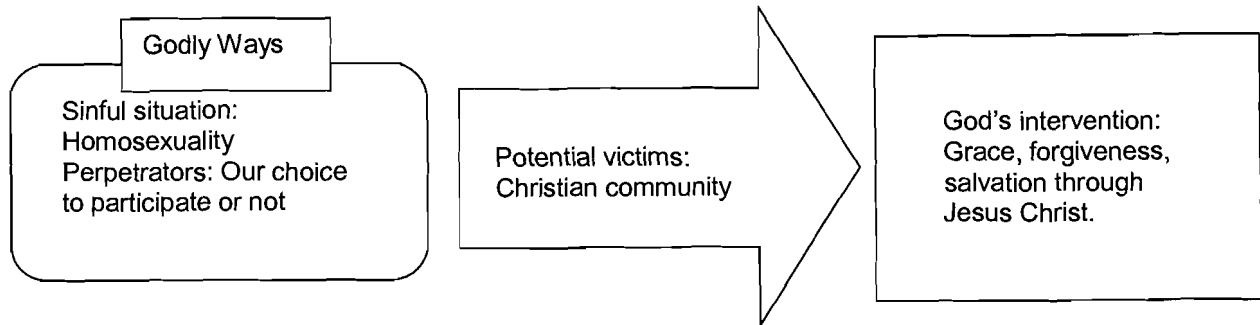
There is a distinct pattern (diagrams below) in the Bible in as far as sin such as sodomy is concerned. A sinful situation is brought about by sinful people with the potential to influence and harm the people of God. God intervened by writing laws to protect His chosen and the situation is resolved. Ignoring these rules, whether by God’s children or unbelievers, usually has catastrophic consequence for the perpetrators.



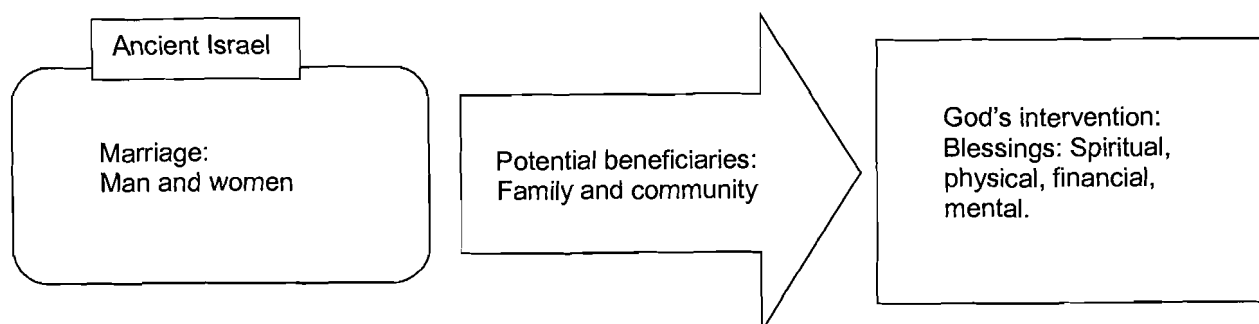
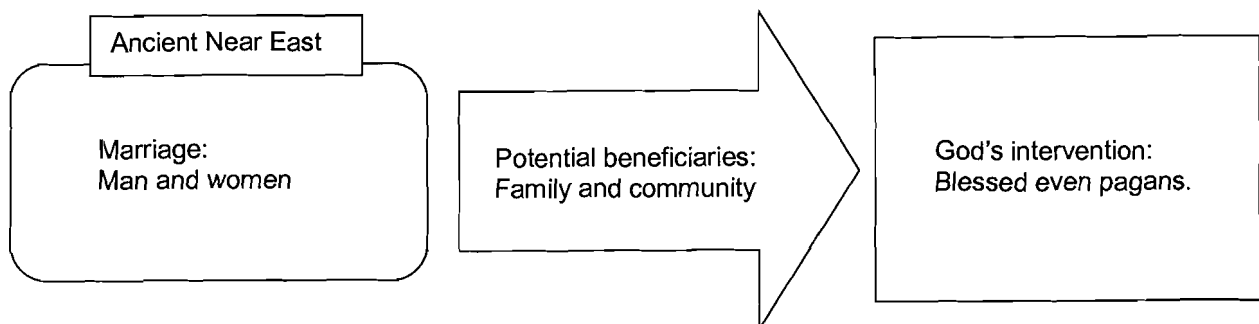
It stands to reason that the pattern **should** follow contemporary teaching.

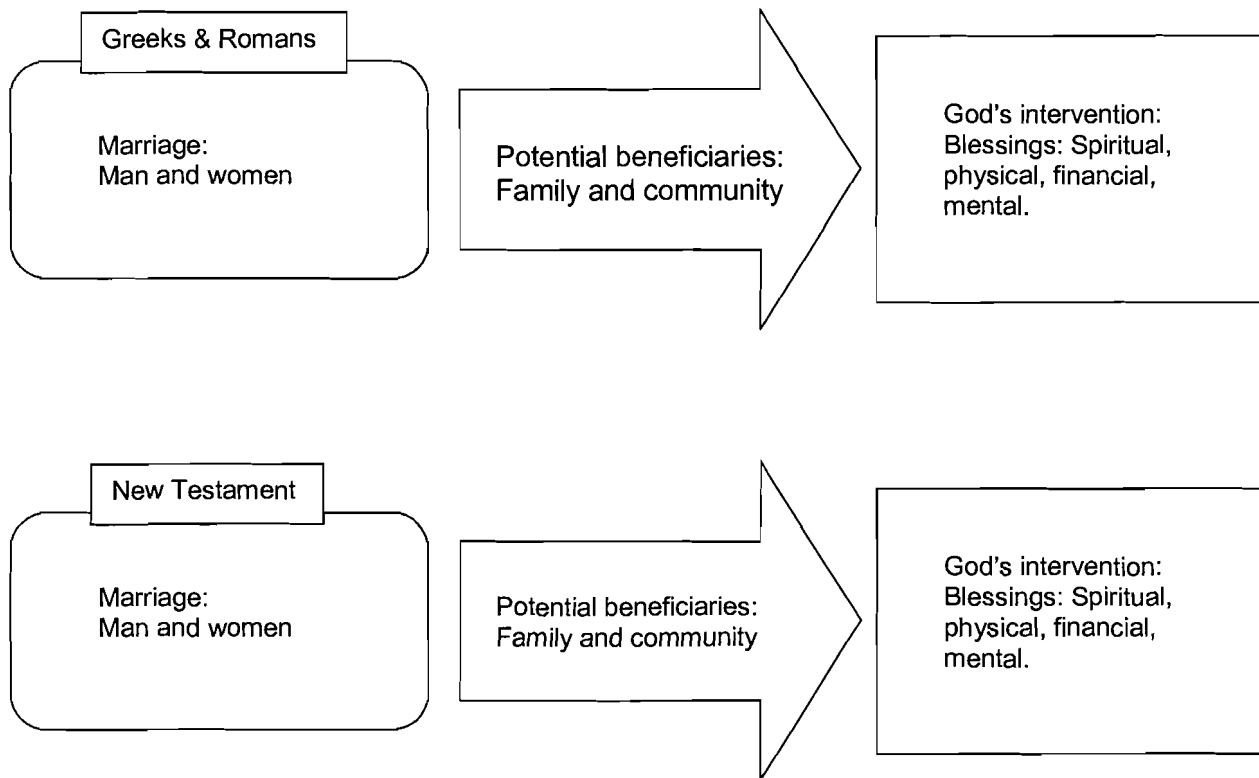


God's solution to the sin problem has always been the same.



With regards to marriage, there is also a distinct pattern, designed by God, (see Table 1. and diagrams below) recorded in the Bible, followed by various societies, and distinctly recognized even today. A betrothed man and a woman come together in a public setting to share vows of faithfulness and support. This union forms the basis for the creation of a safe and stable environment in which children are born, creating a society that is safe and sound, people who abide by the law. In this tranquil atmosphere the people worship their God who blesses them.





If indeed a “desired situation” (using the system of Zerfass) is to be successfully pursued, Praxis 2 would include a message of repentance and a pursuit of righteousness. A “desired situation” is impossible if justification for unrighteousness is the quest. The theologian/ counsellor cannot be confused about the stance of various pressure groups or the validity of their arguments. In the final analysis, when help is needed, confidence is needed.

And since we are dealing with fundamental issues such as God's righteousness, Romans 2:26&27 says: “For I am not ashamed of the gospel of Christ, for it is *the* power of God unto salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, “The just shall live by faith.” We dare not keep this truth from those whose sins will destroy them.

And to those who want to restrict God's commandments and justice to the Old and New Testaments, consider writings such as Luke 1:50: “And His mercy *is* on those who fear Him from generation to generation.” This will include our dispensation and generation.

Chapter 3

Meta Theory on Counselling People with Homosexual Tendencies in a Heterosexual Marriage

3. Objective

The objective of this chapter is to evaluate the research done in various fields of expertise to determine the impact of homosexual practices on society and marriages in particular. The field of research considered for this study, although not remotely comprehensive, includes psychology, physiology and social anthropology and used interchangeably.

3.1. Introduction

Baker's Encyclopaedia of Psychology (cf. Patterson, 1985:519-525) mentions ten types of homosexuality. Friedman and Downey (1993:131-153) remarks: "In the human, the term homosexuality generally connotes four behavioural dimensions: sexual fantasy, sexual activity, sense of identity, and social role. The most important dimension in assessing homosexual orientation is erotic fantasy."

In the following discussion, the term "homosexuality" will be of, relating to, or characterized by a tendency to direct sexual desire toward another person of the same sex; of, relating to, or involving sexual intercourse between persons of the same sex (Mirriam-Webster Online Dictionary). This chapter will deal with the Meta theory in terms of research involving Psychology, Physiology, and Social Anthropology.

Part 1 – A Subjective Approach: What causes Homosexuality?

3.2. Introduction

The quest for the answer to the causes for homosexuality has divided researchers for many years, each with their own agenda. The research, it seems, is done from two basic advantage points: (1) those who attempt to find justifiable natural causes for homosexuality and; (2) those who attempt to prove that homosexuality is an unjustifiable, unnatural behaviour that is learned rather than received.

This section will deal with the research done in both areas to find a basis for support for those who are troubled by homosexuality in a heterosexual marriage.

3.3. Biological or Genetic

3.3.1. INAH3

The study done by Simon LeVay (1991:258), in which he found slight differences in the hypothalamus region of the brain of homosexuals, sparked a debate on the topic of a possible biological or genetic cause of homosexuality. The research was done at the Salk Institute in San Diego, California using 41 cadavers of whom 19

of whom were supposedly homosexual men, 16 of whom were assumed to be heterosexual men, and six of whom were assumed heterosexual women.

His findings have been highly criticized by among others, Ankerberg (2006 *et al*) who comments: "He assumed that if the size difference in neurons could be shown to be true 100% of the time, this would be evidence that homosexuality was biologically based. But even [LeVay's] own statistical chart published in Science magazine, revealed that his theory was flawed."

No scientist has ever proven that the particular region of the hypothalamus under discussion causes sexual orientation. Nicolosi (2006) who specializes in working with male homosexuals pointed to the fact that: "We're talking about a general area of the brain that has to do with emotions, including sexuality; but in this particular nucleus, we have no clear understanding of what function it serves at this point."

Dr. Charles Socarides (2006), Professor of Psychiatry at the Albert Einstein College of Medicine in New York, emphasized the following, "I believe this theory is completely erroneous. There's no possibility of somebody developing homosexuality from hereditary or organic causes." He further noted that "the question of a minute section of the brain, as ... deciding sexual object choice is really preposterous. A cluster of the brain cannot determine sexual object choice."

Klivington (1992), assistant to the president of the Salk Institute where Dr. LeVay did his study, has pointed to "a body of evidence showing the brain's neural networks reconfigure themselves in response to certain experiences." Therefore, the difference in homosexual brain structure may be a result of behaviour and environmental conditions.

Notwithstanding the evidence that proves otherwise, Prof. Lewis Hurst of the University of the Witwatersrand says with regard to the genetic origin of homosexuality: "Genetics has confirmed a hereditary foundation for homosexuality with the male adult and the sitogenetics has indicated the chromosomal origin of the different kinds of inter-sexuality" (Du Plessis, 1999:9).

3.3.2. Twins

Another study that has provoked controversy is the study of identical twins done by Bailey and Pillard (1991). Bailey and Pillard recruited the subjects for their study through homosexual publications that cater exclusively to the homosexual population. Thus, their study did not represent a randomized, non-biased selection. They found that of the homosexual brothers that responded 52% of identical twins, 22% of fraternal twins, 11% of adoptive brothers were homosexual, and 9% of non-twin brothers were homosexual. Bailey and Pillard theorized that

the reason there was such a high percentage of homosexuality among identical twins was their identical genetic make-up.

A counter argument could be that half of the identical twins were not homosexual; rather, they were extremely heterosexual. Ankerberg (2006) notes: "As identical twins have identical genetic make-up, 100% of all identical twin brothers should have been homosexual, but only half were. Therefore, it is easy to conclude that environmental factors, not genes, cause homosexuality".

Du Plessis (1999:10) refers to research done by Franz Kallman based on comparing 40 pairs of identical twins with non-identical twins. Kallman found 100% correlation of homosexuality by the monozygotic twins, "proving" the genetic origin of homosexuality.

3.3.3. Environmental factors

Rogers (2005) mentions some factors that might be the cause for someone taking on the persona of a homosexual. These include:

- 3.3.3.1.** Victims of sexual abuse or molestation.
- 3.3.3.2.** Being ridiculed and labelled 'homosexual' during their pre-teen and teen years.
- 3.3.3.3.** No healthy parent-child bonding. A deficit or "hunger" for love and security is created. It is especially damaging when the child and a poor relationship with parents to be a reason why some choose a homosexual relationship in adolescence.
- 3.3.3.4.** The inference is that a domineering mother, especially if her dominance leads to abuse, may lead male children to lose trust in their own gender. A mother might even unintentionally contest with her son for the attention of the father. Moreover, when a dominant mother is married to a weak father, this tendency intensifies. A son might lose respect for his father and subsequently lose trust in his own gender, adopting the persona of the opposite gender. Equally so, if a father is abusive, and/or unfaithful to the mother, a daughter will lose trust in the role of the man in the household, and subsequently all men, seeking consolation in their own gender (Narramore, 1975:113).
- 3.3.3.5.** West has found in his studies that most homosexuals do not have a homosexual orientation because they are enticed into it. They experience it rather as the expression of fantasies that developed over an extended period and culminated in homosexual experiences. For

West (*cf.* Milne & Hardy, 1976:159) it is the proof that homosexuality is the result of wrong gender roles learned before the age of five.

3.3.3.6. Rogers (2005) says frequent homosexual fantasies would probably indicate some degree of homosexual orientation: "Such fantasies need not automatically result in life-long homosexual involvement. Many people have never acted on their homosexual attractions. However, like any appetite, the more one 'feeds' the urge (through pornography, fantasy and masturbation), the stronger the urge becomes".

3.3.4. Synopsis

Even though there might be understandable reasons why some choose a life of homosexuality, it is clear that it is a behavioural issue and not a genetic issue.

Same-sex attraction is a manifestation of serious emotional conflicts that are preventable and treatable (Fitzgibbons, 2006). "Gender Identity Disorder in children regularly leads to same-sex attractions in adolescence... Paediatricians know children raised without a father are subjected to serious psychological problems, and raising a child without a mother also predisposes the child to serious emotional and mental illnesses."

PART 2 – Objective Approach:

3.4. The negative effects of homosexual relationships

There can be no doubt that homosexual practices are harmful, not only physically, but also psychologically. Furthermore, antisocial behaviour causes the formation of subcultures such as gay-and lesbian communities. This section will look at the impact homosexuality has on our society and how changes in the legislation have affected societies where same sex marriages are permitted.

3.4.1. Psychologically.

To shed light on the psychological, medical and scientific research into same-sex attraction and homosexual behaviour, Zenit (2007) approached Dr. Rick Fitzgibbons, a principal contributor to the Catholic Medical Association's statement on "Homosexuality and Hope." The question put to Fitzgibbons was whether he could explain why homosexuality is not normal [natural]. Fitzgibbons response was that numerous conflicts make homosexual behaviours abnormal, including rampant promiscuity, inability to maintain commitment, psychiatric disorders and medical illnesses with a shortened life span. He specified sodomy as a sexual behaviour associated with significant and life-threatening health problems.

In response to the question whether homosexuality can lead to adverse psychological consequences, Fitzgibbons referred to two extensive studies that appeared in the October 2000 issue of the American Medical Association's Archives of General Psychiatry that confirm a strong link between homosexual sex and suicide (cf. Medinger, 2003, Cameron, 2005, Bell & Weinberg, 1978), as well as a relationship between homosexuality and emotional and mental problems. One of the studies in the journal, by David M. Ferguson and his team, found that "gay, lesbian and bisexual young people are at increased risk of psychiatric disorder and suicidal behaviours."

A high rate of psychiatric disorders associated with homosexual behaviour in the Netherlands means that psychiatric disease cannot be attributed to social rejection and homophobia. Fitzgibbons' findings were confirmed by a Dutch study, published in the Archives of General Psychiatry (Sandfort, *et al.* 2001), that found a high rate of psychiatric disease associated with same-sex sex behaviours.

In looking at the harmful characteristics of homosexual practices, Medinger (2003) says three basic criteria by which it is clearly appropriate to judge any form of behaviour are emotional, psychological and physical. He says there is powerful evidence to indicate that it is "not good to be gay".

- Homosexual men are six times more likely to have attempted suicide than are heterosexual men.
- Studies indicate that between 25% and 33% of homosexual men and women are alcoholics (cf. Robert & Kus, 1987).
- Statistics give evidence of widespread sexual compulsion among homosexual men. The Kinsey study cited above revealed that 43% of the homosexual men surveyed estimated that they had had sex with 500 or more partners; 28% with 1,000 or more partners.
- The same Kinsey study revealed that homosexual men largely have to separate sexuality from relationship. The survey showed 79% of the respondents saying that over half of their sexual partners were strangers. Seventy percent said that over half of their sexual partners were people with whom they had sex only once.

Dr. Charles Socarides has emphasized the similarity of the obsessive-compulsive nature of homosexual sex acts to a drug. Hence, the same predictable behaviour seen in a person when pornography takes hold of him is observable in the life of someone who is sexually addicted. Roberts (1999:70) describes the sequence of events:

The emotional high or fantasy. This is when the person is stimulated by sexual images. He gets hooked on the chemical and sexual high it gives.

The escalation process. Past levels of excitement can only be maintained with increased stimulation. The person moves from mild to explicit, from sensual to violent, to more deviant material and many eventually act out their fantasy. From masturbating to sexually deviant imagery comes the downward road of a soul in ever deeper bondage.

Thereafter, lack of remorse develops because the person goes deeper into disassociation. It is not that they do not care anymore, but their shame level has reached staggering proportions.

This results in "acting out". They may cycle into times of intense disparagement and renewed commitments to quit, but this does not last long and they once more are out of control. More often than not at this stage, they will throw out all moral restraints and even declare that there is nothing wrong with what they are doing. They have found freedom from all the old restrictive religious rules.

3.4.2. Physiologically.

Anal intercourse, an extremely common practice among homosexual men, can seriously damage internal tissues and can permanently weaken the anal sphincter, causing incontinence and other serious medical problems (Medinger, 2003). Even if one were to consider AIDS as an altogether unrelated matter, few behaviours yield more harmful results than does homosexuality.

In a medical guide book to help physicians deal with the many and sometimes confusing illnesses associated with homosexual practices, Ostrow *et al* (1983) give a graphic description of diseases associated with homosexuality. Some of these are Lavender Diseases in reaction to lubricants and Gay Bowel Syndrome.

Estimates suggest that up to 10 people every day die of complications to contaminations like those listed below (Gairdner, 1992:288).

3.4.2.1. Amebiasis - a disease of the colon caused by parasites. Results in dysentery, sometimes liver abscess, and is spread by faecal ingestion or contamination of food.

3.4.2.2. Giardiasis - also prevalent in day-care centres because of wandering faecal material; a parasitic disease that produces diarrhoea and inflammation of the bowel tract. Spread by faecal ingestion and contamination of food and water.

3.4.2.3. Salmonellosis - a bacterial disease causing food poisoning and gastroenteritis vomiting, severe diarrhoea in infants and the elderly. Can

lead to death by dehydration. Spread by faecal ingestion and contaminated foodstuffs.

- 3.4.2.4. Shigellosis** - an acute bacteria infection like salmonellosis, it can lead to a diarrhoea-induced dehydration death in infants and the elderly. Infected individuals should NOT HANDLE FOOD.
- 3.4.2.5. Hepatitis A and B** - a viral liver disease spread by faecal contamination (A), or by blood (B). The latter type is considered to be transmitted "by 'parenteral injection' of saliva or semen positive for B antigen through breaks in anal or oral mucosa during anilingual (tongue/anus) contact or proctogenital intercourse (penile/rectal sodomy)" (New England Journal of Medicine, 1980, p.302.)
- 3.4.2.6. Tuberculosis and Syphilis** - these have been in the increase since the beginning of the 1980s, in both the United States and Canada, among other things, because of AIDS and cocaine use, the latter because it promotes high-risk sex activity, often performed in exchange for the drug. Officials express huge concern because syphilis sores provide an easy route of entry for the AIDS virus (Globe and Mail, June 7, 1991).
- 3.4.2.7. STDs** - According to a wide range of medical and scientific journals and reports, male homosexuals have the following diseases or conditions more frequently than heterosexuals by the following multiples: syphilis - 14 times, gonorrhoea - 3 times, genital warts - 3 times, hepatitis - 8 times, lice - 3 times, scabies - 5 times, penile-contact infection - 30 times, oral/penile infection - 100's of times, AIDS - 5000 times.

The short list of medical illnesses associated with homosexuality, Fitzgibbons (2005) include: anal cancer, chlamydia trachomatis, cryptosporidium, giardia lamblia, herpes simplex virus, human immunodeficiency virus or HIV, human papilloma virus (HPV or genital warts) isospora belli, microsporidia, gonorrhoea, viral hepatitis types B and C, and syphilis. "Sexual transmission of some of these diseases is as rare in the exclusively heterosexual population as to be factually unknown. Others, while found among heterosexual and homosexual practitioners, are clearly predominated by those involved in homosexual activity."

In his study, Diggs (2007) wrote, "As a physician, it is my duty to assess behaviours for their impact on health and well-being. When something is beneficial, it is my duty to recommend it. Likewise, when something is harmful, it is my duty to discourage it. The consequences of homosexual activity are distinct from the consequences of heterosexual activity. As a physician, it is my duty to inform patients of the health risks of gay sex, and to discourage them from indulging in harmful behaviour."

3.4.3. Social Anthropology

Warren Brooks observes that we see cultures where homosexuality flourishes have crumbled, that societies where murder and sexuality were unrestricted have failed, and that nations where the family unit was decimated have not survived (cf. Anderson, *et al.* 2000:26).

Dr. Irving Bieber (2007), who performed one of the largest and most intensive psychiatric studies of homosexuals, characterized gays as "angry, bitter people with low feelings of responsibility." Some of the reasons for this unhappiness could be found in the following statistics:

Over the past 50 years, five studies have compared substantial numbers of homosexuals and heterosexuals – all generated results suggesting greater social disruption by gays. Saghir and Robins (cf. Cameron, 2005) compared 146 gays with 78 heterosexuals and reported less stability (more lovers, more job-changing) and more criminality among homosexuals. Bell and Weinberg (1982) contrasted 979 gays with 477 heterosexuals and found more instability (psychiatric, marital) and more criminality among gays. Cameron (2007) questioned 2,251 randomly-obtained respondents and reported that heterosexuals evidenced more social cohesion (numbers and kinds of intimate relationships), less self-destructive behaviour (smoking, drug use, suicide attempts), and less endangerment of others (via driving habits, deliberate killing). The largest comparison of gays and straights on a wide range of topics and based on a random sample involved 4,340 adults in 5 U.S. metropolitan areas. Comparing those of both sexes who claimed to be bisexual or homosexual versus those of both sexes who claimed to be exclusively heterosexual:

3.4.3.1. Homosexuality was linked to lowered health

3.4.3.2. Homosexuality was associated with criminality

3.4.3.3. Homosexuality resulted in weaker human bonds

These results echo the largest comparative study of straight and gay couples, which reported that the average length of time together averaged about 3 years for gay and lesbian couples vs. 10 years for married heterosexuals. Additionally, "cheating" was inevitable: "all [gay] couples with a relationship lasting more than five years have incorporated some provision for outside sexual activity.

Where certain negative aspects of homosexuality are brought up, they are frequently blamed on society's unwillingness to support committed gay relationships (Medinger, 2007). This presents a difficult challenge because, by strict rules of scientific evidence, we can seldom prove cause and effect in human behaviour.

3.5. The Positive Effects of Heterosexual Relationships

Various social scientist and cultural watchers are engaging in a debate over the changing shape of the Western family (Gushee, 2004:15). Expressing concern about the rate of divorce, the 'marriage movement,' will feature here, "but so also will you find the voice of those who claim that the family has never been better."

Gushee (2004:37) cites Frederic Le Play who lived in nineteenth century society: "Tell me the kind of family you have and I will tell you the kind of society you have." Numerous authors echo this philosophy. Linda J. Waite, a professor of Sociology and Maggie Gallagher (2000:2), a Director of a Marriage Program at the Institute of American Values, says: "Despite the startling rise in divorce, cohabitation, and unwed parenthood, marriage remains a core value and aspiration of many Americans." (Cameron, 2005) Traditional social-psychiatric theory argues that productive people will enjoy life, feel good about themselves, earn the respect of friends and co-workers, and feel connected with their families and society.

In their hypothesis, Waite and Gallagher (2000:17) compare the mental, social, emotional and spiritual state of people who are married versus unmarried adults. According to their findings, married people are more contented and happier than single people are. In their research, they gathered information about various aspects concerning marriage and daily life. To introduce this idea, they emphasize the inherent public side of the marriage contract which includes the declarations and vows made in public before witnesses. "By choosing to marry, couples are entering a social institution that changes the way they will be treated by others, including, in many cases, government, businesses, and religious communities" (Waite & Gallagher, 2000:20).

People who expect to be part of a couple for their entire lives organize their lives differently than those who are less committed. The marriage contract forces people to make joint decisions and to function as part of a team. The basic purpose of a contract is to allow partners in a productive enterprise to specialize and exchange goods over time (Waite & Gallagher, 2000:27). Specialization increases productivity for married partners as it does for any other economic partnership. Married people are more affluent than, on average, than singles. Married men in particular make significantly more money than bachelors. Waite and Gallagher (2000:97) give possible reasons for this phenomenon as:

- 3.5.1.** As provider, married men put a higher premium on money than single men do.
- 3.5.2.** A married man will take fewer risks and has job security.
- 3.5.3.** Employers will be more likely to employ a married man.
- 3.5.4.** Married men plan for the future, have a pension and medical aid plan.

3.6. Change is Possible

Offering treatment for those unhappy with their homosexual orientation has almost been abandoned because of pro-gay influence in the American Psychoanalytic Association (Rogers, 2005). Some pro-gay therapists maintain that it is unethical to offer treatment for homosexuality, declaring the condition incurable. Gay advocates claim that suggesting healing as an option does not only give false hope, but could be construed as being offensive for daring to imply that homosexuality could somehow be less desirable than heterosexuality.

However, according to Rogers there is not much difference between homosexuality and other life-controlling conditions, such as alcoholism. Some degree of relapse risk remains, but behaviour and impulses do change, and life is improved - though not perfected (Rogers, 2005). There are well respected therapists and experts in this field with recent and long-standing published works underscoring the truth that homosexually-oriented people can change their behaviour, (i.e., stop homosexual involvement), modify, reduce, manage and in some cases, practically eliminate homosexual impulses and attractions.

In 2002, an article by Dr. Warren Throckmorton, director of college counselling and associate professor of psychology at Grove City College, appeared in the June 2002 issue of the American Psychological Association's publication *Professional Psychology*. Entitled: "Initial Empirical and Clinical Findings Concerning the Change Process for Ex-Gays," the experiences of thousands of individuals who believe their sexuality has changed as a result of reorientation ministries and counselling are summarized.

Throckmorton concludes that his literature "contradicts the policies of major mental health organizations because it suggests that sexual orientation, once thought to be an unchanging sexual trait, is actually quite flexible for many people, changing as a result of therapy for some, ministry for others and spontaneously for still others." He recommends that practitioners refer patients interested in reversing their homosexuality to ex-gay ministries and programmes.

Significant for this study is the finding of four hundred and twenty-two (422) psychiatrists who were asked if they had successfully treated homosexuals, and whether they agreed that a homosexual could be changed to heterosexual. Of the 285 responses, which involved 1 215 homosexuals, the survey stated that 23 percent changed to heterosexuality, 84 percent benefited significantly by reducing their attraction to other members of the same gender, with a decrease in homosexual activity.

Noteworthy is the caution by Medinger (2007) that overcoming homosexuality is much more than merely changing behaviour. "It is a major life change often requiring a radical transformation of those characteristics inside of us that have defined our personalities and governed our behaviour for years." The first step, Medinger says, in such a development is to accept the beliefs, values and priorities that are the basic to Christian character.

3.7. Conclusion

There can be no doubt that homosexual practices have a negative effect on society in general. Moreover, these acts are not constructive but destructive in many facets of human existence. Since no credible proof has yet been found to prove that homosexuality is generic, the only conclusion that can be drawn is that it is a behavioural issue prompted by environmental factors. Hence, homosexuality is preventable and curable.

On the other hand it can be said that heterosexual relationships practiced in the environment that is designed by God, has a positive and constructive effect on society as a whole.

Changing homosexual thoughts and behaviour is possible as seen from numerous testimonials (cf. EXODUS). Relearning ways of living, coping and relating are not easy. Understandably, overcoming homosexuality is a challenge many prefer not to face. Clinical studies conclude that those who do overcome the control of homosexuality need two ingredients for success: a tenacious and persevering motivation and support of others who believe in their effort (cf. CHOICES).

There are many organisations that provide counselling and group support for those who want to come out of a homosexual lifestyle (cf. Appendix E). Some of these organisations also give training to Counsellors and Church groups to aid the deal with the issue in their congregations. GENESIS as the name suggest, was created with a three-fold purpose:

- 3.7.1.** To help people in recovery with sexual addiction, homosexuality, and other sexual problems.
- 3.7.2.** To equip churches and Christian leaders to address the sexual and relational problems that may arise in their own congregations.
- 3.7.3.** To educate the Christian community regarding sexual issues.

The mission of the National Association for Research and Therapy of Homosexuality (NARTH) is to offer hope to those who struggle with unwanted homosexuality. They disseminate educational information, conduct and collect scientific research, promote effective therapeutic treatment, and provide referrals to those who seek our assistance.

Chapter 4

Empirical Research

4. Introduction

The objective of this chapter is to gain an understanding of the experiences of people who are troubled by same sex attraction (SSA) in a heterosexual marriage. This is done by means of an empirical study. An empirical study (Pieterse 1993:169-170) helps practical theologians to understand the reality of people's lives. Therefore it is imperative to follow an adequate research methodology. This chapter will briefly compare two research methodologies: Qualitative and Quantitative research, and decide which method would be more appropriate to achieve the objective of the research. The process will then be described followed by a summary and analysis of the interviews.

4.1. Qualitative versus Quantitative Methodology of Research

There is an ongoing debate on which of the above mentioned methods are superior. In conclusion to his discussion on the issue, Trochim (2007) says: "So which is best: Qualitative or quantitative methods? It depends upon your purpose and goals of research. Usually the answer is some combination of both". De Vos *et al.* (2001:15) say the nature of the problem to be investigated will determine the research methodology. Hence, a comparison is made to decide which of the methods would be more suitable for the research question.

4.1.1. Quantitative Research

As the word implies, quantitative research draws conclusions from numbers (Holliday, 2002:2). The focus of the study is concerned with exploring human behaviour or aspects regarding peoples' lives. "What are the facts?" is the point of departure for this kind of methodology (Janse van Rensburg, 2007:6). As such this method works linearly with cause and effect.

As Janse van Rensburg (2007:8) explains:

Deductions from statistics are made and generally applied to prove hypotheses to be correct or incorrect. This method uses statistics and general tendencies to determine the general nature and impact of phenomena. Statistics are measured and evaluated by intensity, frequency and generalization. This method is objective and value free and does not evaluate phenomena in terms of right or wrong.

In quantitative research *questionnaires* are often used. According to Babbie (1998:262) questionnaires must be tested with a control group. Low percentage responses could influence the validity of the research.

4.1.2. Qualitative Research

Qualitative research wants to establish the meaning and emotions behind words and attempts to interpret them (Mouton 1993:53-75). It endeavours to identify and evaluate the religious motives for social and religious behaviour (Pieterse 1993:186). Janse van Rensburg (2007:7) describes qualitative research as a method concerned with *words*, rather than *statistics*. It tries to identify deeper drives and emotions. "What lies beneath the surface of people's thoughts and actions? Questions like *inter alia*: "What motivated you...? In what ways were you influenced...?" are asked.

The objective of qualitative research according to Flick *et al.* (2005:3) is to describe the experiences of people "from the inside out", to arrive at the perspective of the participants in order to gain a better understanding of the social realities and processes in which they are involved in (Glicken, 2003:153; Miller & Glassner, 2004:126). Janse van Rensburg (2007:7) accurately describes qualitative research as a *client centred* approach as the thoughts, actions and emotions of the participant are given significance. However, this does not neutralize the knowledge and values that the researcher brings into the process.

As indicated by Swinton and Mowat (2007:29), qualitative research uses a variety of methods, approaches and empirical material, e.g. case studies, personal experiences, life stories and interviews to explore the social world of people in an attempt to understand the unique ways in which people inhabit it (cf. Denzin & Lincoln, 2000:3).

The qualitative research method is not time and money consuming, the handling of data does not need specialized skills and the data produced can provide abundant understanding of the situation studied (Glicken, 2003:151; Richards, 2005:3). Qualitative research pays attention to the diversity of perspectives of the participants and provides the means to explore their points of views (Miller & Glassner, 2004:127; Flick, *et al.*, 2005:8).

It is possible to work with only one case study, as demonstrated by Bothma (as quoted by J. van Rensburg, 2007:5). However, the researcher must show transparency in his methodology, explaining why and how the participant was selected, as well as the choice of method for the gathering of information and the method of documentation.

4.1.3. Quantitative and Qualitative Research Compared

Schoeman (2005:139) compared the two methods of research in the following table:

Quantitative and Qualitative Research Compared	
Quantitative Approach	Qualitative Approach
Epistemological roots in positivism	Epistemological roots in phenomenology
Purpose is to test predictive and cause-effect hypothesis about social reality	Purpose is to construct detailed descriptions of social reality
Methods utilize deductive logic	Methods utilize inductive logic
Suitable for a study of phenomena that are conceptually and theoretically well developed; seeks to control phenomena	Suitable for a study of a relatively unknown terrain; seeks to understand phenomena
Concepts are converted into operational definitions; results appear in numeric form and are eventually reported in statistical language	Participants' natural language is used in order to come to a genuine understanding of their world
The research design is standardized according to a fixed procedure and can be replicated	The research design is flexible and unique and evolves throughout the research process; there are no fixed steps that should be followed and the design cannot be exactly replicated
Data are obtained systematically and in a standardized manner	Data sources are determined by the information richness of settings; types of observations and modified to enrich understanding
The unit of analysis is variables that are atomistic (i.e. elements that form part of the whole)	The unit of analysis is holistic, concentrating on the relationships between elements, contexts, etc.; the whole is always more than the sum

Janse van Rensburg (2007: 7) adds the following with regards to the differences between these two methods:

- 4.1.3.1. From facts to contexts
- 4.1.3.2. From statistics to emotions
- 4.1.3.3. From a rational focus to a focus on experience
- 4.1.3.4. From explanation to understanding
- 4.1.3.5. From objective to subjective and inter-subjective

4.1.4. The Most Suitable Method for this Study

Considering the fact that very few men in heterosexual marriages would admit that they struggle with SSA, it makes it difficult to find a number of candidates to interview to justify a quantitative research methodology. Therefore, to carry out quantitative research might not be the best method to use and might not serve the purpose of this specific study, hence the decision to use qualitative research.

Notwithstanding, the decision to use the qualitative research method for this study is based on the belief that other considerations might influence the validity of qualitative research, for example the stature of the researcher (Steyn and Lotter 2006:115). According to Steyn and Lotter (2006:108) the search for validity in qualitative research is a remnant of modernity. Qualitative research gathers information in order to render *a true reflection* of the participant's emotions and responses. The closest one will get to a solution is to say that the researcher should choose a methodology as transparent as possible and establish rapport with the participants in such a manner that integrity in the process enhances the credibility of the study.

4.2. The Process

The empirical study was done following the qualitative method of research. The researcher developed a questionnaire and identified two men who quit their marriages on account of them being SSA. The purpose, procedure and confidentiality clause of the study were explained to the potential participants in a telephonic conversation. After they agreed to participate in the study, a meeting was set up with each independently. Participants were given the option to view beforehand the questionnaire (Appendix A) prepared for the interview. Both declined the offer. At the meeting, permission was asked to record the interview and motivation was given. The questions of the questionnaire were followed strictly. The Ethics Application Form (Appendix B) of the North-West University was read and signed. During the interview, the researcher observed and noted facial expressions and body language as suggested by Hugo (2006:15-21).

The questionnaires, responses (Appendices C and D) and recordings of the interviews on Compact Disc are available and in possession of the researcher. The researcher offered to surrender a copy of their interview to each respective participant to verify its accuracy.

The responses to the questions serve as a basis for the interpretation done by the researcher. From these interpretations the researcher drew certain conclusions and proposed guidelines regarding a model to counsel those who have homosexual tendencies in a heterosexual marriage.

4.3. Interviews and Research Questions

4.3.1. Participant 1 (P1)

P1 is a 50 year old man and father of three. His marriage of 22 year came to an end when he decided to tell his wife that he was SSA.

He lives in a garden cottage by himself. During our interview, he was calm and candid. Rocking in his chair, he came across as self confident as he responded to questions. He did not render more information than asked for. He only showed emotion when talking about the church and the fact that his wife and children rejected him. Particularly painful is the fact that he became a grandfather some time ago but is not allowed to see his grandchild.

P1, who describes himself as homosexual, says during his childhood days he was not interested in sports activities like his two older brothers. He would much rather help his mother with domestic chores and play dolls with his sisters. During puberty he was more attracted to boys than girls. His decision to marry and have children was based on societal expectations.

P1 is an articulate man who is well informed with regards to current debates on homosexuality and social issues. Although not an activist, he welcomes the ongoing dialogue on gay rights and says that it seems as if some churches and certain theologians in their research have discovered that some Scriptures are not relevant for modern society. However, he became very uncomfortable when the discussion dwelt on God's justice. What he would like to see is that the church accepts those who struggle with self-acceptance.

4.3.1.1. Preliminary Observations

The researcher is of the opinion that P1 has made a conscious decision to associate with homosexual people. If offered the opportunity to go for therapy to change his orientation, he would not accept it.

P1 is not sure if homosexuality has a genetic, psychological or behavioural origin. Two quotes that encapsulate the general mindset of the participant are in answer to the question: "Can you recall your first sexual experience or sexually motivated deed?" Answer: "I am not sure how old I was – maybe 5 or 6 when I was molested by one of my cousins. I wondered if this was not the reason I become homosexual. I also remember, even before this incident, that I would play dolls with my sisters." And: "You also mention that the church counsellor pointed you to the Scriptures condemning homosexuality. Can you elaborate on this?" Answer: "For years I read all the Scriptures for myself. Unfortunately the church counsellors have a few scriptures they use to hammer

homosexuals with constantly, but fortunately in our days we do not have to accept everything literally. The Lord also gave us a brain to reason. I am no a Bible scholar or theologian but I believe one has to search and find your own truth."

P1 would fit in the category ego-syntonic (Anon., 2007). As I was about to leave, he gave me a copy of Broke Back Mountain and two other DVD's to watch. One contains interviews by Marietjie van Loggerenberg with gay Christians (s.a.) and the other interviews with parent of church members with gay children (s.a.).

4.3.2. Participant 2 (P2)

P2 was waiting for me outside when I arrived. He lives alone in a three-bedroom house in an upper-middleclass neighbourhood. He sat on the far side of a three-seat sofa away from me. Unlike P1, P2 stooped over forward and sobbed almost as soon I we started talking.

This 46 year old man and his wife were married for 14 years. The marriage ended when P2 and his lover were mugged and shot in the park where they secretly met. His friend was killed and this incident made the newspapers.

Very emotionally, P2 would elaborate on every question. He lived a very protective life with his family who were very religious. He describes his father as firm and harsh. It is for this reason that he, at the age of ten, decided not to tell his father when he was sexually molested by one of his uncles.

Despite this incident, he grew up with a normal interest in the opposite sex and fell in love with his wife when they were teenagers. They were both active in the church youth programme. After they got married, P2 and his wife enjoyed a happy and "active" sex life.

With a spouse suffering with back problems, P2 became disgruntled with his marriage. It was at this time that P2 became friends with some homosexual people at his workplace. First, he would invite them to visit their home and later he went with them to their social events. After some time P2 drew the attention of a young man and they started a relationship.

P2 managed to keep his affair secret for some time and, according to him, would still live this way if it had not been made public through the shooting. Now that the truth is out, he wishes to return to his previous live, but feels as if he is being rejected by friends and the church. He feels he has betrayed God and is being punished for his rebellion.

P2 does not socialise with gay people, but he feels that he is gay. He became very remorseful when the discussion dwelt on God's justice. What he would like to see is that the church will forgive him so that he can have a place to worship.

4.3.2.1. Preliminary Observations

The researcher is of the opinion that P2 made a choice which caused him great harm: (1) commit fornication, (2) get involved with a homosexual. When offered the opportunity to go for therapy to change his orientation, he accepted.

P2 is convinced that homosexual behavioural is sinful and that he needs to repent. He would be classified as ego-dystonic (Anon., 2007).

4.3.3. Participant 3 (P3)

P3 responded to an e-mail the researcher sent to an ex-gay Internet group. Even though his response does not follow the orthodox form of personal interview, some valuable deductions can be made from his responses.

P3, the father of two girls, says he enjoyed a "better than average" marriage. He remembers being attracted to both sexes at the same time before marriage. However, he resisted the feeling that was "appalling and frightening at the same time" and fell in love with his wife.

While married, P3 had "wild" homosexual sex in public places. Some of his lovers were known to his wife. He is not in a gay relationship now but hopes to be.

P3 says he was never sexually molested and his first sexual experience was at the age of 15 with a 22 year old student. He describes his father as a provider, hands off and detached from the family. Even though his mother loved the children, she was also dominant and treated them as "trophies that need to be shown off." He says: "We did not receive the love and attention others had."

P3 says he was 45 years old when he accepted his homosexuality. It took 6 more years, realizing that his wife could not give him what he wanted, before he began having homosexual relationships. He says it was his wife who pushed him to "accept" what he was. He wanted to stay married and have a physical and emotional relationship with a gay, while living with his wife, but she did not accept the compromise.

4.3.3.1. Preliminary Observations

The researcher is of the opinion that P3, the organizer of a local "Married Men's group" which is still in existence, could be described as committed

homosexual and will refuse an offer to rehabilitate or be reconciled to his family. Being gay is not an issue for him anymore.

This opinion is largely based on the attitude as portrayed in his words: "The present administration is pretending to care about values while marginalizing a large part of society. The USA, not only with gay but others as well, has the biggest class system of the western world." He says about the church: "The church is failing its moral obligation. The church has to embrace all people and should set an example in embracing diversity. The church was a major reason for me to marry. I am Roman Catholic, and had the church taught love and understanding of all I could have come out at 18 and would not have married and had kids."

P3 would fit in the category ego-syntonic (Anon., 2007).

4.4. Preliminary Conclusion of the Interviews: Common Observances

Questions	Response by P1	Response by P2	Response from P3
How would you describe your sexuality?	Homosexual or SSA	Homosexual or SSA	Homosexual or SSA
Do you think you were SSA before you got married?	Yes.	No.	Yes.
At what point in your life did you realize that you were "different?"	Early school day.	Association with homosexual people at the work place.	Before marriage
How long were you married?	22 years	14 years	33 years (calculated)
Can you recall your first sexual experience or sexually motivated deed?	Molested by family member at age 5 or 6.	Molested by a 45 year old man at age 10.	No.
Why did you marry?	Societal expectation.	Societal expectation.	Ecclesiastical expectation
Did you have children? Why or why not?	Yes. Societal expectation.	No. Spouse had medical complication.	Yes. Wife's desire
How would you describe your sexual relationship with your wife during marriage?	Enjoyable, but not fulfilling.	Very active and fulfilling for first 9 years of marriage.	Not fulfilling
Were you in another relationship while you were married?	No.	Yes.	Yes.
What do you think was the final event that ended the marriage?	Confronting spouse with SSA.	Secretly meeting with gay men were exposed.	Affairs with other men.
What criteria does God use to judge the world?	Church judgemental and ignorant.	God instituted marriage. Homosexuality is not acceptable to God.	The church is failing its moral obligation to embrace all people.
Describe your Spiritual experience before and after exposure.	Very involved in various ministries before. Isolation and: "church showed me the door." Visit gay church.	Very involved in church activities before. Both husband and wife were deacons. After divorce. Guilt ridden feels unwelcome. Do not attend church.	Had the church taught love and understanding of all I could have come out at 18 and would not have married and had kids
Describe the approach and attitude of Pastoral counsellors you visited.	Apathetic, confrontational, unsympathetic, judgemental.	The preacher said I was welcome but I felt the people were judgemental.	No comment.
If you could do it all over, what would you do differently?	Would not marry.	Would not marry.	Would not marry.
When you went to see a psychologist, what was his/her analysis of you?	Told me I am homosexual.	A homosexual Psychologist that trying to convince me that I am homosexual.	No comment.

4.5. Analysing the Data

Since the candidates who volunteered to participate in the research are separated from their wives and families, the questions put to them were carefully formulated to extract information that would assist the researcher in formulating a counselling strategy that will help married couples not to get into a situation where the marriage fails because one party gets involved in homosexual activities.

Prevention is better than cure. Hence, the tenor of the questions refers to a person's sexual orientation before marriage and the reason for the decision to get married. If indeed the majority of participants were SSA before they got married, they should *not* have married to begin with.

However, taking into consideration the fact that all the participants were married in an era when homosexual feelings and activities were highly criticized by all societies, and marriage was considered a societal norm, it becomes clearer why they decided to “come out” at a time when homosexuality and homosexual acts were decriminalised.

It is interesting to note that all three of the participants wanted to stay with their spouses even though, according to their testimony, two of them were involved in homosexual affairs while married. This could be because they feared ridicule or because they were more bisexual than homosexual.

The researcher is not totally convinced of the homosexual “orientation” of any of the participants or that “childhood molestation” was the “cause ” for any of the candidates to become homosexual. Accordingly, their decision is based on influence and lust, rather than “orientation”. In at least two of the three cases, this sinful lust manifested itself in an unnatural, ungodly act and the perpetrator was trapped in an overwhelming web of sin, a sin that entraps the mind and soul: an addiction.

Chapter 5

Practice Theoretical Perspectives on Homosexual Tendencies in a Heterosexual Marriage

Introduction

Having examined the basis and meta theories in keeping with the Praxis model of Zerfass (2.1), new practices (Praxis 2), validated in both theological and sociological fields can now be investigated and tested to determine the effectiveness thereof.

Counselling married couples affected by homosexuality might need a new approach. However, the traditional counselling method for infidelity, though be it more traumatic in the case of homosexual activities, should apply.

In this chapter the basic principles, which forms the foundation for pastoral counselling is viewed as desirable and will be mentioned. Furthermore, because of the social implications homosexual infidelity might have on the extended family, treatment of children would also be mentioned.

5. The Fundamental Principles for Successful Counselling Dialogue

5.1. Faith in God

5.1.1. The Counsellor

It is an awesome task to be in a position where hurting people approach one for guidance and assistance with their deepest despair. Any Christian counsellor acting on his/her own strength, wisdom and beliefs, is doomed to fail and will cause more harm than good. It is for this reason that a sturdy faith in God is imperative and that the counsellor has a strong relationship with a God. To grow in faith, the apostle Paul suggests: "So then faith comes by hearing, and hearing by the word of God" (Rom. 10:17).

Secondly it is absolutely vital that the counsellor seek the counsel of God's and guidance of the Holy Spirit before meeting with those who seek the help of the counsellor (Jos. 9, Jdg. 18). The role of prayer will be discussed in 2.1.

5.1.2. The Counselee

Whatever the need of the counselee, the fact the he/she approached a Christian counsellor for help stems from the belief that the counsellor will have answers based on Biblical truths. Hence, an earnest faith in God is assumed. This is also the fundamental principle that the counsellor has to emphasis at the beginning of each session. The Christian counsellor dare not apologize or deviate from this principle: "Now without faith it is impossible to please God, for the one who comes to him must believe that he exists and that he rewards those who diligently search for him (Heb. 11:6 ISV).

The first step to successful change is for people to admit their condition and to want help (Rogers, 2003). Some goals to set for those who want to change include:

- 5.1.2.1. Regaining self-control.
- 5.1.2.2. Unmasking the underlying beliefs and defence mechanisms that block growth and fuel impulses.
- 5.1.2.3. Learning to recognize, and satisfy needs for intimacy and security in healthy, non-sexual ways.
- 5.1.2.4. Resolving conflicts stemming from childhood trauma and rejection.
- 5.1.2.5. Developing beneficial self management skills.
- 5.1.2.6. Growing in relationship with God and others.

5.2. Faith in His Word

The instructor's guide for Christian counselling has to be the Word of God. Considering the all encompassing and adequacy of the Bible, the counsellor and counselee has to accept the counsel of the Holy Spirit through the word (Taylor, 1991:125). All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16,17).

5.3. Trust in One Another

Essential to the success of any counselling is a good relationship between counsellor and counselee. Egan (1990:122) says in this regard: "If client and helper are successful in working together, the client will reveal the main features of the problem situation he or her needs". Nelson-Jones (1983:11) says: "Good relationships with clients are considered both necessary and sufficient for change to occur".

This could be said of counselling in general, but more so when dealing with a highly sensitive and personal issue such as a person's sexuality. Very few individuals have the candour to talk about such sensitive concern, more so when experiencing SSA. It could be that the counsellor is in a situation that the counselee confronts his/her problem for the first time. The counsellor has to be very cautious not to be judgemental or beits (Egan, 1990:67).

The counsellor's point of departure is not to, first and foremost, prescribe and give advise, but to establish a personal relationship and work at understanding the person and the problem and to distinguish between the two: to understand so as to be understood. Before good therapeutic relationship is establish, the rest of the therapeutic process is doomed to fail (Brammer, et al. 1982:159,160).

This therapeutic relationship must be built on respect and integrity. The counsellor demonstrated respect in the way he/she shows concern for the wellbeing of counselee. The

individuality of the counselee must be recognised so that he or his would not get the impression that the counsellor views the situation as another case study.

Body language is a good indication, not only to the counsellor, but also to the counselee, that progress is being made. It is therefore important to pay attention to the person when they talk. The counsellor should also listen in such as to notice the person's verbal and non-verbal messages.

Empathy and understanding must be communicated. Egan (1990:71) says to this regard: "Central to empathy is letting clients know that their viewpoints have been listened to and understood".

The counsellor should take care not to make a quick evaluation of what might be the trouble with the counselee and what the remedie should be. Information rendered by the counselee should be noted and questions asked to ascertain if indeed the right conclusion as drawn. It is ill-advised to give a prognosis bases on information share after only one session.

5.4. The Preparation for Successful Therapeutic Dialogue

5.4.1. Prayer

As mentioned above, a relationship with God is imperative to be a Godly counsellor. Hence, God's counsel is sought for wisdom and guidance before entrance into a counselling session with a troubled soul. The counsellor should start every session with prayer and supplication. This will indicate to the counselee that the counsellor trust in God, the Word and the Holy Spirit to give the direction needed to be taken.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man avails much (James 5:16, 17).

The counsellor might even ask the counselee to pray so as to establish a link to the Source of Wisdom. Listening to the counselee express concerns, might give the counsellor a good idea of the relationship the counselee has with God and the petitions the counselee pleads from God.

5.4.2. Prepare

If the counsellor is aware of the problem facing the counselee, he/she need to research the matter before interring into a conversation with the counselee so as to approach the counselee with confidence. However, as mentioned above, care should be taken not to prescribe and advise based on insufficient information. In preparation for the first session the counsellor can draw up a list of possible question. The counsellor can also draw up s list of suggested reading of materiaal he/she has evaluated.

5.5. How to Address What with Whom

5.5.1. How?

Cognisance should be taken of the fact that extra-martial affairs, whether with members of the opposite sex or members of the same sex, should be dealt with as the same as cases of infidelity. However, being cheated by one's spouse with a member of the same sex could have more serious implications. The typical feelings of shame, inadequacy, guilt, anger, betrayal, etc, could be more intense.

5.5.2. What Needs to be Addressed and With Whom?

5.5.2.1. Infidelity: As mentioned above, infidelity needs to be addressed first. The counsellor has to establish if the couple have a desire to reconcile. If not, an attempt can be made to help the couple cope with the aftermath of the revelation of infidelity.

5.5.2.2. Divorce: If no resolution is possible, the counsellor can prepare the individual for counselling after divorce.

5.5.2.3. Child-molestation: In many cases this might be an unresolved issue that need to be addressed.

5.5.2.4. Addiction: This could range from pornography to homosexual deeds and need relevant therapy. Hagee and Hagee (2005:68) agree with Socarides (2006) and Rogers (2005) that homosexual activity is sexual addictive behaviour and should be treated as such. They suggest the following strategy:

5.5.2.4.1. Make an absolute confession that you are addicted.

5.5.2.4.2. Acknowledge your dependency on Jesus Christ, and ask Him to set you free.

5.5.2.4.3. Find a support group. Every person in the group has an addiction of some kind, and each person is accountable to each other for daily living the victorious life over that of addiction.

5.5.2.4.4. Let the addict experience the consequences of the addiction. Almost every addict suffers from the delusion that he is in control of himself.

5.5.2.4.5. Confront the problem. You will not conquer what you will not confront. Do not let the past control the future.

5.5.2.5. Separation trauma with children: Children in particular need counselling when faced with the reality of separation due to infidelity. Of these children are adolescent or young adults, they might face severe

ridicule if one parent has committed adultery with a person of the same gender.

5.6. Conclusion

The first chapter deals with God's view on marriage, infidelity, and homosexuality. Thus, for a Christian counsellor, the Bible forms the fondament and point of departure of a model for pastoral counselling. Not only is the Bible the indicator of wellbeing, but give great comfort to both counsellor and counselee knowing that the wisdom of God cannot be faltered.

However, the Word of God can be damning to those who are lost in a sinful situation such as infidelity and homosexuality. It is up to the counsellor to use the Bible in such a way that it portrays God's love, grace, forgiveness and mercy to those who will repent and obey.

Though prayer and study the counsellor can be the oracles of God (1 Pet. 4:11), never negotiating or compromising the Truth, but speaking the truth in love (Eph. 4:15).

Prevention is better than cure. Therefore, those involved in premarital counselling should be aware that some of those contemplating marriage might have been involved in homosexual activities before meeting their fiancé or might even be SSA but not willing to confront the issue. The counsellor could draw up a compatibility questionnaire that serves as guide for counselling. Included in the questionnaire could be a probe into the sexual orientation of individuals just as a probe into the sexual activity of the couple.

If indeed the questionnaire reveals that one member of the couple has had homosexual experiences, this need to be addressed during sessions with the couple. If one of the couples struggle with SSA, the counsellor has to make the couple aware of the implications if they still want to pursue a marriage. The counsellor can guide the couple in take part in suggested exercises and possible steps forward. However, it is imperative that the counsellor should strongly advise against such a union at least until the one struggling with SSA has gone for therapy and evaluation.

Chapter 6

6. Conclusions

6.1. Basis Theoretical Perspectives on Homosexual Tendencies in a Heterosexual Marriage

From Chapter 2 the conclusion is drawn that there is a distinct pattern in the Bible with regards to the practice of homosexuality (sodomy). A sinful situation is brought about by sinful people with the potential to influence and harm the people of God. God intervened by writing laws to protect His chosen and the situation is resolved. Violation of these rules, whether by the children of God or unbelievers, usually has catastrophic consequence for the perpetrators and innocent people also suffer.

If indeed a “desired situation” (using the system of Zerfass) is to be successfully pursued, Praxis 2 would include a message of repentance and a pursuit of righteousness. A “desired situation” is impossible if justification for unrighteousness is the quest. The theologian/counsellor (and counselee) cannot be confused about the stance of the Bible or various pressure groups or the validity of their arguments. In the final analysis, when help is needed, confidence is needed.

6.2. Meta Theoretical Perspectives on Homosexual Tendencies in a Heterosexual Marriage

SSA and homosexuality have baffled the minds of the learned and confused the thinking of the average person. From Chapter 3 it is clear that, despite ongoing attempts, no credible evidence has been found to prove that SSA or homosexuality is generic. But, rather that it stems from a deeply rooted behavioural pattern.

Hence, homosexuality is a learned behaviour and as such can be unlearned. Relearning ways of living, coping and relating are not easy. Understandably, overcoming homosexuality is a challenge many prefer not to face. Clinical studies conclude that those who do overcome the control of homosexuality need two ingredients for success: a tenacious and persevering motivation, and support of others who believe in their effort.

6.3. Empirical Research

Since the candidates who volunteered to participate in the research are separated from their wives and families, the questions put to them were carefully formulated to detract information that will assist the researcher in formulation a counselling strategy that will help married couples not to get into a situation where the marriage fails because one party gets involved in homosexual activities.

Prevention is better than cure. Hence, the tenor of the questions refers to a person sexual orientation before marriages and the reason for the dissection to get married. If indeed the majority of participants were SSA before they got married, they should *not* have marriage to begin with.

However, taking into consideration the fact that all the participants were married in an era when homosexual feelings and activities were highly criticised by all societies, and marriage was considered a societal norm, it becomes clearer why they decided to “come out” at a time when homosexuality and homosexual acts were decriminalised.

It is interesting to note that three out of three of the participants wanted to stay with their spouse even though, according to their testimony, two of them were involved in homosexual affairs while married. This could be because they feared ridicule or because they were more bisexual than homosexual.

The researcher is not totally convinced of the homosexual “orientation” of any of the participants or that “childhood molestation” were the “cause” for any of the candidates to become homosexual. Accordingly, their dissection is based on influence and lust, rather than “orientation”. In at least two of the three cases, this sinful lust manifested itself in an unnatural, ungodly act and the perpetrator was trapped in an overwhelming web of sin; a sin that entraps the mind and soul; an addiction.

6.4. Practice Theoretical Perspectives on Homosexual Tendencies in a Heterosexual Marriage

The first chapter deals with God’s view on marriage, infidelity, and homosexuality. Thus, for a Christian counsellor, the Bible forms the foundation and point of departure of a model for pastoral counselling. Not only is the Bible the indicator of wellbeing, but give great comfort to both counsellor and counsellee knowing that the wisdom of God cannot be faltered.

However, the Word of God can be damning to those who are lost in a sinful situation such as infidelity and homosexuality. It is up to the counsellor to use the Bible in such a way that it portrays God’s love, grace, forgiveness and mercy to those who will repent and obey.

Though prayer and study the counsellor can be the oracles of God (1 Pet. 4:11), never negotiating or compromising the Truth. Speaking the truth in love (Eph. 4:15).

Prevention is better than cure. Therefore, those involved in premarital counselling should be aware that some of those contemplating marriage might have been involved in homosexual activities before meeting their fiancé or might even be SSA but not willing to confront the issue. Included in the questionnaire for the couple could be a probe into the sexual orientation of individuals similar to a probe into the sexual activity of the couple.

6.5. Final Conclusion

In this presentation, much attention has been given homosexuality and SSA in a heterosexual marriage. This stems from the belief that, to be successful in finding healing and reconsolidation in failing marriages, the core of the problem should be addressed. In this study, the core of the problem lies not so much in infidelity, but the fact that the husband began an affair because he was unsatisfied with the sexual relationship with his wife.

Most marriages, notwithstanding the difficulties, are worth saving but there has to be a desire to accept God's will, seek forgiveness, change and reconcile with each other. Pastoral guidance should be focused on the addictive nature of SSA and the couple should seek the help of support groups as well as family therapy.

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EX-GAY SUPPORT GROUPS

GENESIS	http://www.joedallas.com/about-us.cfm
CHOICES	http://geocities.com/athens/Forum
EXODUS	http://www.exodusglobalalliance.org
NARTH	http://www.narth.com

Appendix A:

Verbatim Interview with P1 September, 3, 2007 (Recorded on CD and kept in a safe place by the researcher. Participant agreed that the recoding was authentic.)

I told P1 what to expect and told him he is free to answer any questions. I gave him the NWU ethics agreement form to read, complete and sign.

Question: How would you describe your sexuality?

Answer: I am homosexual or SSA

Question: Do you think you were SSA before you got married?

Answer: Yes, most definitely.

Question: Why did you marry and have children?

Answer: Because I believe it was the right thing to do.

Question: At what point in your life did you realize that you were "different?"

Answer: I guess it was from early school days. Whereas my brothers were the sporty type, I would rather help my mother in the house. I don't believe that I knew at that stage that I was not like my brothers. Eventually, I was accused of being a "sissy" hiding behind my mother's apron. It was early in my teens that I realize I am more attracted to boys than girls.

Question: Can you recall your first sexual experience or sexually motivated deed?

Answer: I am not sure how old I was – maybe 5 or 6 when I was molested by one of my cousins. I wondered if this was not the reason I become homosexual. I also remember, even before this incident, that I would play dolls with my sisters.

Question: Notwithstanding your early sexual attraction to boys, you still got married?

Answer: At the time when I got married I cannot even recall if homosexuality had a name, let alone anyone talks about it. When I learned about homosexuality, I realised that this is what I was. I did not want not accept this reality. The norms those days were that one marry and raise a family. I did not know there were alternative lifestyles.

Question: Why did you have children?

Answer: I suppose it was the normal outcome of a marriage.

Question: How would you describe you sexual relationship with your wife during marriage?

Answer: I cannot say that sex was not enjoyable, but I did not find it fulfilling. Whatever happened was to keep my wife happy. Later in our marriage I had to force myself to have intercourse with my wife.

Question: What was the reaction of the professionals you approached for help?

Answer: I grew up in the church and did not feel the freedom to talk to anybody about my feelings. As everyone else, I saw homosexuality as a sin and with it came a deep feeling of guilt and shame. I started

my own investigation to find the source of my feelings. Eventually I went for counselling to a psychologist. Every time they tried to help and gave some suggestions on what to do and what not.

The Christian councillors emphasized homosexuality as a sin and they prayed and laid hands on me in an attempt to drive out the demons. The feelings did not subside. They only managed to create the feeling that I could be cured and there is hope.

Question: While you were married, were you in another relationship?

Answer: Never. I suppressed my real feelings and I believe that this is the reason why I was in such a state of depression. I really wanted to make my marriage work. However, when I turned 40 I said to myself I can't carry on this way. My life had no meaning.

Question: What do you think was the final event that happened that changed your feeling about the marriage?

Answer: At the age of about 41 I saw another psychologist who told me forthright that I am gay and have to except myself as such. Yet, I still did not want to believe this as true. I searched for more help and the depression increased. Ultimately I was on medication for depression and four years later returned to the psychologist who again said that I needed to accept my sexuality and live with it.

I replied that I can accept that, but as a married man did not know how to live with this reality. He then said that he cannot tell me what to do with my marriage but that he can guarantee that it will not work. It is then that I approached my wife and told her what the psychologist said and added that I decided to take his advice and accept my sexuality. I also said that I was willing to stay with her for the sake of the children, but not in the same room. She did not accept my offer.

Question: How old were the children at that stage?

Answer: The eldest was at university, one in grade 11 and the youngest 13 years old.

Question: How did the children deal with the situation?

Answer: I did not want to tell them the reason for the separation but my wife felt she had to tell them. They did not receive this news very well and I believe they did not deal with it very well. Seven years later nothing has changed. They have rejected me.

Question: What criteria does God use to judge the world?

Answer: The church judges and they have no understanding.

Question: Please explain how you experienced this?

Answer: I have been involved in church work all my life. As teenager I was chairman of the Christian Youth League (KJV). I taught a Sunday school class. When I got married I joined the Apostolic Faith Mission, where I was baptized, filled with the Holy Spirit and spoke in tongues.

In this church (AFM) I was involved in the music ministry. I served on the church council and was youth councillor. The church said I am a sinner, which I was not. I came to repentance at a very young stage of my life. The day I decided to be honest with myself and admit that I am homosexual, the church showed

me the door. I could visit, but I was not allowed to partake in any activities. I was summarily relieved of all responsibilities.

Question: You also mention that the church councillor pointed you to the scriptures condemning homosexuality?

Answer: For years I read all the scriptures for myself. Unfortunately the church counsellors have a few scriptures they use to hammer homosexuals with constantly, but fortunately in our days we do not have to accept everything literally. The Lord also gave us a brain to reason. I am not a Bible scholar or theologian but I believe one has to search and find your own truth.

Question: You stated that you were faithful to your wife while married and were not involved in a homosexual relationship. What about after marriage. How did it impact your life?

Answer: When I took the decision to accept my fate, I did not know what the future held in store, but I came to the conclusion that whatever happens, it can only be better for me. I was released of the constant depression. For the first time in my life, I have inner peace and accepted myself for who I was. Yet, there were still obstacles I had to cross. I am lonely. I have not really had a serious relationship with a man, but deep within myself I feel free. I serve the Lord every day and I know He accepts me for who I am.

Question: If you could do it all over, what would you do differently?

Answer: This is a difficult question to answer. I will never regret having children even though today they have rejected me. This is very hard for me to deal with, but I don't think I would have married, even though there were times that we were very happy in our marriage and had great joy from the children.

Question: In this time of openness, how did you and your wife handle sex education with your children?

Answer: My wife handled it. I was not involved.

Appendix B:

Verbatim Interview with P2 September 18, 2007 (Recorded on CD and kept in a safe place by the researcher. Participant agreed that the recoding was authentic.)

I explained to P2 what the intent of the interview is and asked him to read and sign the ethics agreement

Q: How would you describe your sexuality?

A: I believe as a result of molestation in my childhood, I am homosexual.

Q: What would you say was your first encounter with sex or sexually motivated deed?

A: I can remember this very well. I was 10 when I was molested by a 45 year-old man. Thinking back I remember a happy childhood. Even though we were poor, we were a close family, loved and protected by our parents. I think my relationship with my father changed after the molestation. I develop a fear for my father.

Q: What would you say resulted from the break in relationship with your father?

A: Well, I shunned him and rejected his showing of affection. He enquired about my detachment and I could not answer. He died before he knew the truth.

Q: I take it from your reaction that you have never spoken to anyone about the molestation?

A: After keeping it a secret for 32 years, only after my divorce, I spoke to my wife and the psychologist. My ex-wife and the psychologist wanted to know why I kept it a secret for so long. I think it was because my father was so protective of his family, I feared that he would harm or even kill the person who molested me. I reasoned that he might go to jail and then I would be blamed if there were no one to look after the family. So, I kept it to myself. For many years I tried to deal with it by myself. At one stage, as a child, I started wetting my bed and was afraid of the dark. My father did not understand my fear of the dark and would push me outside the door at night to conquer my fear.

Q: How did this event of the molestation influence the relationship with other members of the family?

A: I turned all my attention to my mother because I knew that she would not harm me. I did not have a problem expressing my love toward her because I did not associate her with the man who molested me. Fear of my father's reaction, shame and the fear that the person who molested me will deny what happened, kept me from revealing the truth.

Q: Would you say that this incident is the cause of your sexual orientation today?

A: It is difficult to say that this single event is the only cause of my sexual orientation. My house doctor says it is a proven fact that homosexuality is genetic and that people are born with the genes that could make them become homosexual. I believe my first sexual experience was with a man and therefore it could have distorted my orientation. Had I received psychological treatment at that point, I believe my orientation would not change. I had a normal attraction to girls and had relationships with some of them, but the incident remained a secret. I could never talk to any one of them about what had happened to me. I was too ashamed and absolutely humiliated.

I grew up in a Christian home and always believe homosexuality was wrong, hence I suppressed homosexual thoughts. This worked for me for many years until I started association with homosexual people at my work. They pulled me into their network.

Q: At what stage did you realize that you are more attracted to the same sex?

A: It is when I met the gay people at my workplace and they came to visit my wife and me at our home. Sometimes I would visit with them and they told me that they could see that I was unhappy in my marriage. They started setting up dates for me to visit with their gay friends. I was not interested until I met one particular person who made me feel important and good about myself. Eventually we made physical contact.

Q: How long were you married?

A: Fourteen years, no children.

Q: Was it a conscious decision not to have children?

A: No. My wife always had chronic back problems and her mother convinced her it is not desirable to have children. My ex-wife also admitted that she was afraid to have children because she was not sure if the marriage would last.

Since I met this man, I did not have much sexual desire for my wife. As it was, my wife did not show much affection in our sexual relationship. I felt she was not very interested in sex. However, I will never accuse her for being the reason I went finding affection in other places. After our divorce, when we met with the psychologist, she asked why I did not find fulfilment with another woman rather than a man if I was unhappy with our sexual life. The psychologist tried to convince her that it was because my first sexual encounter was with a man. She did not accept that.

I did visit a pastoral councillor before I got married. He told me that since I dealt with the molestation very well that it would not pose a problem in my marriage and it would be alright to marry. I think I was not very open with him and he could not make a proper assessment.

Q: How would you describe your sexual relationship with your wife?

A: I would describe the first number of years as normal. We were in love and very active sexually and fulfilling. Unfortunately this decreased in the last 6 years of the marriage because I got involved with homosexuality.

Q: At what point do you believe the marriage came to an end?

A: I met someone and one night while we secretly met, we were attacked by four armed men. They wounded me and killed my companion. In the investigation that followed, I had to reveal my secret.

Q: What was your wife's reaction?

A: She was devastated. She could not come to terms with what I did. She stayed with me for one month after the incident and suggested that we live separately, but I decided that the trust was so damaged that it could not be repaired.

Q: How was your spiritual life after you left your parents home?

A: I lived with my parents until I got married. I met my wife at church and we dated for 6 years before we got married. We were both very involved in church activities.

Q: How old were you when your father died?

A: 29 – one year after I got married.

Q: When you started getting the SSA how did that influence your spiritual life?

A: My friend was shot on a Monday. The Sunday before the shooting, I sat in church and read in Deuteronomy that homosexuals must be punished by death. This stayed with me.

I felt I was not very welcome in the church. The preacher said I was welcome but I felt the people were judgemental. Since the shooting made front page in the newspaper, everybody knew what had happened. The fact that both my wife and I were deacons at that time created an even greater uproar. This is when my spiritual life took a dip. I did not want to worship with the church and I did not want to go to the gay church mainly because I still believe that being gay is wrong. It is not all gay people who believe being gay is OK. Many of them believe that it is sinful.

Now I am in a constant battle with my Christianity because I know I am rebellious.

Q. When you went to see a psychologist, what was his/her prognosis?

A. Only after my marriage did I seek help. I was afraid of being exposed. I was comfortable leading a double life and I believe, had the attack not taken place, I would still be living my double life without complications. After the shooting, I did not leave home for months, ashamed because I was caught with a man. I still believed that I could continue fooling everyone. Unfortunately I believed that only people with psychological problems (mad people) visit a psychologist.

To answer the question, it so happened that the psychologist that I went to for help, was homosexual. I am sorry to say that they are just like the rest of the homosexual community trying to convince me that I am homosexual. It seems that there are many homosexuals that choose psychology as a occupation.

Q. If it is possible for you to come out of homosexuality, would you consider and accept help?

A. Absolutely. But as I said, two of the psychologists I visited after my divorce attempted to convince me to accept a gay lifestyle. According to them, my problem is that I am fighting a losing battle. But, even though I have homosexual relationships, I do not believe in gay marriages or even living with another man. Hence, I do not have a problem with the church condemning gay marriages.

Q. What do you believe the Bible teaches about marriage?

A. I believe marriage is instituted by God and that they were created sexual beings to procreate. Twice the New Testament absolutely condemns homosexuality, so, to me, it is very clear that homosexuality is not acceptable to God. I know as long as I believe this, my homosexual lifestyle would be a problem to me.

I do have friends who say that the Bible is just a book written by man, and hence they accept their homosexuality easily, and when I talk to them about God and the Bible, they will silence me. Yet, I believe

that homosexuality is condemned in the Bible and nowhere is it condoned. The Lord forgave the harlot for her sins and many others, but then people quit their sinful lifestyle, unlike homosexuals, and this is a big problem for me.

I noted the struggle in the life of a man who got involved in a very destructive lifestyle and did not know the way out. I suggested that he make contact with organisations such as EXODUS and Trailblazer. I gave him the contact details of an ex-gay support group and after some more talk about his horrendous experiences in London and Cape Town, we prayed together and I offered my assistance.

Appendix C:

Participant 3 (P3) responded to an e-mail the researcher sent to an ex-gay Internet group asking for help in formulating a questionnaire. Even though his response does not follow the interview style followed with P1 and P2, some valuable deductions were made from his response. All the researcher changed to the e-mail was the format and to replace his name with P3. P3's response is in Italics.

P3 Please contact me if you have any further questions.

As I am totally in the dark, so I have asked some people I know to help me formulate a questionnaire. Here are some of the questions brought forward:

To men that are married and are struggling with SSA:

1. Were you married before this marriage?

1. No

2. Were you in any relationship before this marriage?

2. no

3. If so, what went wrong in those relationships?

3.

4. What was the main cause for separation?

4. SSA only cause. My wife an I had a good marriage. Better than average.

5. When did you realize you were SSA, before or after marriage?

5. Actually before, but not accepting it and not realizing what ist [sic] was. But I remember being attracted to both sexes at that time.

6. If before:

a. Why did you marry?

a. Because I thought I was bi and because I loved my wife, and foremost I did not want to be gay. The thought of being gay was appalling and frightening at the same time.

b. Why did you have children?

b. yes 2 great girls.

c. Did you have affairs while married?

c. yes, some known to my wife some not.

d. How did you experience sex while married?

d. On the wild side, parks etc for a long time, later on after I came out to my wife, I actually had relationships.

e. Are you in a gay relationship now?

e. No, I hope to be in one though.

Questions by Dwight Eppler, Family Life Minister for the Bellshoals Church of Christ

1. Were you sexually molested, raped, or coerced into any sexual acts as a child without your consent?

1. Not really, however my first sexual experience was when I was 15 with a 22 year old student in a train toilet. Of course I had no clue what was going on and very confused and ashamed.

Where appropriate:

2. Describe your relationship with your father.

3. Describe your relationship with your mother.

4. Describe your parents' relationship from your perspective.

2. My father was a provider, hands off and detached from the family.

3. My mother was dominant, loved us but we, the kids were trophies that need to be shown off.

4. While I was never mistreated, my brother was, we did not receive the love and attention other had.

Questions by Dr. Ron Butlor

1) How does the one who considers himself/herself gay determine that this was who they actually were?

2) How did they deal with the issue and come to a decision that satisfied them or determined that they were following the correct path?

3) What criteria did they use to determine who they are and how to follow that path?

4) What outside elements such as social opinion, religious position, or family traditions influenced your decision to openly embrace your gay relationship?

5) What are some of the important issues they have to overcome to feel comfortable about themselves.

6) Based on what is going on in the US, what would those who are gay like to see accomplished by the SA government so they could feel that they are an accepted part of SA society?

7) What should the church do in relation to the gay issues?

1. I was 45 years old when I accepted my sexuality. After many years of struggle and denial, I got physically sick, chest-pains, until I accepted the real me.

2. It took myself 6 more years of really analyzing what I wanted in life and realizing that my wife as much as she tried could not give me what I needed, nor could I give her what was due to her.

3. My wife taught me to make the toughest decision in my life by pushing me to accept that I need to be

who I was. This of course meant to be a life without her. I wanted to stay married and have a physical and emotional relationship with a gay, while living with her. She could have accepted a physical but not an emotional relationship.

4. Not really, if anything outside influences still push you to maintain the status quo. I even organized a local Married Men's group that today is still in existence.

5. This move changed my whole life. I left my wife 2 months ago. My self-esteem is the number one issue. Acceptance that despite a broken marriage I am not a failure, I take my commitments serious. Being gay is not an issue any more.

6. The present administration is pretending to care about values while marginalizing a large part of society. The USA, not only with gay but others as well, has the biggest class system of the western world.

7. The church is failing its moral obligation. The church has to embrace all people and should set an example in embracing diversity. The church was a major reason for me to marry. I am Roman Catholic, and had the church taught love and understanding of all I could have come out at 18 and would not have married and had kids.

No doubt more questions will arise from the responses I get.

Appendix D:

	Virginity	Betrothal	Marriage	Polygamy	Adultery	Homosexuality
Near Middle East	Omitted as requirement	Arranged by families	Contractual agreement	In case of infidelity or illness.	Grounds for divorce/angered gods.	Legislation against.
Ancient Israel	Required (Deut. 22:13-21)	Arranged by families (Deut. 20: 7; 22:23-27)	Covenant relationship	Practiced by some. Tolerated by God.	Strictly forbidden	Strictly forbidden
Greek society	Required	Partnership between two families.	Vows merged two families.	In during war.	Forbidden. Sin against gods.	Practiced by some.
Roman society	Implicated	Consent of future bride and groom and any <i>parefamilias</i> .	Vows of consent before witnesses.	Not legally recognised.	Grounds for divorce.	Defined in terms of active and passive roles.
2nd Temple Jews	Required	Similar to ancient Israel (Deut. 20: 7; 22:23-27)	Official bond.	Practiced by some. Renounced by law.	Strictly forbidden	Strictly forbidden
New Test.	Required	Similar to ancient Israel (Deut. 20: 7; 22:23-27)	Official bond.	Practiced by some. Not common.	Strictly forbidden	Strictly forbidden

Table 1.

Appendix E

Ministries South Africa <http://www.geocities.com/exgaylinks/IntLinks.html>

Abundant Life Director: Frederick and Doris Kammies; Tel: +27.21.948.7058, Fax: +27.21.948.7057;
PO Box 2537, Bellville 7535, South Africa

E-Mail: fkammies@mweb.co.za

Living Waters South Africa

Web: <http://www.angelfire.com/ak3/LWafrika>

E-Mail: LWafrika@angelfire.com

LIANSA (Love in Action National Sexual) (previously listed as Love in Action)

Director: Olivia le Roux; Tel: +27 11 906 6561, Fax: +27 11 906 6561; PO Box 12006, Rusloo, 1475,
South Africa

E-Mail: loveinaction@webmail.co.za

LIANSA (Love in Action National Sexual) - (Ecclesia de Lange)

Tel: +27 11 917 5573, Fax: +27 11 917 5573; PO Box 5277, Boksburg North, 1461, South Africa.

E-Mail: loveinaction@webmail.co.za

Total Transformation (Cape Town)

Mariana van der Walt; 27-21-241218; PO Box 15025, Vlaeberg 8018, Cape Town, Republic of South
Africa

E-Mail: mvdw@msi.imt.za

TRAILBlazers (Bryanston/Johannesburg - National Headquarters)

Director: Roger & Josephine Williamson; Phone: +27 11 958 0500, Fax: +27 82 677 3799; P.O. Box
68969 Bryanston 2021, Republic of South Africa,

Web: <http://www.trailblazers.org.za>

E-Mail1: info@trailblazers.org.za

E-Mail2: resources@trailblazers.org.za

TRAILBlazers-Cape Ministries (Regional Office)

Regional Director: Pastor Wynn Cameron Thompson; Tel: +27 21.439.0505, Fax: +27 21.439.0505; P.O.
Box 27104, Rhine Road 8050, Republic of South Africa,

Web: <http://www.trailblazerscape.org>

E-Mail: TRAILBlazers-Cape@new.co.za

International Ministries <http://home.messiah.edu/~chase/h/index.htm>

Thomas Aquinas Psychological Clinic. Joseph Nicolosi, Ph.D. 818-789-6944 (voicemail 24 hrs), FAX 805-373-5084. 16633 Ventura Blvd Suite 1340, Encino CA 91436. Nicolosi is secretary-treasurer of NARTH, which you can email at info@narth.com.

Choices Ministry. Floyd Shaw. 650-368-3821 (M-F 9-5); FAX 650-368-0790. c/o Peninsula Christian Center, 1305 Middlefield Rd., Redwood City CA 94063. choices@christcom.net **Special ministries: men's live-in program**

Genesis Counseling. Joe Dallas. 714-502-1463 (M-Sa 9-5). 1774 N. Glassell, Orange, CA 92865.

Spatula Ministry. Barbara Johnson, 310-691-7369. **Special ministry: parents.**

Safe Passage. Sonia Balcer, Burbank CA.

Illinois

Courage. Chicago. See also Denominationally specific help.

Indiana

Living Waters. Greg and Joy Wallace. 317-783-0907. P.O. Box 821, Beech Grove, IN 46107-0821. Under covering of Indian Creek Christian Church.

Freedom through Christ Ministries. David A. Crum. 812-323-1609 (10-4 MWThF). P.O. Box 3253, Bloomington, IN 47402-3253.

Hope & New Life. Brad Grammer. 317-971-2641. PO Box 2563, West Lafayette, IN 47906.

Kansas

Second Chance Ministry, Inc. Patricia Smith. 913-381-4253 (M-F 12-5). PO Box 12265, Overland Park KS 66282-2265. [Kansas City area]

Kentucky

Pure Life Ministries. Steve Gallagher. 606-824-4444. PO Box 410, Dry Creek, KY 41035. **Live-in program for those dealing with sexual addictions of all kinds. Chapters holding regular meetings are available in various parts of the country.**

Maryland

International Healing Foundation. Richard Cohen email. 301-805-6111; FAX 301-805-5155. Box 901, Bowie, MD 20718-0901.

Massachusetts

Transformation Ministries. Randy Childs. 617-445-1787. PO Box 1313 Back Bay Annex, Boston MA 02117.

Michigan

VitalSigns. carhar@freeway.net Carla Harshman. 616-347-0658 (answering machine). FAX 616-947-5888. PO Box 157, Bay Shore, MI 49711 (near Traverse City and Petoskey).

New York

LIFE. Ron & Joanne Highley. 212-265-6044, PO Box 353, NY NY 10185. **Special ministries: AIDS**

Salt Mine Ministry. Steve & Desiree Rooks. 718-783-0942. Brooklyn Tabernacle, 290 Flatbush Ave, Brooklyn NY 11225. Counselling; referral to Isaiah 56 Ministry in Texas for live-in help related to pedophilia and transsexuality.

Pennsylvania

Katallage Ministries. Jim Johnson. 412-361-5733. Box 8164, Pittsburgh PA 15217.

Courage. [Catholic] Harrisburg 717-232-2169 ext. 40. For other Courage branches, see Denominationally specific ministries.

HA Reading. John J. 610-376-1146.

Puerto Rico

Puerto Rico is administered by Exodus -- Latin America.

South Carolina

Solid Rock. Dan Garvin. 864-232-2197 (M-Sat 10-7). Agape Professional Counseling, 211 Century Drive C-100, Greenville, SC 29607. **Languages: Indonesian, Spanish**

Texas

Isaiah 56 Ministries. Pastor Terry Wier. 214-823-9893. Isaiah Christian Church, 2703 N. Fitzhug, Dallas 75204. You may e-mail Pastor Wier. **Special ministries: Therapeutic Living Center (24-unit apartment live-in program) for transsexuals, dragqueens, and butchqueens**

Renew. Christopher J. Austin. 214-986-1742 or 214-986-8962. South MacArthur Family Life Center, 1401 S. MacArthur Blvd., Irving TX 75060-5848. **Special ministries: Excellent resource manual, \$25 plus \$5 postage. Individual professional counseling.**

Washington DC

Veritas [Roman Catholic]. Rev. Morro. 202-347-3215. St. Matthew's Cathedral.