

**Dr M R Davidson**

## **Introduction**

Core Issues Trust is registered as a Charity which advances education and the Christian Gospel. The Charity's Public Benefit Statement indicates how a critical understanding underpins the educative approach of the charity:

Core Issues Trust (CIT) exists for the advancement of education, consistent with the CIT Statement of Belief<sup>1</sup>, for the purpose of empowering individuals and churches to make, and to promote, lifestyle-choices consistent with Christian living. In working educatively, rather than to indoctrinate its values, the charity encourages the interrogation of ideology, both religious and secular, through analysis and critique of diverse perspectives and readings of the literature relating to human sexuality and Christian living.<sup>2</sup>

The Public Benefits Statement also indicates that the charity "actively ministers to individuals who are active in practises believed to be contrary to the Christian values enshrined in the organisation". The purpose of this memo is to explain the *modus operandi* and Biblical basis for the work that we do in serving those both inside and outside, of the church.

### **Note on Terminology: 'Words with Mission'**

O'Callaghan (2014)<sup>3</sup> has outlined the trajectory of the sexual revolution narrative:

Activists have been astute in realising that a powerful way to influence the debate is to define new words and concepts in order to change public perceptions. Thus, the discussion has moved from 'sodomy' (an act) through 'homosexuality' (a condition) to 'being gay' (a personal identity – 'Good As You'). One can object to an act; one may empathise with a condition while disapproving with its outworking; but the concept of identity is used also in connection with race, and so can hardly be challenged without incurring the opprobrium of decent people.

Words such as 'gay', 'bisexual' 'orientation' and 'homophobia' have been imbibed and normalised in Christian teaching within all branches of the Church. This is largely because of the influence of the success of the Gay Liberation Front Manifesto (GLF, 1971)<sup>4</sup> on both sides of the Atlantic, in challenging values that called the sexual revolution to innovate rather than to assimilate. According to the Tatchell Foundation:

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<sup>1</sup> <https://core-issues.org/about-us/>

<sup>2</sup> <https://www.charitycommissionni.org.uk/charity-details/?regid=105095&subId=0>

<sup>3</sup> O'Callaghan, D (2014) Submission to the Church of Ireland Subcommittee on Human Sexuality. <https://archive.iftcc.org/submission-to-church-of-ireland-select-committee-on-human-sexuality/>

<sup>4</sup> <https://sourcebooks.fordham.edu/pwh/glf-london.asp>

The GLF Manifesto articulates a radical agenda for a non-violent revolution in cultural values and social institutions. It critiques homophobia, sexism, marriage, the nuclear family, monogamy, the cults of youth and beauty, patriarchy and rigid male and female gender roles. As well as opposing the way things are, it outlines an alternative vision of how society and personal relationships could be, including living communally, gender subversive radical drag and non-possessive multi-partner open relationships. Our message was “innovate, don’t assimilate”. GLF’s idealistic vision involved creating a new sexual democracy, without homophobia, misogyny, racism and class privilege. Erotic shame and guilt would be banished. There would be sexual freedom and human rights for everyone – queer, bi and straight<sup>5</sup>.

## **Core Issues Trust Praxis**

This document aims to produce a Biblical Theology around supporting those individuals who were formerly engaged in homosexual practises (including those who did not identify as ‘gay’, sometimes referred to a MSM or men who have sex with men), those presently identified as LGBT or those identified as ex-gay. Core Issues Trust also adheres to the Standards (Guidance and Values)<sup>6</sup> offered through the International Federation for Therapeutic and Counselling Choice (IFTCC) for Clinicians, those specialising in the treatment of transsexual persons, and for pastoral care workers. Core Issues Trust also has an extensive safeguarding document: ‘Out of Harm’s Way: Safeguarding at Core Issues Trust’<sup>7</sup> This Memo should therefore be read in conjunction with (1) The IFTCC Values<sup>8</sup> (2) The IFTCC Principles for Approaches to Transgender Treatments<sup>9</sup>, and (3) The IFTCC Pastoral Protocol<sup>10</sup>(4) and the Core Issues Trust Safeguarding Document<sup>11</sup>.

When working with clients, in written communication and in teaching generally, CIT avoids the use of ‘sexual orientation’. The consequences of the introduction of the Sexual Orientation Regulations (SORs)<sup>12</sup> legislation in the UK (2003), appeared to reify sexual orientation as innate and immutable, whatever workplace rights for LGBT persons the legislation sought to protect. This was the beginning of a series of legislative constructs that has successfully politicised sexuality and laid the foundation for identity politics. The language of equality, notions of ‘protected characteristics’, the idea of ‘sexual orientation’ and ‘sexual identity’ are all terms to examine carefully, each with attendant ideological perspectives.

We encourage our co-workers to focus on Biblical language when teaching, discussing sexuality or working with clients. We encourage co-workers to ensure their language is particularly consistent with the Bible’s revelation of anthropology.

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<sup>5</sup> <https://www.petertatchellfoundation.org/gay-liberation-front-manifesto/>

<sup>6</sup> <https://iftcc.org/standards/>

<sup>7</sup> [https://www.core-issues.org/UserFiles/File/Safeguarding/Safety\\_Out\\_of\\_Harms\\_Way\\_revised\\_2022\\_R1.pdf](https://www.core-issues.org/UserFiles/File/Safeguarding/Safety_Out_of_Harms_Way_revised_2022_R1.pdf)

<sup>8</sup> <https://iftcc.org/standards/>

<sup>9</sup> Ibid

<sup>10</sup> Document in final stages of ratification by IFTCC Executive; please see attachment of final draft

<sup>11</sup> [https://www.core-issues.org/UserFiles/File/Safeguarding/Safety\\_Out\\_of\\_Harms\\_Way\\_revised\\_2022\\_R1.pdf](https://www.core-issues.org/UserFiles/File/Safeguarding/Safety_Out_of_Harms_Way_revised_2022_R1.pdf)

<sup>12</sup> <https://www.legislation.gov.uk/ukxi/2003/1661/contents/made>

## How we Search for and Establish Truth

Our personal experiences are not the primary source of truth that we uphold. We rather interpret our experience in the light of the revealed word of God, the Bible. We therefore seek to be orthodox in our beliefs about Christian ethics and we are traditional in our pursuit of truth. Our research practise similarly is inquiry-led rather than advocacy-led. Revisionism, in our view wrongly foregrounds personal experience and elevates reason over the revelation of the 66 books of the Old and New Testaments. When considering the ethical and moral issues of homosexuality, for example, we observe that the Bible rejects homosexual practices **(1) Pervasively** (in both Old and New Testaments), **(2) Absolutely** (without exception), **(3) Strongly** (with a penalty as severe as possible), and **(4) Counter-culturally** (it was opposed by Ancient Israel; early Judaism and early Christianity).

### Ways of searching for Biblical truth

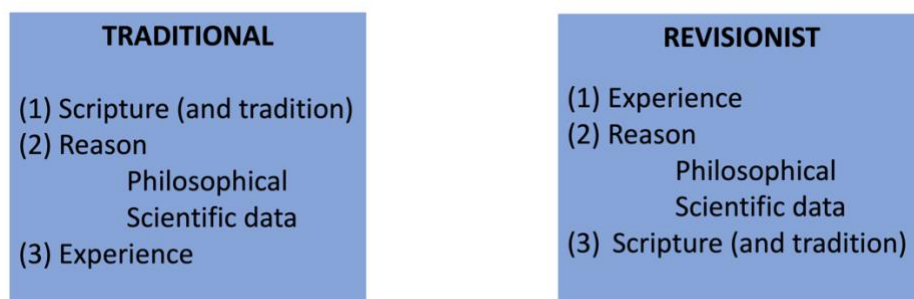


Diagram adapted from Robert Gagnon<sup>13</sup>

## A Biblical Anthropology: Created in the image of God

### The Gift of Marriage

Genesis 1:26-28<sup>14</sup> reveals that God created the *adam* (a gender-neutral term), composed of 'male' and 'female'. Thus, the image of God exists in male and female *complementarity*. Creation in God's image is therefore not unrelated to human sexuality. Male and female are part of a two-facetted sexual whole. There is *compatibility* between male and female, not dominance of either in this creation. Biblical scholar Gagnon<sup>15</sup> suggests this speaks of 'structural congruity' making the structures of our embodied existence critical, as male and female. More importantly, in the creation of women in Genesis 2 (18-24)<sup>16</sup> the woman, we

<sup>13</sup> London: 2014 presentation <https://archive.iftcc.org/videos/dtm-2014-london-robert-gagnon-1-1080p/>  
Gagnon, Robert, A J, 2001 *The Bible and Homosexual Practice. Texta and Hermeneutics*. Abingdon Press Nashville Tenn. USA.

<sup>14</sup> <sup>26</sup> Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,[a] and over all the creatures that move along the ground."

<sup>27</sup> So God created mankind in his own image,  
in the image of God he created them;  
male and female he created them.

<sup>28</sup> God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

<sup>15</sup> <https://archive.iftcc.org/videos/dtm-2014-london-robert-gagnon-1-1080p/>

<sup>16</sup> <sup>18</sup> The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him."

<sup>19</sup> Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. <sup>20</sup> So the man gave names to all the livestock, the birds in the sky and all the wild animals.

are told, was made from one of the sides (*tsela* 'side' or 'rib') of the *adam*. Generally, when *'tsela'* is used (36 times, elsewhere) in the Old Testament it refers not to a 'rib' but to a 'side' as in a piece of sacral architecture such as the 'side' rooms of a the Solomonic Temple (1 Kings). The woman therefore is being portrayed as part of the sacred architecture and sexual unity and complementarity are therefore an essentially part of this design (1 Cor 6:18-60<sup>17</sup>). In conclusion, human beings are sacral architecture, including our sexuality. What we do sexually matters to God and either advances or effaces the divine image stamped on our creation. In Genesis 2: 18, The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him." In the first marriage, recorded in Genesis 1: 28, we are told:

<sup>28</sup> And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

### **The Gift of Celibacy and the Existence of Eunuchs**

That Jesus maintained the standard of the sacred state of marriage is evident in Matthew 19:7-12 and because the Apostle Paul introduces the idea of celibacy in 1 Cor 7:7: "I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another." The standard of both marriage and singleness reflected here is chastity. In marriage there is to be fidelity, in singleness there is to be abstinence. Paul then argues that in marriage there is place for short-term abstinence, by mutual consent, but he also mentions long-term abstinence, for those not married, which he considers to be the gift of celibacy.

Matthew's Gospel (19:10-12) introduces another dimension by highlighting the existence of eunuchs:

<sup>10</sup> The disciples said to him, "If such is the case of a man with his wife, it is better not to marry." <sup>11</sup> But he said to them, "Not everyone can receive this saying, but only those to whom it is given. <sup>12</sup> For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."

Eunuchs from birth may well refer to those with congenital defects, hermaphrodites or those with both genitalia or those whose births or circumstances have rendered them asexual. Those who have been made eunuchs by men no doubt refers to the dedicated class of officialdom created by those in power to protect harems or to ensure single-minded dedication to a role in the ancient world. Those who have made themselves eunuchs may

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But for Adam<sup>14</sup> no suitable helper was found. <sup>21</sup> So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs<sup>15</sup> and then closed up the place with flesh. <sup>22</sup> Then the Lord God made a woman from the rib<sup>16</sup> he had taken out of the man, and he brought her to the man.

<sup>23</sup> The man said,

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

<sup>24</sup> That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

<sup>17</sup> <sup>18</sup> Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. <sup>19</sup> Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; <sup>20</sup> you were bought at a price. Therefore, honour God with your bodies.

refer to the practise of self- or enforced castration. It is unlikely that these designations are equivalent to the modern western phenomena of sexual identification as 'gay' or those said to have a homosexual 'orientation'.

### **The New Syncretism: Same-Sex Attraction 'Orientation'**

Various initiatives associated with the Church of England and other North American initiatives have suggested that sexuality is neutral. We have raised concerns about the implications of this to the Primates of the GAFCON movement evidenced in this extract:

Celibacy is a Biblical gift to those who can receive it. It is not the same as being single with same-sex attraction. Yet we see the idea that same-sex attraction is neutral as long as it is not indulged being confused with the biblical gift of celibacy.

Our own work gives careful attention to the scientific literature and values fundamental Gospel notions, such as 'change', 'transformation', 'cleansing' and 'deliverance'.

We want however, not to shrink back in fear, or to refrain from the risk of raising the issues that must be heard if the Gospel is to be heard in the area of sexuality. We appreciate that the Gafcon movement wants to be known for positive biblically based mission for the whole of life and society, and not traduced by its opponents as being 'obsessed with sex'. However, as Luther said, we stand for the truth in all the areas except that in which it is contended, we are failing in our witness. Our enemies will traduce us whatever. Gafcon IV is an opportunity to set out in its programme gospel based 'salvation' for those struggling with unwanted same-sex attraction and to enable our African and Asian brethren to move beyond their deep cultural resistance to homosexual practice (as it threatens the continuance of their families and tribes) to be able to present the scientific arguments and biblical counselling to address those struggling with it, rather than threaten criminal punishment as some of their governments do<sup>18</sup>.

GAFCON IV did not include in its seminar or plenary programme any guidance on working to encourage transformation for those seeking deliverance from unwanted homosexual patterning. Thus, individuals experiencing enduring attractions to the same sex are provided with only one option – abstinence (presented as 'celibacy', which may or may not be the case for those individuals who have been dissuaded from options that explore sexual fluidity that may lead to shifting of sexual direction and transformation).

How, then, do the teachings of the sacral nature of mankind being created in the image of God, the high calling of marriage and singleness to chastity and/or the New Testament gift of celibacy translate into our own teaching about human sexuality, marriage and the foundation of repentance and redemption, upon which our hope is built? Before considering this question, it is necessary to think about the sinful, fallen human nature and what we teach about the redemption of human-kind.

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<sup>18</sup> Letter from Trustees, Core Issues Trust 7<sup>th</sup> April 2023 to: Archbishop Ben Kwashi, General Secretary, Gafcon and Most Rev'd Dr Foley Beach, Chairman, Council of Primates

## The Nature of Sin

Sin originated in an abuse of the freedom of the created will. Man was tempted indicating that evil had pre-existed its first appearance at the fall of man because of angels who lost their first estate and revolted against God. Satan, a created being fell from grace to become the enemy of God. Sin is therefore personal in nature. In the Old Testament it is missing the mark (*Charta*), crookedness or perversion (*Aven*) or (*Ra*) violence. It is falsehood, injustice, want of sincerity and guile. In the New Testament it is again missing the mark (*Hamart*) it is also, darkness, bondage (John 8:34) and unbelief (John 16:9). In Romans 8:6-9 Paul teaches that that the mind of the flesh is in antagonism with God. The letters of John teach that "Everyone who makes a practice of sinning also practises lawlessness; sin is lawlessness" (1 John 3:4). John Wesley taught that

"Original sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit"<sup>19</sup>

Definitions in Christian traditions may view sin anywhere between the Shorter Westminster Confessions<sup>20</sup> of 'any want of conformity to the will of God' to the Wesleyan perspective as 'any wilful transgression of the known law of God'. All sin, however, is in need of forgiveness and redemption. Individuals with the propensity, leaning, tendency or proneness to homosexual interests are in need of redeeming grace as much as those who have acted in this direction are in need of forgiveness and restoration. The difference between these two groups may be both qualitative and quantitative; the path to salvation and restoration may be different in each case, but both fall short of the image of God, and each must seek the transformative, restorative work of God in their hearts, through the renewing of their minds.

## The Issues of Homosexuality

Homosexual practise is a serious sin of idolatry which incurs the judgement of God, opens the door to deception and ultimately excludes those engaging in it, from the eternal bliss of heaven. It is more serious than other sins because it violates the sacral nature of the divine creation of mankind in the image of God. But it is no less redeemable than other sins. The gateway is repentance and renewal, the process is sanctification – outworking quantitatively of qualitative changes began at justification - and the product is redemption, transformation and entire sanctification. This requires us to "walk in the light as He is in the light" (1 John 1:7) requiring discipline and self-management. Believers are to take up the cross daily and to put to death the sinful nature. In practise aspects of the old life of those coming from a homosexual background will need to deal with emotional dependencies, the use of pornography, the loss of assertiveness, self-esteem, rejection and self-confidence etc. Suzanna Wesley, writing to her son John, sheds light on a practical approach to dealing with sin that so easily besets us (Heb 12:1) :

Take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish of spiritual things; in

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<sup>19</sup> Works of Wesley V 144.

<sup>20</sup> [https://www.shortercatechism.com/resources/wsc/wsc\\_014.html](https://www.shortercatechism.com/resources/wsc/wsc_014.html)

short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."<sup>21</sup>

The aetiology of homosexual propensity in the species, is complex. The root and essence of homosexual behaviours and fantasies, exemplified in Romans 1, appear to be shared with any resulting behaviour in the cycle of addiction: that of rebellion and idolatry. Jesus placed the emphasis on the nature of desire that ventures into sin, by identifying 'lust' as the deciding factor on matters of sin and the human heart: "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt 5:28).

### The Call to Holiness

The image of God in mankind calls us to holiness of heart and life. Leviticus 11:44<sup>22</sup> and 1 Peter 2:14-16<sup>23</sup> provide the reason for this call, and something of how, by not conforming to former lusts, this is to be achieved. In considering how to flee from temptation and the breaking of sinful practice we can forget that holiness is a 'setting apart for' as well as a 'separation from'. There is a possibility of both, because the Spirit of God who lives in us is holy. To be holy therefore is a glorious promise as well as a command.

According to Colossians 3:3-12<sup>24</sup>, man's search for holiness begins with repentance by which our sinful nature is dead and that we have a new nature, a new life in Christ; we are born again by the Spirit of God. He is our life [vv3,4]. However, we are all subject to temptations of many kinds through that sinful nature, which the Bible also calls in many places the flesh or the old man, which we have already put off [v9] We are called to put certain things to death. This is the practical outworking of the previous two statements [v5] There is a difference between affection, emotion, feeling and lust. All deserve the death sentence, that is, we need to side with God in realizing that these things do not need to have a hold of us because the sinful nature is dead and our lives hidden with Christ in God.

There needs to be repentance from the sinful practice and a commitment to putting away certain behaviours [v8 "put off" Gk is lit. "put away"] The Christian already has a new nature [v10], which we have already "put on" (ie been given) but there needs to be a commitment to "put on" in practice i.e., to working this out in practice and to develop new patterns of behaviours [vv12-14], which will take time. According to 1 Jn 4:17, 1 Cor 6:11, and 1 Pt 1:16 on acceptance of Jesus, through one baptism, we are washed, sanctified, and justified before the Lord.

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<sup>21</sup> Susanna Wesley (Letter, June 8, 1725) Works of John Wesley

<sup>22</sup> <sup>44</sup> For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy.

<sup>23</sup> <sup>14</sup> as obedient children, not conforming yourselves to the former lusts, as in your ignorance; <sup>15</sup> but as He who called you is holy, you also be holy in all your conduct, <sup>16</sup> because it is written, "Be holy, for I am holy."

<sup>24</sup> **Colossians 3: 3-12:**

<sup>3</sup> For you died, and your life is hidden with Christ in God. <sup>4</sup> When Christ *who is* our life appears, then you also will appear with Him in glory.

<sup>5</sup> Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. <sup>6</sup> Because of these things the wrath of God is coming upon the sons of disobedience, <sup>7</sup> in which you yourselves once walked when you lived in them.

<sup>8</sup> But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. <sup>9</sup> Do not lie to one another, since you have put off the old man with his deeds, <sup>10</sup> and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, <sup>11</sup> where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

<sup>12</sup> Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; <sup>13</sup> bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. <sup>14</sup> But above all these things put on love, which is the bond of perfection.

## **Temptation, Sin and Regeneration**

If we take the example of a thief: he steals: it's his habit, maybe he even enjoys it. After he is born again and is baptised in the Holy Spirit, he is given a new heart (Ezekiel 36:26). Hebrews 8:10 says God will write His laws in our hearts. That means that our hearts are now reset. It means that the old desires are not there anymore, since our operation system was rewritten. We don't function according to the old laws anymore, but according to new ones. In 2 Cor 5:21 we are told "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God." Paul tells us to put on Christ (Rom 13:14), to be Christ in the world (1 Jn 4:17)!

If we remove the barrier of shame and proclaim biblical truths over thinking errors (replacing 'I am a `Sinner', 'I don't deserve God's love' with 'I am holy as He is Holy' 'God loves me'), a person can become much more receptive to the leading of the Holy Spirit to fill the void inside of them instead of acting out/turning to their addictions/lusts for a quick hit to feel 'alive' again. They will eventually be filled enough to live in peace and even reach out to and help those who are feeling lost themselves.

## **Nature of the Counselling and Therapeutic Support we Offer**

Galatians 6:10 encourages us as Christians, to serve beyond the church. "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers". For this reason we believe a sense of Christian Mission encourages us to defend the right of all individuals to choose, manage and maintain the trajectory they take in respect to their sexual identity. Because we reject the notion of government-mandated sexual identity, which takes place when governments ban therapeutic choice and access to professional or pastoral help, we welcome conversations not only with Christians, but also those with other - or no-faith - backgrounds. We believe human sexuality is governed by a common set of principles and that scientific inquiry can help us to understand these principles which model our approach to helping individuals and families seeking our assistance. Whilst we believe Christ makes His people "free indeed", we understand that freedom from homosexual enactments, fantasy and emotional dependencies is achievable for those who come from other viewpoints. We believe that to shut off other seekers is to take on an unscriptural approach to door-keeping, a denial of our mission and to deny the spirit of Galatians 6:10.

## **Work with Christians**

Christian seekers are likely to seek pastoral and professional help that accommodates the Christian worldview. We believe that this is no less open to scientific methodology and the fruits of scientific inquiry into the literature and practice around this area. We seek to discern practises that are contrary to the teaching or ethical standards of the Bible, and to point out approaches that may be harmful, untested or are inconsistent with Christian teaching. Christian clients usually opt to have prayer in the counselling or therapy sessions.

## **Work with Other- and No-Faith Persons**

Those coming from non-Christian backgrounds tell us they benefit from our experience and knowledge of the field. The Trust does not impose any condition on those seeking help, for example that they profess Christian faith before work begins.



## Summary and Conclusion

Core Issues Trust locates its *raison d'être* on the teachings of the Bible which views the sacral nature of the twoness of mankind and the human sexuality derived from male and female, as central to being created in the image of God. 'Equal' marriage which accommodates 'sameness' together and 'otherness' in the consummative act, is inconsistent with the teachings of both the church, and tradition. Whilst the aetiological origins of homosexuality are complex, the theological lens is more clear. Sinfulness resides in the human will, is disobedience born in rebellion, but may be both a propensity and, or an action. It is a qualitative condition, redeemable by grace alone, weakened by starvation and strengthened by feeding. Temptation may become lust and give way to sin. Homosexual 'orientation' is a dangerous concept that reifies sexual preference as something innate and immutable. The term 'same-sex-attraction' is sometimes used to convey the idea of an enduring sexual orientation for the same sex. This paper argues that the propensity, inclination, or proneness to homosexual actions (including lusts), are in need of redemption, just as sins of commission into homosexual living, are in need of forgiveness, sanctification and restoration. 'Gay' is not the modern word for 'eunuch' and the Bible does not support the 'born that way' ideology, yet recognises the fact of hermaphroditism, and even religious or self-inflicted castration. The scope of this document has precluded discussion on how the Greco-Roman world embraced pansexuality, characterised and categorised in those times, in terms of 'power' (the dominant over the passive) but which has been reinvented in the Post-Christian era, not as 'power' but as 'identity' or 'orientation'. Core Issues Trust is open to working with any seeker, regardless of background or creed to offer pathways to freedom, informed by scientific literature and best practice. Being a Christian is not the only gateway for receiving help, which is not to deny that the Gospel offers the possibility of wholeness of body soul and spirit. The Trust is reliant on the [Pastoral Care Protocol](https://archive.iftcc.org/iftcc-pastoral-protocol/)<sup>25</sup> as articulated by its project IFTCC, together with related standards and guidance (for example [the IFTCC Principles for Approaches to Transgender Treatments](https://iftcc.org/wp-content/uploads/2023/04/IFTCC-Principles-for-Approaches-to-Transgender-Treatments.Final_.pdf))<sup>26</sup> or principles for care as articulated by those working in this area.

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<sup>25</sup> <https://archive.iftcc.org/iftcc-pastoral-protocol/>

<sup>26</sup> [https://iftcc.org/wp-content/uploads/2023/04/IFTCC-Principles-for-Approaches-to-Transgender-Treatments.Final\\_.pdf](https://iftcc.org/wp-content/uploads/2023/04/IFTCC-Principles-for-Approaches-to-Transgender-Treatments.Final_.pdf)