

Introduction

A UCLA study from 2011 found that between 1.2 and 5.6 percent of general populations identify as queer, and that number has likely gone up since.¹ This correlates to between roughly 90 and 400 million people on Earth that identify this way. Though this is a minority population, it is still a substantial number of people. Thus, discrimination on this group holds a large effect on the world. The queer community is no stranger to discrimination from the religious sphere. In fact, queer people are much less likely to identify as religious than their straight counterparts.²

Some see same-sex acts as a form of rebellion, or a rejection of God and the order of creation. Traditional power systems fail to recognize new advances in queer identity. Queer individuals threaten established norms regarding family, marriage, sexuality, and gender, forcing power structures into uncomfortable positions. Newton's first law states that an object at rest stays at rest unless a force acts upon it, and though this is a reference to physics and physical matter, it can also be related to the organization of power. Laws and regulations will continue to be the norm until something new comes and changes them. When these changes occur, people in power must admit a mistake from the previous tradition, and this causes problems because of the simple question: If one former practice is admittedly wrong, how about the rest of the practice? It can create a domino effect and spark a larger change in power, which threatens the status of both individuals and organizations.

¹ Gary J. Gates, "How Many People are Lesbian, Gay, Bisexual and Transgender?", *UCLA: The Williams Institute* (2011).

² Michael F. Pettinger, "Religion and same-sex behaviors: Christianity", *Global encyclopedia of lesbian, gay, bisexual, transgender, and queer (LGBTQ) history* (2019).

This paper will compare the institutional treatment of queer members of the Catholic Church to queer members of Islam. Specifically, it will focus on the interpretations of sacred texts, the rules on same-sex marriage, and written practices of the power structures within the religions.

Catholicism

Many accounts of LGBTQ Catholics say they feel unwelcome in the Catholic Church, despite an interest in many of their teachings. It's the few practices that the Church holds onto that makes queer members uncomfortable. In recent memory, the Vatican has taken charge on many modern disputes they see as issues. Unfortunately, they put less energy into immigration policy, poverty, climate change, and racial justice, and more energy into reproductive rights, gay marriage, and queer rights. They prioritize the latter. However, the officials in the Vatican and contemporary Catholics are disconnected. Despite modern Catholics expressing sympathy for the queer community, the institution has a long history of misogyny and homophobia, and traditional institutions are difficult to change. They continue to protect and preserve their historic values. Pope John Paul II and Pope Benedict XVI expressed this sentiment.³ In contrast, Pope Francis leans more tolerant toward the queer community. For example, in his book *Amoris Laetitia*, or "The Joy of Love", he pushes for fair treatment in the Church:

We would like before all else to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while 'every sign of unjust discrimination' is to be carefully avoided, particularly any form of aggression and violence. Such families should be given respectful pastoral

³ King Mott Woodward, "Queer Politics: Re-Shaping the Politics of Church and State", *Religions*, vol. 13, no. 7 (2022), p. 6.

guidance, so that those who manifest a homosexual orientation can receive the assistance they need to understand and fully carry out God's will in their lives.⁴

Despite his verbal affirmation, official teachings have yet to be changed. Not to mention, he preaches that everybody should be respected and deserves God's assistance but does not declare whether homosexuality is a sin. The Church is threatened by external queer acceptance, and the progression of queer rights across the world heightens this threat. The Church's history is entrenched in anti-queer thought, and thus would be delegitimized if changes occurred.

In contrast to discrimination from the top authoritative figures, some powerful people further down the chain of command advocate against the institution's ways. Vincent Long Van Nguyen, an Australian Bishop, said in 2016:

We cannot talk about the integrity of creation, the universal and inclusive love of God, while at the same time colluding with the forces of oppression in the ill-treatment of racial minorities, women, and homosexual persons. . . . It won't wash with young people, especially when we purport to treat gay people with love and compassion and yet define their sexuality as 'intrinsically disordered.'⁵

Van Nguyen is not alone, and figures like him move the fight for inclusive Catholicism forward and give Catholic queers hope. Bishops, priests, and other officials must continue to promote equality because they are a part of the institution, and for the institution to change, those inside it with power must be the ones to act.

Further, Catholic teachings preach compassion. Specifically, they stand up for the oppressed and promote sympathy for those being beaten. Queer individuals have been oppressed for years, and some Catholics understand this injustice adequately. However, there approach to a

⁴ Pope Francis, *Amoris Laetitia* (Catholic Truth Society, 2016), p. 190.

⁵ James SJ Martin, *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity* (HarperOne, 2018), p. 30.

solution can be less progressive. Some understand the oppression of homosexuals and sympathize with them, but still believe that homosexuality is a sin, and the way for homosexuals to be ‘fixed’ is forcing them into heterosexuality, essentially ripping part of their identity away. As time continues to pass, more Catholics treat queer people justly, but much more must change to end their discrimination.

On the topic of gender, the Church’s adamant view of sex as binary is becoming further rejected by the general population. Outside of the opinion of individuals, more research continues to be revealed regarding sociology, psychology, and biology that counters their binary approach to gender that has been around for centuries.⁶ Moreover, in recent trend, some Churches or Church related organizations have fired queer individuals because of their sexuality.⁷ The church has the right to require employees to follow their teachings, but if they set the precedent to fire queer individuals, they must also fire individuals that break other church rules. This includes those that get divorced and remarried, those that live together without being married, those that practice birth control, etc. Certain practices in the Church are unjustly regulated more than others.

Interpretation of Bible

Biblical interpretations of homosexuality vary among Catholic individuals. Historically, certain passages have been repeatedly depicted as anti-queer and others have been depicted as the opposite. Arguably the most famous passage, Leviticus 18:22, states, “You shall not lie with

⁶ Woodward, “Queer Politics”, p. 5.

⁷ Martin, *Building a Bridge*, p. 19.

a male as with a woman; it is an abomination”.⁸ The most common interpretation is obvious from the line: a man should not have sex with another man. However, after looking deeper into it, some theologians argue that the passage is referring specifically to incestual acts between men because the context of the passage revolves around incest. Moreover, Paul states in Romans 1:27 that “men also abandoned natural relations with women” and “...committed shameful acts with other men, and received in themselves the due penalty for their error”.⁹ This is interpreted that those who have sexual relations with other men receive punishment for their sins. It should be noted that both verses specify men rather than another gender. Most of the passages cited when debating about interpretations of queer people in the Bible follow this same theme in referring to solely men. Some say that men is a reference word used to speak about all people, however, it is still hard for theologians to identify a Biblical stance on same-sex relations between non-males.

Despite these historical interpretations of the Bible being against same-sex relations, more Biblical verses have been studied in recent memory to defend queer individuals. Overarchingly, the Gospels do not overtly condemn same-sex acts. Jesus willingly critiqued Mosaic Law on multiple occasions, including in Mark 10:5 and Matthew 19:8. Thus, it cannot be assumed that Jesus would accept all the prohibitions in Leviticus or Paul’s teachings. Paul even acknowledged that his texts contain a combination of his personal thoughts and the teachings of Jesus, as shown in 1 Corinthians 7:10-12, where Paul recites the Lord’s opinion on a topic and then writes his own contrasting opinion directly after. Further, his descriptions in Romans can be interpreted as anti-Gentile rhetoric that is not necessarily attributed to Jesus. Likewise, some modern Catholics treat the relationships of Biblical duos like Ruth and Naomi or David and

⁸ *The Holy Bible* (American Bible Society, 2002).

⁹ *Ibid.*

Jonathon as romantic, which counters the tendency for same-sex acts in the Bible to always be violent. In this case, they are dependent on love and friendship. However, these duos are never referred to with sexual vocabulary, creating a flaw in this interpretation.¹⁰

Additionally, Psalm 139 explains that God made humans, and therefore understands humans on a very deep level. An image of God knitting us together within a mothers' womb reminds readers that God made each person with reason.¹¹ This means that God could not have been mistaken in making someone homosexual, which justifies their existence. Lastly, the Bible's description of Jesus' character has been a light for the queer community. He stood with and befriended all people. He promoted inclusion, speaking with everybody and offering his blessing to them, even dining with people that were not socially accepted, despite often being criticized for this practice. Further, Jesus did not lack experience in the face of opposition. Before preaching his identity and mission at the synagogue in Nazareth, he understood that he would receive a negative response from his neighbors in the small town. He proclaimed loudly what he stood for, and some queer members of the Church stick with their faith because they see this aspect of Jesus in themselves, knowing it is not wrong to be commonly opposed or looked down upon.¹² Lastly, as mentioned earlier, Pope Francis commonly reaffirmed the queer community, despite the lack of policy change under his leadership. He spoke of Jesus in a press conference in 2016: "People must be accompanied, as Jesus accompanied... When a person who has this situation comes before Jesus, Jesus will surely not say: 'Go away because you're

¹⁰ Pettinger, "Religion and same-sex behaviors: Christianity".

¹¹ Martin, *Building a Bridge*, p. 63.

¹² *Ibid.*, p. 69.

homosexual”’.¹³ Moving their faith directly towards Jesus’ teachings, rather than the Catholic institution’s teachings, forms a more inclusive practice.

Essentially, the meaning of many Bible passages is arbitrary. There are multiple interpretations that can be backed up with historically accurate evidence. It is up to the reader to make sense of it the way they believe. The interpretation that the Vatican teaches tends to lean toward the exclusive side of the spectrum.

The Catechism of the Catholic Church

The Catechism of the Catholic Church, written in 1994 and promoted by Pope John Paul II, lays out the modern teachings of Catholicism. It is a source of knowledge for all Catholics and is often seen as a set of laws or truths for the practice. It speaks on homosexuality and chastity in paragraphs 2357 through 2359. On a positive note, the Catechism calls to treat homosexuals with “respect, compassion, and sensitivity.... Every sign of unjust discrimination in their regard should be avoided”.¹⁴ This paragraph is promising because it preaches the proper treatment of queer individuals. However, it later calls homosexuality “objective disorder”, and states, “Homosexual persons are called to Chastity.” Even less progressive, homosexuality is determined to be “contrary to the natural law”. Further, “[homosexuals] do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved”.¹⁵ Despite the teachings to treat queer people nicely, the Church still considers same-sex relationships to be a sin and disapproves of them.

¹³ Martin, *Building a Bridge*, p. 30.

¹⁴ *Catechism of the Catholic Church* (St. Paul Books & Media, 1994).

¹⁵ *Ibid.*

Regarding earlier parts of the Catechism, genders are described between paragraphs 369 and 373. Non-binary and transgender individuals are not specified, but the Church's acceptance of the gender binary is apparent:

“Man and woman have been *created*, which is to say, *willed* by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. ‘Being man’ or ‘being woman’ is a reality which is good and willed by God: man and woman possess an inalienable dignity which comes to them immediately from God their Creator”.¹⁶

Gender norms have changed since this was written in 1994, but the Church's belief that there are two genders, man and woman, is adamant.

On a surface level, the Catechism feels more progressive than historically, but until the Church overtly admits the acceptance of queer individuals, queer people will continue to feel unwelcome in Catholic places of worship.

Same-Sex Marriage

Same-sex relations have been previously described, but the exact rules behind official marriage between the same sex is a controversial, popular topic because it plays a large role in politics, which takes influence from religion. Historically, the Church's conservative stance on same-sex marriage was reasoned with the idea of the well-ordered household. In this traditional home, sexual activity is only allowed between a married couple, a rule that was destined to be broken. This rule provided stability to a long-standing social order. Going further back in the past, in Roman times, marriage was a private order, eventually becoming a matter of the church. After the Reformations, marriage started to become regulated by the state. Eventually, homosexuality became a psychological problem, and people that were attracted to the same sex

¹⁶ *Catechism of the Catholic Church.*

married somebody of the opposite sex to alleviate pressure on being accused of homosexuality. Places began to open that specialized in reversing homosexuality. These are mostly closed now, and some admitted that they were largely ineffective in converting homosexuals to heterosexual, obviously.¹⁷

In the United States, laws on same-sex marriage are determined by the state. However, prominent Catholic organizations or individuals tend to lobby for politicians that oppose same-sex marriage. In recent times, the progressive side of this issue has been successful, with the Supreme Court ruling in 2015 that same-sex marriage bans are unconstitutional. Further, in 1992, 27% of American Catholics supported gay marriage. Then in 2020, the support was raised to 67%, proving the recent change in public opinion, and that American Catholics approve of same-sex marriage despite opposition from the Vatican.¹⁸ Same-sex marriage laws are not always decided by religious institutions, thus providing more freedom to the individual and the state on the matter.

Final Notes: Catholicism

Not all church leaders believe exactly what the Vatican has to say; in fact, far from it. Many Churches' welcome queer members with open arms without labeling them as sinners. Furthermore, some Catholic leaders are at the front of the movement for queer justice and promote the community's values vehemently.

¹⁷ Pettinger, "Religion and same-sex behaviors: Christianity".

¹⁸ Kristjan Archer and Justin McCarthy, *U.S. Catholics Have Backed Same-Sex Marriage Since 2011* (Gallup, 2022).

Some believe that the solution is simple: Church leaders with a poor understanding of queer ideology must get to know queer individuals on a personal level.¹⁹ Many priests and bishops do not know any queer people personally, and this distorts their perception of them. Getting to know a community helps further one's understanding of it. The lack of familiarity prevents sympathy.

Catholic's value the proper treatment of all individuals, promoting respect and compassion. Nonetheless, they could disagree with another's identity while still respecting them. This is a more progressive approach compared to historical violence but is obviously flawed. Catholic treatment of queer individuals has advanced over time, but a lot more work must be done for a truly just treatment to be accomplished.

Islam

The Qur'an tells Muslims to remember the oppressed. The prophets were sent by God with a mission to persuade people to trust in one single God, but they were also sent to remove oppression. In Muslim dominant areas, some Muslims forget about certain vulnerable minority groups, including those of the queer community. Queer members of Islam look to the Qur'an for affirmation of their worth.²⁰ As with most cultures, family plays an extremely important role for Muslims: "Most experience Islam as the family and understand the family as Islam".²¹ Conflict with lesbian, gay, and transgender Muslims often arises from family relationships. Coping with

¹⁹ Martin, *Building a Bridge*, p. 27.

²⁰ Scott Alan Kugle, *Living out Islam: Voices of gay, Lesbian, and Transgender Muslims*. (New York Univ. Press., 2014), pp. 21-22.

²¹ *Ibid.*, pp. 78-79.

parents, siblings, and extended family who misunderstand your sexuality or gender may be frustrating and demoralizing. Religious values reinforce patriarchal values, telling people how to behave. To move away from these values, one must gain independence from the family. This is not to say that queer Muslims leave their family entirely, rather they must find some time away from them.

Historically, both Sunni and Shi'a jurists have agreed that same-sex sexual acts are not allowed because they do not occur within a legal relationship. Opposite-sex marriage is the only legal way of having sexual acts, with same-sex marriage and pre-marital sex being prohibited. There is less literature on same-sex acts between women and focuses more on male-to-male relations. Laws and punishments depend on the extent of the sexual acts, but on the far end are harsh.²² Despite these historical practices, beliefs around gender and sexuality within Islam have progressed in the modern era. Between the nineteenth and twentieth centuries, during a period of colonialism and European dominance, Muslim political power was broken down. Traditional understandings of family, gender, and sexuality became a topic of debate, rather than laws set in stone. Some Muslims looked at previous teachings with discomfort and embarrassment. Other conservative scholars reenforce homophobic beliefs, saying queer relationships are not natural and against God's intentions. *Imam Asad Zaman* spoke on this dichotomy on a radio show in 2016:

Those who indulge in homosexual behaviour, there are two ways of looking at them. If ... you acknowledge that homosexual behaviour is sinful ... then you are still within the domain of Islam but you are a sinner. If you no longer regard homosexual behaviour as

²² Nadeem Mahomed, "Religion and same-sex behaviors: Islam", *Global encyclopedia of lesbian, gay, bisexual, transgender, and queer (LGBTQ) history* (2019).

sinful then you are stepping outside the domain of Islam. Because there are certain prohibitions that are hardwired in the Qur'an and they cannot be changed by anybody.²³

These prohibitions make it hard to be on either side of the spectrum. On a more progressive note, theologians like Scott Siraj al-Haqq Kugle, Junaid Jahangir, Hussein Abdullatif, and Hassan El Menyawi reinterpret Islamic literature in ways that promote diversity, attempting to re-think Islamic tradition on contemporary issues with a modern point of view. They have specifically provided alternative meanings of the Lut story, arguing that the story condemns sexual violence, rather than condemning sex between men. Sex between men must not be a violent act and can be out of love rather than punishment.²⁴

The record of Islamic relations within queer justice tends to be looked down upon. This surface-level point of view causes problems, especially in the United States, because the queer struggle has been used to discriminate against the Muslim population. However, the issue is far more complex than modern sentiment, and cannot be looked at with a surface-level point of view. Changes are occurring within the tradition and some modern leaders are pushing for progression in practices regarding sexuality and gender.

History

²³ Shannon Shah, "Constructing an alternative pedagogy of Islam: the experiences of lesbian, gay, bisexual and transgender Muslims", *Journal of Beliefs & Values*, vol. 37, no. 3 (2016), p. 309.

²⁴ Mahomed, "Religion and same-sex behaviors: Islam".

Historical evidence from literature and art in the premodern period shows that Muslim societies were considerate of same-sex behaviors. Though same-sex acts were not officially legal, they were socially acceptable.²⁵

Hijra is an Islamic term like transgender most notable in early societies in Southern Asia, including Pakistan, India, and Bangladesh. More specifically, the *Hijra* is a person born with male genitals, but, after going through puberty, feels that they are a woman. They then begin to identify as a woman, taking the behavior, name, and style of woman during the period, and removing their male genitals. Due to medical constraints of the time, they could not surgically implant female genitals. Society did not consider the *Hijra* either a woman or a man, but rather a third gender, in between the common binary. After transformation, an initiation occurs and they leave their families to live in a community with others like them.²⁶ Though this is obviously not like anything that occurs in modern society, it proves the openness towards gender non-conformity and the former society's acceptance of people that may not follow common binary gender norms.

Interpretation of Sacred Texts

Like Catholicism, Islamic communities uphold their values by referencing sacred texts. To justify values outside of the Islamic norms, one must interpret the sacred texts differently. These sacred texts do not include solely the Qur'an, but also Hadith, Fiqh texts, Sufi teachings,

²⁵ Mahomed, "Religion and same-sex behaviors: Islam".

²⁶ Kugle, *Living out Islam*, p. 18.

and others.²⁷ The writings in all these texts together create Islamic values, and, thus, the interpretation of one of them may have a domino effect on beliefs from the others.

The story of the prophet Lut, as mentioned earlier, is a common source for anti-queer rhetoric. As described in the Qur'an, the people of Lut create a "transgressing" community and commit crimes like murder and robbery while rejecting God's message. The people of Lut are most known to "desire unto men instead of women".²⁸ This is seen as an indecency and a flaw. Coincidentally, the Hadith contains details on the Prophet Muhammad's actions and words. It contains parts where the Prophet says that people found doing the same as those in Lut should be killed.²⁹ Former Islamic theologians agreed that male same-sex sexual intercourse was indecent and those caught in the act should face punishment. Thus, prohibiting same-sex acts became an integral part of Muslim teachings. Conservative Muslim scholars continue this view, but more progressive Muslims see the acts of Lut as crimes not because of homosexuality, but because of their violence. The homosexuality was not the problem that the Prophet Muhammad condemned, but the murdering, robbing, and violent sexual acts that happened to be between men.

Like Psalm 139 as previously described from the Bible, the Qur'an includes passages that affirm its readers of their identity. The term *Fitra* is Arabic, meaning "essential nature", and is used in the Qur'an to describe God's creation of everything.³⁰ All things are different in various

²⁷ Kugle, *Living out Islam*, p. 14.

²⁸ M. J. Gohari, *The Quran*, 7:81 (Quran Institute, 2007).

²⁹ Mahomed, "Religion and same-sex behaviors: Islam".

³⁰ Kugle, *Living out Islam*, p. 25.

ways but work together to make a functioning world. God's creation of all things is further described in the Qur'an:

So set your face toward the moral obligation in a true way, according to the essential nature granted by God, upon which God fashioned people, for there is no changing the creation of God! That is the original and steadfast moral obligation, but most of the people do not understand.³¹

Queer Muslims understand this verse as an affirmation to their sexuality. They argue that their sexuality is a characteristic that they were born with, and, thus, God made them this way. Because their sexuality is of God's doing, they should be accepted for their natural beauty.

A previous passage states, "And of His signs is the creation of the heavens and the earth, and the difference of your languages and your colours. In this indeed are signs for men of knowledge".³² 'Colours' references the diversity of various beings, and how everybody is born slightly differently. Further, this diversity could be interpreted in a manner of sexuality or gender, arguing that God intended to create a community of individuals that were attracted to other individuals of various genders.

Same-Sex Marriage

There are four sources of Islamic Law: Qur'an, Sunna, *Ijma'*, and *Qiyas*. These sources together define the laws for the Islamic faith.³³ Shari'a does not allow same-sex marriage. Some scholars argue that it should be changed to allow marriage between the same gender because the

³¹ Gohari, *The Quran*, 30:30.

³² *Ibid.*, 30:22.

³³ Mahomed, "Religion and same-sex behaviors: Islam".

purpose of marriage between a same-sex couple is the same as that of a heterosexual couple.³⁴ In comparison to other Shari'a rules, Muslim women are not supposed to marry non-Muslim men. In recent memory, more Muslim women have been breaking this rule.³⁵ Men have been marrying non-Muslim women for a long time, so this is an attempt from women to gain the same privileges as their male counterparts.

Final Notes: Islam

There is a lot that is known now that was not known during the time of the Prophet Muhammad. Thus, the Qur'an could not have a direct judgement regarding these unknowns. There is possibility that the Prophet Muhammad never saw a loving homosexual relationship, and, thus, could not have written about it. There is a part of the Qur'an that speaks on men that are not attracted to women, whom some readers see as a possible reference to gay men. The Prophet allowed these men to visit his own home. The Prophet also never explicitly punishes a person for homosexual acts.³⁶ It is up to the reader to interpret the Qur'an and decide how to go about these unknowns.

Laws and regulations regarding queer rights vary significantly between places. Muslim majority countries and Muslim minority countries go about these issues in different ways. It also depends on how much religion plays a factor into politics. Thus, it is hard to assume how queer people may be treated in Muslim communities. What is known, however, is that queer people continue to face discrimination within Islam. Rules are progressing, but this progression must

³⁴ Kugle, *Living out Islam*, pp. 50-51.

³⁵ *Ibid.*, p. 226.

³⁶ *Ibid.*, pp. 31-32.

continue significantly to reach a state of equality. Also, some bystanders say that a queer Muslim should just denounce their religion if they feel treated wrongly. This is not a feasible option. Religion is such an important aspect of life, and one cannot simply throw it away because of hardships. The hardships must be dealt with properly to create a just system for the future.

Conclusion

The validations for discriminating against queer people and the affirmations for the queer population are strikingly similar between Catholicism and Islam. In both cases, queer people are seen as a threat to power structures. Also, the sacred texts do not speak on same-sex acts in a direct manner, and basic interpretations are made with underlying assumptions. The story of Lut in Islam and Leviticus in the Bible both historically condemn homosexuality, but recently theologians have been looking back at these passages and finding flaws in their interpretations. Passages that include male-to-male relationships do not condemn homosexuality directly and can thus be interpreted to fit many motives. Queer people of both religions use passages from their text referring to God as the creator of all beings to claim their wrongful discrimination. If God created everything, there must not have been a mistake in creating queer individuals. Religious people commonly go back to the idea of whether gay people are born this way or not. The common sentiment is that if one is born gay, then God made this person for a reason and their existence is justified. On the other hand, if they are not born gay, then that is a problem. Coming from a less-religious background, I did not understand this dichotomy for a long time. What does it matter if one is born gay or not? I believe that sexuality and gender can be fluid, and that one must not be born queer. However, they should still be treated justly. The argument that queers should not be given the same rights if it is proven that they are not born gay is unreasonable and ignorant.

Treatment of queer members is progressing over time in both religions. However, the progression does not seem to be moving fast enough. Leaders at the top of these religions are stubborn in holding the traditional beliefs of the institutions, and they will openly support queer people, but refuse to make structural changes in favor of them. As more of the world pushes for queer justice, leaders of faith will eventually have to follow to conform to the opinions of the people.

After researching this controversial topic between two religions, one would think that a favorite would be chosen. However, I cannot look at either of these belief systems and say that one is more tolerant than the other. The most important conclusion is that neither faith treats their queer members appropriately. Moreover, the tolerance is more dependent on the nation that it occurs. For example, Catholics in Italy may treat queer people different than Catholics in the United States. Both religions are so large that forms of faith vary by location.

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