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How Can the Abrahamic Faith Become More Accepting to the LGBTQ+ Community?

Acceptance in the Abrahamic faith is important so that LGBTQ+ religious individuals are free to live authentically without spiritual criticism. Religious communities affirm LGBTQ+ individuals when leadership focuses on validating all members regardless of sexuality or gender. However, there is no universal norm requiring all Abrahamic religions to validate the LGBTQ+ community due to each community having different perspectives on LGBTQ+ rights.

Abrahamic beliefs primarily define life based on heteronormativity and cisnormativity; some institutions stigmatize individuals who defy these expectations. Since queer identity is something individuals live with rather than a decision they make, institutions must accept their queer members instead of rejecting them.

The gay and lesbian Jewish population has been experiencing growing acceptance through community-building, religious teachings, and spiritual leadership opportunities. They call it “home” to not just represent a shelter, but also a chosen family providing unconditional love to queer Jewish individuals. Gay rabbi Janet B. Liss affirms that, “may our love and friendship be ... wide enough to embrace all who are in our family circle” in order to show solidarity towards queer members overcoming kinship invalidation (Ben-Lulu and Chizik 71). This quote argues that family, love, and friendship must apply to all members regardless of who they love or how they identify themselves. Queer individuals have opportunities to seek validation in the Abrahamic religion, despite the majority of scripts condemning queer identities.

Queer and transgender Catholic individuals are more likely to experience invalidation since Catholic teachings define heterosexual and cisgender identities as the tradition. The Catholic Church condemns same-sex relations, does not bless same-sex marriage, and only defines gender from assigned sex at birth. According to CIC, can 874 §1,3, a transgender man was barred from serving as a godfather due to not having a traditional masculine experience and was unable to serve as a godparent (HRC Foundation). This result claims that gender must be defined through birth and traditional gendered experiences, rather than gender identity or expression. LGBTQ+ individuals following the Abrahamic faith can also be invalidated for who they are even if it is worth them trying to seek validation from their own community.

LGBTQ+ individuals from younger generations are more likely to seek belonging through other outlets replacing religion. Since the Abrahamic faith varies in queer acceptance, queer youth are more likely to discover belonging through alternatives. Statistics show that 44% of LGBTQ+ youth never pray, 33% of them do it monthly, 16% of them do it weekly, and 8% of them do it daily (The Trevor Project). This showcases how the majority of LGBTQ+ youth are more likely to form modern communities without interpreting religious teachings. Regardless of how the queer population is perceived, individuals have the autonomy to form communities and decide how their communities are defined.

There are no universal rules on the dynamic between religion and sexual or gender minorities. Faiths are instead split into how each individual or group defines their own spirituality. In Abrahamic faiths, while queer Jewish communities rewrite traditions in order to validate the LGBTQ+ population, the Catholic Church defines life based on rigid doctrines and rejects queer identities. This results in younger generations phasing out of practicing religion and forming autonomous settings where they discover acceptance elsewhere. Queer identities

are defined as an individual's true identity, rather than a decision they make during life. This overall argues that religious institutions must transition from spiritually condemning individuals into showing unconditional respect to them.

Works Cited

- Ben-Lulu, Elazar, and Ofer Chizik. "*Homecoming Rainbows: Queer Jewish Blessings Creating Safe Spaces for LGBTQ+ Individuals.*" *Journal of Homosexuality*, vol. 73, no. 1, 64-88, 5 Mar. 2025, <https://doi.org/10.1080/00918369.2025.2460982>.
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