Review of *No More Strangers and Foreigners* by Robert A. Rees.

Richard A. M. Bickerton

Follow this and additional works at: https://scholarsarchive.byu.edu/irp

**Recommended Citation**

Available at: https://scholarsarchive.byu.edu/irp/vol19/iss1/12

This Book Review is brought to you for free and open access by the Journals at BYU ScholarsArchive. It has been accepted for inclusion in Issues in Religion and Psychotherapy by an authorized editor of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.

Reviewed by Richard A. M. Bickerton

In the pamphlet, *No More Strangers and Foreigners*, Robert A. Rees makes a strong plea on behalf of individuals with homosexual feelings and behaviors. He uses a number of familiar scriptures to support his argument that intolerance toward these individuals is not acceptable to the Savior. Unfortunately, Brother Rees would have us show tolerance not only to the individual, but to the homosexual conduct as well. There is a striking resemblance between the teachings of Rees and those of other characters in our scriptural/religious history, who mingle worldly philosophies with scripture. There is indeed a good deal of mingling going on in the subtle reasoning Rees presents to his congregation of young single adults.

Incredibly, Rees is so bold as to rewrite a number of scriptures, explaining, “The alteration . . . is in keeping with their intent.” The most flagrant rewrite is 2 Nephi 26:33, wherein Rees adds homosexual and heterosexual to the list of all those invited to come to Christ. The notion that homosexuality is just as natural a condition as skin color and gender is basic to his argument and, once again, is a reflection of the gay agenda found
in all their literature. Perhaps he should have added adulterers, fornicators, murderers in his rewriting of this particular scripture. The outrageous nature of his reasoning would have been more clearly demonstrated.

Consistently throughout his discussion Rees identifies the subjects of his presentation as “homosexuals” or “lesbians” rather than, for example, “individuals with homosexual problems.” This is a subtle distinction, perhaps, but one that clearly reveals his position on these issues, which is not in tune with instructions we have received from the First Presidency of the Church. Although he understands some of the difficulties these troubled members experience, Rees fails to discuss the steps the Savior has outlined for each of us to follow in resolving our serious failings. In the recently distributed booklet, Understanding and Helping Those Who Have Homosexual Problems: Suggestions for Ecclesiastical Leaders, our Church leaders provide the guidelines we need to follow in dealing with these issues. Rees should study this material carefully.

To this observer it appears that Robert A. Rees has been recruited or simply misled. Perhaps he has put too much trust in the messages currently presented in most of the mass media and has allowed the whisperings of the Holy Spirit to be drowned out by the demanding, strident voices of the gay and lesbian community.

In spite of the simple truths of the gospel which every Latter-day Saint is taught, Rees has presented ideas and philosophies that call into question many of these basic tenets.

Rees has accepted as fact some current research which, when carefully analyzed by responsible, unbiased scientists, has been revealed to be flawed and unworthy of referencing in any sincere attempt to examine this complex subject. For instance, an honest and thorough approach to any discussion about same-sex attraction would not include quotes from Simon LeVay’s work, without also quoting the work of William Byne, M.D., Ph.D, and Bruce Parsons, M.D., Ph.D. Likewise, one quoting Alfred Kinsey’s findings would want to qualify many of his conclusions by quoting the work of Dr. Judith A. Reisman and Edward W. Eichel in their book, Kinsey, Sex and Fraud.

Over the five years I served as bishop in a mainly freshman ward at Brigham Young University, I counseled fewer than half-a-dozen individuals struggling with homosexual problems. Although my experience may not accurately reflect the percentage in the Church at large, it is certainly more accurate than Rees’ claim that five to ten percent of Church members are involved in homosexuality, and it receives considerably more support from recent demographic research. The notion that a sizeable minority of our society have homosexual problems is political rather than factual, and is promulgated by the gay activist, not the scientific, community.
Rees' final prayer that we will serve the Lord by celebrating who we are, His heterosexual and homosexual sons and daughters, confirms once again a misguided thinking.

Each of us needs to prayerfully study the scriptures and the words of our living prophets in order to survive Lucifer's subtle efforts to dissuade us from seeking and finding truth. The scriptures and the warnings of our latter-day prophets have made it clear that our greatest opposition will come from within the Church. The Lord has said, "if ye are prepared, ye shall not fear." Following the prophet is the one sure path to safety and revealed truth.