



Love Free or Die

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Using this Guide



Community Cinema is a rare public forum: a space for people to gather who are connected by a love of stories, and a belief in their power to change the world. This discussion guide is designed as a tool to facilitate dialogue, and deepen understanding of the complex issues in the film *Love Free or Die*. It is also an invitation to not only sit back and enjoy the show – but to step up and take action. This guide is not meant to be a comprehensive primer on a given topic. Rather, it provides important context, and raises thought provoking questions to encourage viewers to think more deeply. We provide suggestions for areas to explore in panel discussions, in the classroom, in communities, and online. We also provide valuable resources, and connections to organizations on the ground that are fighting to make a difference.

For information about the program, visit www.communitycinema.org



From the Filmmaker

I've been directing documentaries for almost 20 years, but this film feels like the one I was born to make. My father, grandfather, and great-grandfather for whom I am named were all Christian clergy. When I came out to my dad 25 years ago in his church office, he said that the only way to be happy is to tell no one. I didn't follow his advice—but tragically many who receive that kind of advice do. My dad has since changed his mind—why? Because he's seen me flourish.

In *Love Free or Die*, we see Bishop Gene Robinson and others flourish—even as they're discriminated against. When the world sees them living and working in their communities in powerful loving ways, I believe people's hearts will be moved and their minds will be changed. Just like in my family, when they know us, when they really see us, they'll be less able to vote against us. The truth will set us—and by us, I mean all of us—free.

There is a scene in the film where a bishop is speaking with two gay dads and their ten-year-old son. The bishop, who is supportive of lesbian, gay, bisexual, and transgender equality, tries to explain why their church refused the child baptism, just because the child's parents were gay. As the three adults grasp for an adequate explanation, the child states simply, "It's their fear." One of the fathers, stunned by the child's clarity, echoes, "That's right. It's fear of what they don't know."

It is crazy to think a little child would know better than two thousand years of the world's finest theologians and thinkers, but not so crazy. It is a new experience being the child of gay parents. It is a new experience being a gay bishop. It is a new experience being in a same-sex marriage with two children we set out to adopt together. This generation of pioneers are the ones who will see and show once and for all whether LGBT people are corrupt, as two thousand years of moral teaching has posited, or good.

The heart-stopping moment for me in this film happened in England. From the pulpit of a renegade church that invites Bishop Robinson to preach, against the wishes of the archbishop, Gene says, "The opposite of love is not hate, but fear." Minutes later, as if provoked by the truth, a burly man jumps up, screaming "Repent!" and looks as if he might shoot. For 30 seconds or so, no one knows what is going to happen. The congregation starts clapping and then breaks into song to drown out the threatening man. The bishop is entirely vulnerable.

I remember standing in the balcony of the church with my camera-man with tears stinging my eyes, knowing that there was nothing I could do to protect my friend, the bishop. That was the moment on this project that I became aware of the cost of taking a historic stand. I recognized that Gene Robinson really might die for what he believed, that he had committed to doing so if he had to, and that it might very well happen on my watch.

Hats off, at the end of the day, to Bishop Robinson and the countless others who came before him, flank him, and follow him. We rarely apprehend just how much these people have put on the line in order for us to enjoy our freedom. It has been a privilege to try to bring that to light.



Macky Alston, Director



The Film

In 2003, the Episcopal Church in the United States, an arm of the 78 million-strong Anglican Communion, made history when it installed Gene Robinson as a bishop. An openly gay person, Robinson's elevation in the New Hampshire diocese ignited a worldwide firestorm in the Anglican Communion. ***Love Free or Die*** is about a man whose two defining passions much of the world cannot reconcile: his love for God and for his partner Mark.

After being elected Bishop, Robinson received a steady stream of death threats. He wore a bulletproof vest to his installation, and received police protection at his New Hampshire home. When the Lambeth Conference—the decennial gathering in Canterbury, England, of the Church's 800 bishops—took place in 2008, Robinson was not invited. He traveled to England regardless to make himself available to anyone interested in his perspective, but he was shunned by the conference and achieved only limited contact with other bishops. A year later, Robinson found more acceptance in his own country, delivering the invocation on the steps of the Lincoln Memorial to open the inaugural events for President Barack Obama.

Through on-screen statements from Robinson's colleagues—among them Barbara Harris, the first female Anglican bishop, and Pittsburgh's Bishop Bob Duncan, who was Robinson's classmate at theology school—the film examines the deep conflict within the Anglican Communion that Robinson's election illuminated. Unlike the Church, Robinson's family, including his two grown daughters and his parents, embrace his sexuality and his marriage to Mark.

In July 2009, the Episcopal Church General Convention passed two resolutions: one allowing the consecration of gay bishops, and the other allowing church weddings in states where marriage for same-sex couples is legal. This was a turning point for both Robinson and the Church, representing a change of views by a significant percentage of Church leaders.

Robinson has continued to speak out, saying the Church “has it wrong” when it excludes LGBT people. For him, it is not just a matter of religious belief: It is a matter of justice. He challenges those who use religion as an instrument of oppression, and claims a place in the Church and society, not just for LGBT people, but for everyone. ***Love Free or Die*** is about church and state, love and marriage, faith and identity—and one man's struggle to dispel the notion that God's love has limits.

Selected Individuals Featured in ***Love Free or Die***

- Bishop Barbara Harris**—First female Anglican bishop
- Bishop Bob Duncan**—Diocese of Pittsburgh
- Bishop Jon Bruno**—Diocese of Los Angeles
- Archbishop Rowan Williams**—Archbishop of Canterbury
- Bishop Otis Charles**—Diocese of Utah (retired)
- Mark Andrew**—Robinson's partner
- Ella Robinson**—Robinson's younger daughter
- Jamee Robinson**—Robinson's older daughter
- Imogene Robinson**—Robinson's mother
- Charles Robinson**—Robinson's father



Background Information

V. Gene Robinson – Biographical and Career Highlights

Early life: Born in Lexington, Kentucky, in 1947 to parents who worked as tenant farmers. At birth, Robinson was gravely ill and not expected to live. He had a religious upbringing as a member of the Disciples of Christ church.

Education: BA in American Studies from the University of the South in Sewanee, Tennessee, 1969; Master of Divinity degree from the General Theological Seminary (Episcopal) in New York, 1973.

Personal: Married Isabella McDaniel in 1972, after openly sharing concerns with her about his sexuality. Father of two daughters: Jamee, born in 1977, and Ella, born in 1981. Came out as gay in 1985, separated from Isabella and later amicably divorced her. Entered into a civil union with Mark Andrew, his partner of 20 years, in 2008.

Professional: Ordained a priest in 1973 and served at Christ Church parish in Ridgewood, New Jersey. Began a ministry in New Hampshire in 1975. Became Canon to the Ordinary, the executive assistant to the bishop of New Hampshire, in 1988. Elected Bishop in 2003.

Honors and publications: Holds two honorary doctorates and received awards for civil rights work from the Human Rights Campaign, the National Gay and Lesbian Task Force, the Lambda Legal Defense and Education Fund, Gay & Lesbian Advocates & Defenders (GLAD), the New Hampshire Civil Liberties Union, GLAAD, and the Equality Forum. Gave the invocation at the opening inaugural ceremonies for President Barack Obama at the Lincoln Memorial on January 18, 2009. Books include *In the Eye of the Storm: Swept to the Center by God*, and *God Believes in Love: Straight Talk about Gay Marriage*.

Current: Retired as bishop on January 5, 2013. Serves as part-time senior fellow at the Center for American Progress, a liberal think tank in Washington, D.C.

Sources:

- » http://www.huffingtonpost.com/2012/12/30/gene-robinson-first-gay-bishop_n_2385855.html
- » <http://news.bbc.co.uk/2/hi/americas/3208586.stm>

Religious Teachings and Homosexuality

While the three Abrahamic religions—Judaism, Christianity, and Islam—overlap in their teachings about homosexuality, each tradition also contains significant variations from the others in its views of homosexuality. All three look to scripture (the Bible, Qur’an, or Torah) as the guiding document for the faithful to follow, commonly citing certain passages that condemn homosexual behavior. Among these are Bible verses from the Old Testament, such as the Book of Leviticus. From the New Testament of the Bible, the epistles of St. Paul are often cited.

As with many controversial religious issues, disagreements exist based on scriptural interpretation and historical context. **Christianity**, with its multiplicity of denominations, does not subscribe to a single view of homosexuality. Some Christians see homosexual acts as sinful, while others regard them as natural and acceptable. Some denominations, such as the Anglican Communion, are deeply divided on the issue. Generally, among Christian churches, the attitude is to “condemn the sin but love the sinner.” Summaries of the views of modern Christian denominations can be found at <http://www.religionfacts.com/homosexuality/christianity.htm>.

Within **Judaism**, the traditional and progressive movements differ in their views of homosexuality. Both Conservative and Reform congregations welcome all Jews, regardless of their sexual orientation. Conservative Judaism considers homosexual acts a violation of Jewish law, however, and encourages gay individuals to try to reorient themselves and bring their lives into line with Judaic teachings. The liberal branches of Judaism believe that the Torah’s prohibition of homosexual acts should be adapted to today’s world, and they allow for the ordination of gay and lesbian rabbis and for same-sex weddings and commitment ceremonies.

Islam considers same-sex intercourse a violation of Islamic law, but scholars—some of whom interpret homosexual intercourse as adultery—disagree about punishment and standards of proof before punishment can be applied. In some Muslim nations, same-sex intercourse is punishable by death, but this has raised objections both from international human rights organizations and among Muslims. Within some Islamic societies there is a tradition of chaste love between men and beautiful male youths, and this type of love is allowed, as long as no sexual intercourse takes place. Full enforcement of laws against homosexuality can be a problem in traditional sex-segregated societies, where men and women are encouraged to form close friendships with others of the same sex. In addition, Islam places a strong value on privacy within the home, and “illicit” sexual activities occurring there might not become known.

Sources:

- » <http://judaism.about.com/od/homosexualityandjudaism/a/samesex.htm>
- » <http://www.religionfacts.com/homosexuality/islam.htm>

Changing Attitudes over Time

Have human societies always considered homosexuality to be “wrong” or “unnatural”? According to the historical record, yes and no. Many Native American cultures traditionally have had more fluid definitions of gender and sexual orientation. Some Native languages have as many as nine words for gender identity. The term *two-spirit* was later developed to describe individuals with multiple genders. Two-spirits were seen as having special gifts and often held important roles in the community such as healers, negotiators, matchmakers, and caretakers of orphaned children.

Among the ancient Greeks and Romans there was a range of acceptance of same-sex liaisons: Such behavior was forbidden in some quarters, while in others it was fully accepted and even expected. In general, however, homosexual activities were regarded as a matter of personal preference rather than one of morality.

The decline of the Roman Empire was accompanied by a general tolerance of homosexual acts, in part because there were few prohibitions against them in European laws at the time. Christian writers and theologians, however, began to see things differently. St. Augustine’s writings in the 3rd and 4th centuries on conjugal sexuality became very influential, and beginning in the late 12th century the teachings of the Catholic Church turned to “nature” as the basis of morality. Under this conception of natural law, all nonprocreative acts were forbidden, including homosexual sex as well as nonprocreative sex within marriage. This idea of natural law took strong hold in the Western tradition—so much so that penalties for homosexual sex became very severe. These attitudes regarding homosexual acts as immoral and illegal have persisted into modern times.

By the 19th century, the fields of medicine and psychology became the main arenas for discussions of homosexuality. The notion that individuals chose to have same-sex relations was replaced by a view of homosexuality as a deep-seated characteristic. Rather than calling for the punishment of people who engaged in homosexual acts as criminals, medical science labeled homosexuality a pathology that could be treated.

Radical social changes of the 20th century led to a gradual decline of prohibitions against sex, including gay sex. The 1960s—marked by the women’s movement and “free love”—especially were a period of increased openness and acceptance of sexual expression. A watershed event for the gay community was the Stonewall riot in June 1969, when the patrons of the Stonewall Inn, a gay bar in Greenwich Village, rioted after a police raid. This event sparked the gay rights movement in the United States, increasing the visibility of gay and lesbian groups around the country. With some exceptions, Americans have come to accept—or at least tolerate—the open presence of gay people in our society and to value their contributions. The American Psychiatric Association no longer lists homosexuality

as a mental disorder, while scientists continue to search for underlying biological and genetic explanations of sexual orientation.

For a comprehensive timeline of LGBT history, visit http://www.ct.gov/dcf/lib/dcf/wmv/pdf/timeline_of_lgbt_history.pdf.

Source:

» <http://plato.stanford.edu/entries/homosexuality/>

Supreme Court Cases to Watch

Two cases argued before the Supreme Court on March 26 and March 27, 2013, deal with laws affecting gay marriage:

Hollingsworth v. Perry: At issue: whether California's Proposition 8, which amended the state constitution to prohibit same-sex couples from marrying, violates the U.S. Constitution.

(<http://theconstitution.org/cases/hollingsworth-v-perry>)

United States v. Windsor: At issue: whether DOMA, which defines the term "marriage" under federal law as a "legal union between one man and one woman," deprives same-sex couples who are legally married under state laws of their Fifth Amendment rights to equal protection under federal law; specifically, does DOMA deny legally married gay couples the right to obtain federal benefits available to heterosexual married couples?

(http://www.oyez.org/cases/2010-2019/2012/2012_12_307)

The Court is expected to hand down decisions in these cases in June 2013.

What Does Science Tell Us?

Although it has become clear that a person's sexual orientation is not a choice, the scientific basis is still being worked out. There are clearly genetic contributions, as much as 35 percent in one study, but specific factors in the biological environment are also important. Human sexuality is complex, and so far the research has found not just one, but a multiplicity of factors that influence sexual orientation. Here is a capsule summary of some of the science:

Brain development: A number of studies have focused on hormones and their effect on the brain, which controls sexuality. It was thought that a surge of testosterone during gestation led to the development of a male brain; without that hormone, a female brain would develop. But a 2003 UCLA study found that even before hormones are released, some 54 genes play a role in determining sex. During the past two decades, researchers have found anatomical differences in certain structures of the brains of straight and gay males, with the brains of gay men being more like the brains of straight females. Some of these differences are caused by the way testosterone reacts with the developing brain, and these differences influence both sexual orientation and sexual attraction.

Twin studies: In identical male twins, if one is gay, there is a 50 percent chance that the other also will be gay. If homosexuality were completely determined by genes, that figure would be 100 percent, since identical twins have virtually identical genomes. But the environment in utero can play a role, causing one twin to have a different experience because of his physical position, or reaction to hormone levels or nutrition.

Fraternal birth order effect: Mothers who give birth to several sons can develop a negative response to the androgen levels of the male fetus. This immunological response causes the mother's body to suppress the androgens, which affect sexual differentiation, and each successive boy born to the same mother has a greater chance of being gay.

What about females? A Swedish study published in 2008 showed that for women, genetics was less important than environmental factors, such as those occurring during fetal development. Whereas for men, sexual orientation, behavior, and responses are closely related, they are much less so for women. Female sexuality, it seems, falls along more of a continuum.

Homosexuality and evolution: Evolutionary selection favors characteristics that lead to reproduction. Since homosexual sex is not reproductive, how has the trait survived? A 2008 Italian study theorizes that females who carry genes for homosexuality also have a genetic predisposition to produce more offspring. In the evolutionary picture, that larger number of offspring balances the fact that some won't reproduce, ensuring the continuation of the species. The few studies looking at this question have reached different conclusions, and more work needs to be done.

In the (nonhuman) animal world: It's not just humans who engage in homosexual behavior. In every animal species that has been studied, from fruit flies to giraffes, there is a small

Gays in the Population

Recent (2011) estimates of gays in the U.S. population put the number at about 9 million, or 3.8%. Additional estimates are: bisexuals, 1.8% of the population; gay or lesbian, 1.7% of the population; transgender adults, 0.3% of the population. There are approximately 770,000 same-sex couples in the United States (based on 2005 data).

Getting an actual count of the gay population is challenging for several reasons:

- Definition of gay, lesbian, and bisexual differ, depending on whether one is referring to behavior, attraction, or identity.
- Not all LGBT people are willing to admit their identity.
- The Census Bureau cannot ask citizens if they live in same-sex households, because the Defense of Marriage Act (DOMA) does not recognize same-sex couples.

Source:

» <http://gaylife.about.com/od/comingout/a/population.htm>

minority of individuals who display homosexual activity. For some this behavior is a way of showing dominance and for some it's a way of socializing. However, in some animals, there is a strong and specific genetic contribution to sexual orientation and associated behaviors. In fruit flies, for example, there is at least one gene that is absolutely essential for male sexual orientation and discrimination between male and female mating partners.

Human sexuality, whether homosexual or heterosexual, is complex, and much remains to be studied and understood. What is known is that sexual orientation is the result of a complicated interplay of genetic, biological, and environmental influences.

Sources:

- » http://www.boston.com/news/science/articles/2003/12/02/the_biological_basis_of_homosexuality/
- » <http://voices.yahoo.com/genetic-biological-causes-homosexuality-3891262.html?cat=58>, <http://www.guardian.co.uk/world/2008/dec/01/homosexuality-genetics-usa>
- » http://www.slate.com/articles/health_and_science/human_nature/2008/06/sexual_antagonism.html
- » http://esciencenews.com/articles/2008/06/28/homosexual_behavior.due_genetics.and.environmental.factors

Same-Sex Marriage in the United States and Around the World (as of April 2013)

In the United States: Same-sex marriage is legal in ten states – Connecticut, Iowa, Maine, Maryland, Massachusetts, New Hampshire, New York, Rhode Island*, Washington, and Vermont – and the District of Columbia.

The New Jersey legislature passed a freedom to marry bill in 2012, and work is underway to override Governor Christie's veto.

States to watch for potential legislative gains are Delaware, Hawaii, Illinois, and Minnesota.

* *Legal, but has not yet gone into effect.*

An interactive map and a full breakdown of where state laws stand can be found at <http://www.freedomtomy.org/states/>.

Worldwide: Eleven countries have legalized same-sex marriage. The countries and the years legalization took place are

- The Netherlands (the first same-sex marriages took place on April 1, 2001)
- Belgium (2003)
- Spain (2005)
- Canada (2005)
- South Africa (2006)
- Norway (2009)
- Sweden (2009)

- Portugal (2010)
- Iceland (2010)
- Argentina (2010)
- France (2013)

Legislation is pending in 8 nations, including Finland, the United Kingdom, and Australia; civil unions or some form of gay partnerships are legal in more than 20 countries.

Source:

- » <http://www.thedailybeast.com/articles/2012/05/09/countries-where-gay-marriage-is-legal-netherlands-argentina-more.html>

Planning a Wedding?

If you're looking to hold a wedding ceremony, below is a limited list of faiths that will accommodate.

Faiths Allowing Same-Sex Marriages

- **United Church of Christ:** The United Church of Christ was the first mainstream Christian church to fully support same-sex marriage and perform marriage ceremonies.
- **Jewish:** Reform Judaism embraces same-sex marriage and rabbis can perform ceremonies.
- **Metropolitan Community Church**
- **Unitarian Universalist**

Faiths Allowing Limited Same-Sex Marriage

- **Episcopal:** Priests are authorized to bless same-sex wedding ceremonies but not declare the marriage official or sign the marriage license. Certain dioceses can perform full marriage ceremonies.
- **Lutheran:** Can decide, on a church-by-church basis, whether or not to perform same-sex marriage.
- **Quaker:** Varies by meetinghouse.

Faiths Disallowing Same-Sex Marriages

- **Baptists:** Includes Southern Baptist and Conservative Baptist churches. Some American Baptist churches are open and inclusive.
- **Methodist**
- **Catholic**
- **Presbyterian**
- **Muslim:** A few progressive movements make same-sex marriage available, but the majority of the Muslim community does not.

Source:

- » http://www.gayweddinginstitute.com/_blog/Gay_Weddings_are_Good_for_Business/post/Which_Churches_Allow_Gay_Marriage/
- » <http://mpvusa.org/>



Topics and Issues Relevant to *Love Free or Die*

A screening of *Love Free or Die* can be used to spark interest in any of the following topics and inspire both individual and community action. In planning a screening, consider finding speakers, panelists, or discussion leaders who have expertise in one or more of the following areas:

Religious teachings on homosexuality

Same-sex marriage laws

Biblical interpretations regarding sexual practices

Religious leadership

Pastoral counseling

Popular attitudes toward homosexuality

Genetic/biological basis of homosexuality

Definition of “family”

LGBT activism and societal changes

Civil rights of LGBT individuals

Thinking More Deeply

1. Why did Robinson go to the Lambeth Conference? What was the effect of his being there? What if he had not gone?
2. The Archbishop of Canterbury says that the Lambeth Conference rested on the assumption that “the bishops needed to speak to each other in a safe place” where they “were capable of doing it respectfully and prayerfully.” How would you characterize the Archbishop’s statement in light of the way Robinson was treated?
3. Robinson says that “the opposite of love is not hate, but fear.” Do you agree? Why or why not?
4. In his sermon in New York City on Gay Pride Day, Robinson refers to the parade as “God’s dream.” Why do you think Robinson describes the parade in this way?
5. At the end of the Episcopal General Convention in Anaheim, California, which passed resolutions concerning gay bishops and same-sex marriage, why was there a period of prolonged silence? What do you think prompted it?
6. Many people who are opposed to same-sex marriage argue that acceptance of such unions undermines the institution of marriage. What do you think is the reasoning behind this position?
7. As more states legalize same-sex marriage, how can religious teachings be reconciled with state laws? Do you think this will lead to more conflict between church and state, or a more widespread acceptance of gay marriage? Explain your thinking.
8. According to Bishop Barbara Harris, who appears in the film, it is no secret that there are other gay bishops in the Anglican Communion. What does it say about the Church that it accepts this situation but becomes outraged over one bishop’s openness about his sexual orientation?
9. Robinson argues at the end of the film that a personal connection to someone who is gay can change attitudes about gay rights. Do you agree? Why or why not?

Suggestions for Action

Together with other audience members, brainstorm actions that you might take as an individual and that people might do as a group. Here are some ideas to get you started:

1. What are your religious denomination's teachings about, and policies toward, gays? Talk to others in your congregation about ways you can be supportive of these individuals. If yours is an Episcopal parish, consider participating in the "Believe Out Loud" process. Find more information at <http://www.integrityusa.org/take-action>.
2. Participate in the *Love Free or Die* "Friends and Family Plan," which uses one-to-one contact between people of Christian faiths to help loved ones who are conflicted about LGBT issues because of their faith convictions to come to a better understanding of those issues. Visit <http://www.lovefreeordiemovie.com/take-action/> for specific information on how the program works.
3. Arrange for your place of worship or another local organization to host a screening of *Love Free or Die*. Contact the local or regional office of the Human Rights Campaign (<http://www.hrc.org/states>) to help coordinate a postscreening discussion. Because the film deals with sensitive issues, consider having someone at the event who can talk with individuals privately after the film. The local interfaith council can be a source of counselors for this purpose.
4. Extend the screening event to include an interfaith fair or expo where local churches, mosques, and synagogues can reach out to different groups in your community. The Institute for Welcoming Resources (<http://www.welcomingresources.org/directory.htm>), part of the National Gay and Lesbian Task Force, can help to identify welcoming congregations in your area.
5. Learn about workplace discrimination based on sexual orientation, something that is still legal in over half the states in this country. The Employment Non-Discrimination Act (ENDA) was expected to be reintroduced in Congress in April 2013. Both of these sites provide more details about the status of the bill: http://www.thetaskforce.org/issues/nondiscrimination/enda_main_page and <http://www.towleroad.com/2013/03/enda-expected-to-be-reintroduced-next-month-with-changes.html>
6. Become a mentor for LGBT youth, who may be struggling with the decision to come out or experiencing bullying at school because of their sexual identity. Organizations such as It Gets Better (<http://www.itgetsbetter.org/>) and Our True Colors (<http://www.ourtruecolors.org/Mentoring/index.html>) can connect you to resources and mentoring opportunities in your area.

For additional outreach ideas, visit <http://communitycinema.org>. For local information, check the website of your PBS station.

Resources

- » <http://www.lovetheordiemovie.com/> – This is the official website for the film.
- » <http://www.pbs.org/independentlens/love-free-or-die/lgbt-religious-organizations.html> – This site lists lay organizations that help serve LGBT parishioners who might struggle to reconcile their identities with the teachings of their faith traditions.

Books by Gene Robinson

In the Eye of the Storm: Swept to the Center by God
Seabury Books, 2008

God Believes in Love: Straight Talk about Gay Marriage
Knopf, 2012

Interview with Gene Robinson on NPR's Fresh Air, January 10, 2013

- » <http://www.npr.org/2013/01/14/169066917/retired-bishop-gene-robinson-on-being-gay-and-loving-god>

LGBT Rights and Activism

- » <http://www.glaad.org/> – The Gay & Lesbian Alliance Against Defamation (GLAAD) works with news, entertainment, and social media to tell the stories of LGBT people in order to promote understanding, increase acceptance, and advance equality.
- » <http://community.pflag.org/Page.aspx?pid=194&srcid=-2> – Parents, Families and Friends of Lesbians and Gays (PFLAG) promotes the health and well-being of lesbian, gay, bisexual, and transgender persons and their families and friends through education, advocacy, and various support activities, with the goal of ending discrimination and securing equal civil rights.
- » <http://www.lambda.org/> – LAMBDA is a nonprofit gay/lesbian/bisexual/transgender agency dedicated to reducing homophobia, inequality, hate crimes, and discrimination by encouraging self-acceptance, cooperation, and nonviolence.
- » <http://www.itgetsbetter.org/> – Created in response to suicides by LGBT teens, the It Gets Better Project provides video testimony from gay adults and other supportive persons to show young LGBT people the levels of happiness, potential, and positivity their lives will reach.
- » <http://gsanetwork.org/> – The Gay-Straight Alliance Network is a national youth leadership organization that connects school-based Gay-Straight Alliances (GSAs) to each other and to community resources through peer support, leadership development, and training. GSA Network supports young people who are striving to educate the school community about homophobia, transphobia, gender identity, and sexual orientation issues; create safe and supportive school environments; and fight discrimination, harassment, and violence in schools.
- » <http://www.respectformarriage.org/> – The Respect for Marriage Coalition is a partnership of more than 80 civil rights, faith, health, labor, business, legal, LGBT, student, and women's organizations working together to end the Defense of Marriage Act (DOMA) and grow support for the freedom to marry.
- » <http://williamsinstitute.law.ucla.edu/> – The Williams Institute, a national think tank at UCLA Law, is dedicated to conducting rigorous, independent research on sexual-orientation and gender-identity law and public policy, which it disseminates to judges, legislators, policymakers, media, and the public. The website contains an interactive map with state-level data on LGBT demographics, marriage, parenting, and workplace issues.

Love Free or Die Partners

- » <http://www.auburnseminary.org/> – Auburn Theological Seminary is an institute for religious leadership that trains resilient leaders—religious and secular, women and men, adults and teens—with the tools and resources they need for our complex, multifaith world. Auburn provides education, research, support, and media savvy, so that leaders can bridge religious divides, build community, pursue justice, and heal the world.

- » <http://www.hrc.org/> – The Human Rights Campaign is a civil rights organization that advocates on behalf of LGBT Americans, mobilizes grassroots actions in diverse communities, invests strategically to elect fair-minded individuals to office, and educates the public about LGBT issues. HRC's Religion and Faith Program seeks to engage all faith traditions in a deeper dialogue on questions of fairness and equality for LGBT Americans.
- » <http://www.thetaskforce.org/> – The National Gay and Lesbian Task Force builds the grassroots power of the LGBT community by training activists and equipping state and local organizations with the skills needed to organize broad-based campaigns to defeat anti-LGBT referenda and advance pro-LGBT legislation.
- » <http://www.americanprogress.org/> – The Center for American Progress is an independent nonpartisan educational institute dedicated to improving the lives of Americans through progressive ideas and action. CAP's work covers a broad range of issues, including gay and transgender issues and religion and values.
- » <http://www.freedomtomy.org/pages/take-action> – Freedom to Marry is a nonprofit organization that is working for marriage equality across the United States and to end federal marriage discrimination.
- » <http://www.familyequality.org/> – The Family Equality Council connects, supports, and represents the three million parents who are lesbian, gay, bisexual, and transgender in this country and their six million children.

Credits

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ITVS

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