

Table S2. Complete qualitative analysis

Sub-Theme	Code	Valence	Description	<i>n</i>
Ideals				
“...Hate the sin”	Cross to bear	Negative	Self-held burden due to queer identity within their religion	10
	Wary of other sects	Negative	A fear of a specific sect or “generalized other” of their religion that is hateful or prejudiced	13
	“You’re going to burn in hell”	Negative	Others’ usage of hateful speech due to a “wrongness” with queer persons clearly originating from religious beliefs	28
	“One of the good ones”	Negative	Participant is labeled as a notably good queer person; implying that most queer people are bad	3
	Queer oxymoron	Negative	Perception of an inability to be both queer and religious	12
	Shame	Negative	Sadness, embarrassment, guilt, or a feeling of being judged	12
	Wary of Christianity	Negative	References Christianity or Christian ideals specifically as being hateful or prejudiced	41
	Conditional support	Negative	Others offer acceptance ONLY IF participant adheres to their rules/beliefs or conceals their identity	16
Expected Discrimination	“Don’t hate the sinner”	Negative	Being accepted “in spite of” queer identity or otherwise references discomfort towards queerness but not towards queer people	6
	Bigoted	Negative	Others’ attachment towards anti-queer standpoints	24
	Double minority	Negative	Participant identifies with another social minority category	10
	Conservatism	Negative	References conservative ideals and is largely political	7

	Younger is better	Negative	Acknowledges that older people around them tend to be less accepting	3
	Colonial ideals	Negative	References ideals present due to colonization (e.g., patriarchy)	7
	Cisheteronormativity	Negative	Community ideals center around a nuclear family	10
	Expected discrimination	Negative	Anticipating prejudice from others in their religious community	28
Progressive Religion	Individualism	Positive	Religious doctrine pushes individuality	3
	Emphasis on personhood	Positive	No emphasis on queer identity labels	9
	Doctrine of respect	Positive	Religion emphasizes respecting all human beings	2
	Progressive religion	Positive	Religious doctrine is accepting	23
Actions				
Community	Not the only one	Positive	Other queer people are present in their community	29
	Online support	Positive	Has engaged with an online community of queer religious individuals	8
	Explicit support	Positive	Tangible examples of support from the community (e.g., pride flags, pride events)	7
	Support from authority	Positive	Authority figure in the faith community who explicitly supports the queer individual	9
	Queer representation	Positive	Presence of queer authority figures and/or figures in religious texts	9

	Progressive teachings	Positive	Specific religious classes are progressive	7
	Welcoming	Positive	Says community is “welcoming,” “accepting,” or “open”	25
Caution	CSI	Negative	Conceals their queer identity from others or from self	18
	Hypervigilance	Negative	Fear or extreme caution when in the religious community	12
	Isolation	Negative	Participant chooses to practice alone due to hate, despite presence of faith community	13
	Shared fear	Negative	Expressed fear from other queer members within their community	10
	Tokenism	Negative	Being put on a pedestal as a queer person by the organization	2
	Selectivity	Negative	Choosing to actively avoid hateful members and/or actively join progressive communities	16
Targeting LGBTQ+ Individuals	Targeted exclusion	Negative	Participant or someone they knew were pushed out of or denied religious community	18
	Ideological weaponization	Negative	Usage of religious ideals to further hate outside of the religious community	14
	Misgendered	Negative	Others’ usage of wrong name or pronouns	5
	Microaggressions	Negative	Indirect, subtle, or unintentional discrimination from others	16
	Disapproval from authority	Negative	Exclusion or lack of support from a religious authority figure (e.g., pastor, teacher, parent) on account of queer identity	9
	Ignore hate	Negative	Participant stays in faith community despite acknowledgement of hateful rhetoric	9

	Family	Negative	References family or familial influence	15
Religious Journey	Conversion	Positive	Participant joins a new religion	14
	Disaffiliation	Negative	Participant has left a religion	17
Self-oriented	Self exploration	Positive	Expresses satisfaction with one's ability to grow as a person within their community and practices	6
	Own relationship with God	Positive	References happiness with one's personal spiritual practices OR references beliefs that god is benevolent	14
	No local community	Negative	Lack of available in-person religious meetings (not due to refusal to attend)	6
	Solitary practice	Negative	Participants' religion is usually practiced alone	6