

later view that "excess of desire" led to homosexual depravity he expounded as the outcome of God's abandonment of those in question because of the heinous sin of—excess of desire. Aware that the Greeks had long practiced pederasty, he nevertheless denounced homosexuality as a loathsome invention, "a new and insufferable crime." And he was among the first to rank homosexual sins as the supreme evil than which "nothing is more demented or noxious," though in other passages he let the rhetorician in him declare that "there are ten thousand sins equal to or worse than this one." He managed to reason that the male who takes the passive role with another not only loses his maleness but fails to become a woman; he forfeits his own sex without acquiring the opposite gender.

Chrysostom thought the gravity of homosexual transgression merited God's punishment of Sodom: "The very nature of the punishment reflected the nature of the sin [of the Sodomites]. Even as they devised a barren coitus, not having as its end the procreation of children, so did God bring on them a punishment as made the womb of the land forever barren and destitute of all fruit." Chrysostom is thus a classic exemplar of Christian unreason in regard to homosexuality, but also the prototype of preachers and moral reformers in later centuries who from the pulpit incited the authorities and the populace to campaigns of repression against those guilty of "unnatural vice." More homophobic even than St. Augustine, he set the stage for the persecutions that would fill the annals of the centuries to come.

William A. Percy

CHUBB, RALPH NICHOLAS (1892–1960)

English writer and artist. His experiences connected with World War I created severe emotional stress which affected him for the rest of his life. Between the two world wars, he retired to rural England and, in the tradition of Wil-

liam Blake, he produced an astonishing series of hand-made illustrated books in limited editions. These include, among others, *The Sun Spirit* (1931), *The Heavenly Cupid* (1934), *Water-Cherubs* (1937), and *The Secret Country* (1939). There were also some earlier and later works that do not match these books for quality.

Chubb's memory was rescued by the bibliophile Anthony Reid and the bookseller Timothy Smith, and his first editions are much sought after by a limited audience of pedophile men. A mystic, Chubb created a private mythology focused on adolescent boys, especially the youngest ones, who were the erotic gods of his pantheon. Although he was a pacifist, this commitment did not stop him from sadistic fantasies about older teenagers. His books blended poetry, fiction, drawings, and paintings to create a never-never land where he was free to pursue hordes of naked boys. His real sexual life was unhappy.

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Stephen Wayne Foster

CHURCHES, GAY

The emergence of Christian churches with predominantly gay and lesbian congregations, as well as interest groups within or allied to existing denominations, is a recent phenomenon, centered in the English-speaking world. There are records of homosexual monks, nuns, and priests, especially in the later Middle Ages and in early modern times, but no indication that they even thought of organizing on the basis of their sexual preference. Christian homosexuals drawn to particular parishes, where cliques occasionally even became a visible segment of the congregation, would not openly avow this shift in the church's character: they remained closeted gay Christians, so to speak.

The contemporary trend toward gay churches—and other religious organi-