Shows the first effects on the churches of the post-Stone-wall era.

E. GAY CHURCHES, ORGANIZATIONS, AND OBSERVERS

A visible homosexual presence in certain Anglican church congregations, especially those emphasizing elaborate liturgy and vestments, became evident in the late 19th century. However, the formation of gay churches as independent and self-declared organizations begins only in the 1960s. A period of rapid growth which then set in saw the development of gay and lesbian organizations corresponding to virtually every significant Christian denomination.


2308. BLAIR, RALPH. Homophobia in the Church. New York: The author, 1979. 25 pp. Evangelical homosexual urges Christians who fear and loathe homosexuals overcome their negative feelings through return to a sound Christian ethic. See also his: An Evangelical Look at Christianity. (New York: The
author, 1972; 12 pp.); and Holier-than-Thou Hocus Pocus and Homosexuality. (New York; The author, 1977; 48 pp.).


2310. BLAIR, RALPH (ed.). Homosexuality and Religion. New York: National Task Force on Student Personnel Services and Homosexuality, 1972. 21 pp. Four papers by gay religionists (Christian Science; Roman Catholic; liberal Protestant; and Evangelical).


2315. GEYER, MARCIA LEE. Human Rights or Homophobia? The Rising Tide. Los Angeles: Universal Fellowship, 1977. Advice from a Metropolitan Community Church minister on coping with homophobia through "a Christ-like program of loving action."

quality. The book caused a scandal, leading its author to come out as gay.

Nine articles on "Sociological Perspectives" and "Ecclesiastical Perspectives" by Catholic laity and religious; based on presentations given at the First National Symposium on Homosexuality and the Catholic Church, Washington, DC, November 1981.

2318. GROS, JEFFREY. "Gay Church in the NCC?" Christianity and Crisis, 43 (May 2, 1983), 167-71.
On the controversial application of the Universal Fellowship of the Metropolitan Community Church to join the National Council of Churches. For other comment, see Christian Century, 99 (April 14, 1982), 461-62; (December 1, 1982), 1222-23; 100 (April 6, 1983), 299-300; (June 1, 1983), 539-40.

The writer, a Roman Catholic priest, reports on a year's work with Dignity, the Catholic gay group, in the Bay Area.

Sets forth a typology of four kind of organizations: 1) the independent gay church; (2) gay caucuses within denominations; (3) interdenominational groups; (4) ex-gay groups.

One of a number of documents, which are now rare, by a counterculture priest (Syrian Orthodox) and theoretician, who resides in San Francisco.

Seeks to ground rebuttal to Moral Majority positions in Scripture.

Krody expresses the ambivalence felt by some lesbians in continuing in seminaries and congregations.

2324. LUCAS, DONALD S. (ed.). The Homosexual and the Church. San Francisco: Mattachine Society,
1966. 50 pp.
A compilation of the responses of forty gay men to a
questionnaire about their attitudes toward religion.

2325. MCNAUGHT, BRIAN. A Disturbed Peace: Selected
Writings of an Irish Catholic Homosexual. Washing-
Eloquent, brief pieces reflecting on the writer's personal
difficulties with the Catholic establishment in Detroit
and Boston, and the predicament of gay Catholics more
generally.

2326. MACOURT, MALCOLM (ed.). Towards a Theology of Gay
Essays on homosexuality and scripture and male homosex-
ual relationships and lifestyles reflecting gay Christian
experience in England.

2327. MENARD, GUY. De Sodome à l'Exode: Jalons pour une
théologie de la libération gaie. Montreal: Uni-
A French-Canadian theologian examines the sources of the
traditional condemnation, which he finds to be of cultural
rather than divine origin.

2328. MICHAEL, GARY. Jesus Christ Homosexual. Denver:
Church of World Peace, 1984. 64 pp.
Subjective reflections on passages from the Gospels.
Conclusion: "If it is even possible that Jesus was homo-
sexually inclined, Christians should pause before con-
demning homosexuality on religious grounds."

2329. MCKEEL, RICHARD R. Christian Sexuality: A Re-
fection on Being Christian and Sexual. Second ed.
Manual intended for local church study groups of the
Metropolitan Community Church.

2330. NUGENT, ROBERT. A Challenge to Love: Gay and
Lesbian Catholics in the Church. New York: Cross-
Thoughtful essays by various writers, some with extensive
references.

2331. PENNINGTON, SYLVIA. But Lord, They're Gay.
171 pp.
Minister writes of her progress from a mission to "save"
gays to being pastor of a predominately gay congregation.

2332. PERRY, TROY, with CHARLES LUCAS. The Lord is My
Shepherd and He Knows I'm Gay. Los Angeles: Nash
The story of the founder of the Metropolitan Community
Church, the personal and organizational obstacles he had
to overcome, and his commitment to forceful action for
gay civil rights.


2337. THOMPSON, MARK. "Getting in the Habit to 'Give Up Guilt,'" *Advocate*, no. 311 (February 19, 1981), T11-13. On the Sisters of Perpetual Indulgence, an order of "gay male nuns" based chiefly in San Francisco. In the eyes of some a scandal, the sisters have earned the plaudits of others as offering a useful sendup of the pomposities and contradictions of organized religion.

2338. WICKLIFF, JAMES (ed.). *In Celebration*. Oak Park, IL: Integrity, 1975. 91 pp. Papers and addresses from the first national convention of Integrity, the gay Episcopalian society. The first half of the book is the keynote speech of Norman Pittenger (see above).


F. GAY CLERGY
Evidence exists from the Middle Ages (see III.D) of the attraction of homosexuals and lesbians to the sex-segregated institutions of the Catholic church. During the Reformation their presence attracted the polemical scorn of Protestant writers, and this critique was later taken up by secularist and atheist writers seeking to discredit the church. Only in the second half of the 20th century have significant numbers of homosexual and lesbian religious, from various denominations, come forward to tell their own stories.

On the Church's silencing the Jesuit scholar for the outspoken views embodied in his: *The Church and the Homosexual* (Kansas City, MO: Sheed, Andrews and McMeel, 1976).

In this, one of a number of autobiographical books, the religious activist speaks for the first time with full frankness about his homosexuality. He is now an Anglican priest in Santa Monica, CA.

Display account of the all-male monastic enclave in northern Greece.

Personal recollections of some 50 former and present religious women on "particular friendships" and self-discovery.

Defense of a monastery that was slated for dissolution because of "unnatural practices."

A former minister of the Reformed Dutch Protestant Church tells how he was forced to leave that denomination and join the Metropolitan Community Church, where he could pursue a career as a gay activist.

How gay priests, nuns, and brothers, estimated at 30% to 60% of the total number of religious, are coping with