

gay civil rights.

2333. PITTENGER, NORMAN. **Time for Consent.** London: SCM, 1967. 124 pp.

Work by a noted Anglican theologian presenting homosexuality as an accepted part of the created order. Regarded by many at the time as an important breakthrough. Third, enlarged ed., 1976. See also his: **Making Sexuality Human** (New York: United Church, 1970); and **Gay Lifestyles: A Christian Interpretation of Homosexuality and the Homosexual** (Los Angeles: Universal Fellowship, 1977).

2334. PRESTON, D. **The Gay Bible.** Revised ed. New York: The author, 1978. 36 pp.

A gay layperson offers homespun advice for grappling with the stumbling blocks offered by Bible passages

2335. **Prologue: An Examination of the Mormon Attitude towards Homosexuality.** Salt Lake City: Prometheus Enterprises, 1979. 58 pp.

Difficulties of being gay in a church that has remained steadfastly negative.

2336. SWICEGOOD, TOM. **Our God Too.** New York: Pyramid, 1974. 379 pp.

Account of the founding of the Metropolitan Community Church by Reverend Troy Perry and its remarkable growth up to the time of writing.

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).

2339. WOODS, RICHARD, et al. "Toward a Gay Christian Ethic," **Insight: A Quarterly of Lesbian/Gay Catholic Opinion**, 3:2 (Spring-Summer 1979), 5-12.

The writers address the topic of ways of conducting oneself as an ethical person and a homosexual.

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.

2340. BERRIGAN, DANIEL. "The Leveling of John McNeill," **Commonweal**, 104 (1977), 778-83.
On the Church's silencing the Jesuit scholar for the outspoken views embodied in his: **The Church and the Homosexual** (Kansas City, KN: Sheed, Andrews and McMeel, 1976).
2341. BOYD, MALCOLM. **Take Off the Masks**. Garden City, NY: Doubleday, 1978. 160 pp.
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.
2342. BREWSTER, RALPH HENRY. **The 6000 Beards of Athos**. London: L. and V. Woolf, 1935. 219 pp.
Discreet account of the all-male monastic enclave in northern Greece.
2343. CURB, ROSEMARY, and NANCY MANAHAN (eds.). **Lesbian Nuns: Breaking the Silence**. Tallahassee, FL: Naiad Press, 1985. 383 pp.
Personal recollections of some 50 former and present religious women on "particular friendships" and self-discovery.
2344. **Defensa de los religiosos de Convento de la Merced contra el proyecto de ley sobre supresión de las comunidades en el Perú**. Lima: 1886.
Defense of a monastery that was slated for dissolution because of "unnatural practices."
2345. DE MARIA-KUIPER, JOHANNES W. **Hot under the Collar: Self-Portrait of a Gay Pastor**. Columbia, MO: Mercury Press, 1983. 177 pp.
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.
2346. DE STEFANO, GEORGE. "Gay under the Collar: The Hypocrisy of the Catholic Church," **Advocate**, no. 439 (February 4, 1986), 43-48.
How gay priests, nuns, and brothers, estimated at 30% to 60% of the total number of religious, are coping with

the Church's rigid attitudes.

2347. DLUGOS, TIM. "A Cruel God: The Gay Challenge to the Catholic Church," **Christopher Street**, 4:9 (September 1979), 20-39.
From interviews and personal experience, postulates that much homosexual behavior is occurring behind cloister and parish walls.
2348. FISKE, ADELE M. **Friends and Friendship in the Monastic Tradition**. Cuernavaca, Mexico: Centro Internacional de Documentacion, 1970.
Facsimiles of articles written by a nun on same-sex friendships in the Middle Ages.
2349. GUIRDHAM, ARTHUR. **Christ and Freud: A Study in Religious Experience and Observance**. London: Allen and Unwin, 1959. 193 pp.
See "Homosexuality in Clericalism" (pp. 122-28).
2350. GRIFFIN, DAVID R. "Ordination for Homosexuals? Yes," **Encounter**, 40 (1979), 265-72.
Makes a brief case in a controversy that continues to simmer. For a differing view, see: Ronald E. Osborn, "Ordination for Homosexuals: A Negative Answer Qualified by Some Reflections," *ibid.*, 245-63.
2351. HEYWARD, CARTER. "Coming Out: Journey without Maps," **Christianity and Crisis**, 39:10 (June 22, 1979), 153-56.
Professor at the Episcopal Divinity School, Cambridge, MA, speaks of her decision to acknowledge her lesbianism publicly.
2352. HONEFFER, AUGUST. **Der Priester, seine Vergangenheit und seine Zukunft**. Jena: Eugen Diederichs, 1912. 2 vols.
Homosexuality among priests is discussed in vol. 2.
2353. HOOYDONK, JAN VAN (ed.). **Homo en pastor**. Amersfoort: De Horstink, 1983. 142 pp.
Analysis of questionnaires filled out by some 350 priests in the Utrecht diocese.
2354. JOHNSON, WILLIAM R. "The Saga of Bill Johnson," **Trends**, 5 (July-August 1973), 3-9.
Johnson was the first open homosexual ordained as a minister by a major denomination (United Church of Christ). See also his essay: "Protestantism and Gay Freedom," in: Betty Berzon and Robert Leighton (eds.), **Positively Gay** (Millbrae, CA: Celestial Arts, 1979), 65-78.
2355. KRAFT, WILLIAM F. "Homosexuality and Religious Life," **Review for Religious**, 40 (1981), 370-81.
See also his: "Homogenitalism," in: **Sexual Dimensions**

- of the Celibate Life** (Kansas City, KN: Sheed, Andrews and McMeel, 1979), 151-62.
2356. KRATT, MARY. "Church 'Always Resistant to Change,'" **Christian Century**, 97 (1980), 237-38. Lesbian priest visits her hometown church in North Carolina.
2357. RABINOWITZ, SEYMOUR. "Developmental Problems in Catholic Seminarians," **Psychiatry**, 32 (1969), 107-17.
Working with 25 Roman Catholic seminarians, claims to have found "three types of psychopathology": homosexuality, psychophysiology, and related responses and depression.
2358. SCOTT, DAVID A. "Ordaining a Homosexual Person: A Policy Proposal," **St. Luke's Journal of Theology**, 212:3 (June 1979), 185-96.
Holds that ordination should be conditional on the candidate's not promoting, by example or teaching, genital homosexual relations as a normative alternative; in other words, one must remain in the closet.
2359. WAGNER, RICHARD, O. M. I. **Gay Catholic Priests: A Study of Cognitive and Affective Dissonance**. San Francisco: Institute for Advanced Study of Human Sexuality, 1980. (dissertation)
Reflects interviews with fifty Roman Catholic priests, one quarter of whom had a current lover.
2360. WARD, W. RALPH. "United Methodists Won't Ordain Homosexuals," **United Methodists Today**, 2:6 (June 1975), 77-83.
The bishop of the New York area of the United Methodist Church rejects homosexual ordination.
2361. WOODS, RICHARD. "Gay Candidates, the Religious Life and the Priesthood," **Call to Growth/Ministry**, 4:4 (Summer 1979), 24-43.
Argues in favor of admitting gay and lesbian candidates to the religious life.

G. RELIGIOUS BACKLASH

The rise of the contemporary homosexual movement since 1950, and the increasing visibility of homosexuals within the church, has provoked a new literature attacking these developments. In large measure this backlash material simply recycles older traditionalist condemnations, with minor variations according to nominal recognition to changed conditions. In a few instances, however, there is a more sustained effort to grapple with the new situation.