

being original had already found their way into folk tradition.

What did Jesus think of homosexuals and bisexuals, given the lack of any specific pronouncements? He raised no issue about a Roman officer who loved a boy-slave so much that he came pleading with Jesus on the sick boy's behalf and was granted his request (Matthew 8:5–13 has *pais*, "boy," but Luke 7:1–10 uses *doulos*, "slave"). The symbolic meaning of this passage is instructive: the centurion represents the military power of Rome and at the same time the Roman pederastic tradition in which the servant was also the bed partner of his master. The story reflects Jesus' (or the early church's) acceptance of the Roman state as open to its preaching and conversion—an accommodation which culminated in Constantine the Great's adoption of Christianity in 313. Moreover, and contrary to Jewish tradition, Jesus held eunuchs in high regard. In directing his closest disciples about the place where his last supper should be kept, he told them to go into the city and follow a man who would be carrying a pitcher of water, which was women's work and most likely performed by an effeminate male. The instances of a **beloved disciple**, recorded only in John's gospel, can be explained both in ordinary (Near Eastern custom) and in allegorical terms; thus we should not make too much of this favoritism as evidence for a sexual preference, though the last supper incident shows a typical dinner with exclusively male company. In Jewish tradition the guests at the Passover meal are supposed to recline in the manner of the **symposia** where the ancients dined while stretched out on couches.

Finally, in the context of his time, Jesus' actions and teachings reveal a highly positive attitude toward women, a stance that is generally at odds with the Jewish (and Northwest Semitic) tradition of a totally androcentric religious culture, but more compatible with Roman customs in this sphere.

See also Racha.

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Tom Horner

JOHN, APOSTLE

See Beloved Disciple.

JONATHAN

See David and Jonathan.

JOSEPHUS, FLAVIUS (37–CA. 105)

Jewish priest of aristocratic descent, Pharisee, and historian. Though a zealous defender of the Jewish religion, he sympathized with the Romans and discounted the militant nationalism that plunged Judaea into war with Rome in the year 66. Appointed commander of the forces in Galilee by the Sanhedrin, he capitulated to the Romans when besieged in Jotapata, winning the favor of Vespasian by prophesying that he would become emperor. Upon the fulfillment of the prophecy, he was released from captivity but remained with Titus until the destruction of Jerusalem in 70.

As a protégé of Vespasian and Titus, he settled in Rome and composed not only the classic history of the Jewish War, but also the *Jewish Antiquities* in 20 books, published in 93/94. In this work (I, xi, 1, 3) he endorsed a homosexual inter-

pretation of the sin of Sodom, alleging that the inhabitants had tried to violate the angelic visitors because of their youthful beauty. As a believing Jew he wrote in the apologetic work *Contra Apionem* (2, 199) that "the Law recognizes no sexual connection save the natural union of husband and wife, and that solely for the sake of begetting children. The sexual union of males with males it abhors, and punishes with death whoever is guilty of such an assault." In other words, even in a polemic addressed to gentile readers in imperial Rome, Josephus already voiced the moral principle that sexuality is legitimate only for purposes of procreation; in this respect there was nothing left for St. Paul or St. Augustine or the scholastic philosophers of the thirteenth century to invent. His writings, preserved in Greek and translated into Latin, became part of the Judaic heritage of the intertestamental period that influenced Christianity; they continued to be copied and read during the Christian Middle Ages as an appendix to the Biblical history proper and a "proof" of its veracity.

Warren Johansson

JOUHANDEAU, MARCEL (1888-1979)

French novelist, short-story writer, essayist, and diarist. Scarcely known outside France, Jouhandeau compares with André Gide, François Mauriac, and Julien Green in his passionate concern with the relations between God and man—especially where sexuality is concerned.

Brought up in a strict Catholic family in the provincial town of Guéret, Jouhandeau steeped himself in mystical literature. After completing his studies in Paris, in 1912 he took a job at a preparatory school for boys in Passy, where he was to teach until 1949. In 1914 he had his first passionate homosexual relationship. His first novel, *La Jeunesse de Théophile* (1921), began a multivolume chronicle focused on the imaginary town of Chaminadour.

The novel *Chronique d'une passion* (1949) is a striking example of Jouhandeau's use of personal subject matter. The narrator Marcel becomes the lover of the artist Jacques, whom he had long admired. So intense is his passion that Marcel compares his love with that for God. But his wife Elise (based on Jouhandeau's real spouse, Elizabeth), who had at first tolerated the affair, becomes intensely jealous and resolves to kill Jacques—a plan she abandons only when Marcel agrees to renounce him. Although for most of its length the novel seemed to point to the breakup of the marriage, it ends by reaffirming it. *Chronique d'une passion* is a paradoxical mixture of homosexuality, religion, and conjugality.

Many of these themes recur in Jouhandeau's vast diaries or *Journaliers*, which achieved 26 volumes from 1961 to 1978. The essay *Ces messieurs: Corydon résumé et augmenté* (1951) reexamines in the post-World War II period the considerations that André Gide had laid before the French public in his original defense of homosexuality, *Corydon*, of 1924.

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Ward Houser

JUAN II OF CASTILE (1405-1454); ENRIQUE IV OF CASTILE (1425-1474)

The most famous homophile relationship in Spanish history is that between Juan II and his older lover Álvaro de Luna (ca. 1390-1453), who shared a bedroom for years. The king is remembered as a great patron of literature, who sponsored the birth of Castilian lyric poetry, which until that time was missing from the cul-