

2378. WHITE, JOHN. **Eros Defiled.** Downers Grove, IL: Inter-Varsity, 1977. 172 pp.
The author regrets the homosexual experiences of his youth (pp. 105-39).
2379. WILLIAMS, DON. **The Bond That Breaks: Will Homosexuality Split the Church?** Los Angeles, CA: BIM Publishing Co., 1978. 176 pp.
Replies to several writers who, in his view, have made unwarranted defenses of homosexuality. Relies on European theologians, together with some Bible interpretation.
2380. YOUNG, PERRY DEAN. **God's Bullies: Native Reflections on Preachers and Politics.** New York: Holt, Rinehart and Winston, 1982.
Gay journalist exposes chicanery employed by the religious right in an effort to impose its values on America. See pp. 36-54, 132-52.

H. JUDAISM

The subject of attitudes to homosexuality in normative Judaism (from approximately the third century of our era to the present) has not yet been studied adequately. For Biblical precedents, see VII.C; see also "Middle Ages," III.D. Recent increases in societal awareness have prompted a reexamination of the problem in ethical terms on the part of several sections of Jewish opinion. Paralleling the rise of the gay churches is the founding of gay synagogues.

2381. AMADO LÉVY-VALENSI, ELIANE. **Le grand désarroi: aux racines de l'énigme homosexuelle.** Paris: Editions Universitaires, 1973. 177 pp.
Speculative and eclectic essay, using Biblical quotations to weave an antihomosexual argument,
2382. BECK, EVELYN T. (ed.). **Nice Jewish Girls: A Lesbian Anthology.** Watertown, MA: Persephone Press, 1982. 286 pp.
Essays from a variety of standpoints: personal, religious, and historical.
2383. BLUE, LIONEL. **Back Door to Heaven.** London: Darton, Longman and Todd, 1977.
Memoirs of a gay rabbi.
2384. BRICK, BARRETT L. "Judaism in the Gay Community," in: Betty Berzon and Robert Leighton (eds.), **Positively Gay.** Millbrae, CA: Celestial Arts, 1979, pp. 79-87.
Emphasizes the Jewish tradition of opposition to oppres-

- sion and discrimination, and charts the growth of the gay synagogue movement.
2385. EDWARDES, ALLEN (pseud. of D. A. Kinsley). **Erotica Judaica: A Sexual History of the Jews.** New York: Julian Press, 1967. 238 pp.
Fascinating collection of historical data and folklore about erotic aspects of Jewish life from the Old Testament onwards. Not always reliable.
2386. FEINBERG, ABRAHAM L. **Sex and the Pulpit.** Toronto: Methuen, 1981.
See "Homosexuality: Salute to a Gay Friend" (pp. 230-66). A leftist heterosexual rabbi's response to the gay movement and to the formation of gay Jewish groups and synagogues. Concludes with a plea for toleration of homosexual expression.
2387. GENGLE, DEAN. "Beth Chayim Chadashim: Gay Jewish Temple in Los Angeles," **Advocate**, no. 197 (August 25, 1976), 16-17.
Early report on one of the most successful of the gay synagogues.
2388. GORDIS, ROBERT. **Love and Sex: A Modern Jewish Perspective.** New York: Farrar, Straus and Giroux, 1978. 290 pp.
See Chapter 10, "Homosexuality and the Homosexual" (pp. 149-61), where the theologian declares that homosexuality is an illness, nonetheless "homosexuals deserve the same inalienable rights as do all their fellow human beings."
2389. GORDIS, ROBERT (ed.). "Homosexuals and Homosexuality: Psychiatrists, Religious Leaders and Laymen Compare Notes," **Judaism**, 32 (Fall 1983), 390-443.
Symposium reflecting various mainstream views, tending toward the moderately conservative.
2390. GREENGROSS, WENDY. **Jewish and Homosexual.** London: Reform Synagogues of Great Britain, 1982. 50 pp.
Sympathetic overview for the lay public.
2391. HERMAN, ERWIN. "A Synagogue for the Jewish Homosexual," **Central Conference of American Rabbis Journal** (Summer 1973), 33-40.
Observes that "[t]he congregation consists, in the main, of men and women homosexuals who represent a variety of Jewish backgrounds, socially, economically, and intellectually."
2392. JACOBVITS, IMMANUEL. "Homosexuality," **Encyclopedia Judaica**, 8 (1971), 961-62.
An overview of historical data in the post-Biblical literature. Claims, implausibly, that the relative paucity of references (as now known), reflects the rarity of homosex-

ual practice among Jews.

2393. LAMM, MAURICE. **The Jewish Way in Love and Marriage.** San Francisco: Harper and Row, 1980. 288 pp.
Traditional viewpoint (see pp. 65-70).
2394. LAMM, NORMAN. "Judaism and the Modern Attitude to Homosexuality," in: **Encyclopedia Judaica Yearbook 1973.** Jerusalem: Encyclopedia Judaica, 1974, pp. 194-205.
"Judaism allows no compromise in its abhorrence of sodomy, but encourages both compassion and efforts at rehabilitation."
2395. MARKS, NEIL A. "New York Gaycult: The Jewish Question and Me," **Christopher Street**, no. 58 (November 1981), 8-21.
Reflections of a secular Jew and gay activist writer.
2396. MATT, HERSCHEL J. "Sin, Crime, Sickness, or Alternative Life Style? A Jewish Approach to Homosexuality," **Judaism: A Quarterly of Jewish Life and Thought**, 27 (Winter 1978), 13-24.
Because of the centrality of the family to its tradition, homosexuality poses a problem for Judaism. Nonetheless, Matt urges compassion.
2397. MEHLER, BARRY ALAN. "Gay Jews: One Man's Journey from Closet to Community," **Moment** (January 1977), 22-24, 55-56.
"I am a homosexual, and it was in 1972 that I 'came out' And it was then that my life came unglued."
2398. MILLER, JUDEA. "Exclusive Rites?" **Moment** (December 1982), 62-63.
Jewish community group has problem in sharing holocaust memories with homosexuals.
2399. ROSSO UBIGLI, LILIANIA. "Alcuni aspetti della concezione della 'porneia' nel tardo-giudaismo," **Henoah**, 1 (1979), 201-45.
On the sexual material in the pseudepigraphical Testaments of the Twelve Patriarchs, which strongly influenced the New Testament and the nascent Christian Church.
2400. ROTH, NORMAN. "'My Love Is Like a Gazelle': Imagery of the Beloved Boy in Religious Hebrew Poetry," **Hebrew Annual Review** (Ohio State University), 8 (1984), 143-65.
Discusses the allegorical use of the "beloved boy" motif in the religious poetry of medieval Spain. See also his: "'Deal Gently with the Young Man': Love of Boys in Medieval Hebrew Poetry of Spain," **Speculum**, 57 (1982), 20-51; "The Lyric Tradition in Hebrew Secular Poetry of Medieval Spain," **Hispanic Journal**, 2:2 (1981), 7-26;

- "'Sacred' and 'Secular'" in the Poetry of Ibn Gabirol," **Hebrew Studies**, 20-21 (1979-80), 75-79; and "Satire and Debate in Two Famous Medieval Hebrew Poems from Al-Andalus: Love of Boys vs. Girls, the Pen and Other Themes," **Maghreb Review**, 4 (1979), 105-13.
2401. SCHINDLER, RUBEN. "Homosexuality, the Halacha, and the Helping Professions," **Journal of Religion and Health**, 18 (April 1979), 132-38.
Orthodox Jewish social-work perspective.
2402. SCHWARTZ, BARRY DOV. **The Jewish Tradition and Homosexuality**. New York: Jewish Theological Seminary of American, 1979. 173 pp. (unpublished dissertation)
Traces the Jewish view historically and legally in the context of the overall view of sexuality. Discusses prohibitions in Leviticus and Deuteronomy, as well as Rabbinic and post-Rabbinic comments. See also his: "Homosexuality: A Jewish Perspective," **United Synagogue Review**, 30 (1977), 4-5, 23, 25-27.
2403. SPERO, MOSHE H. "Homosexuality: Clinical and Ethical Challenge," **Tradition** (September 1979), 17-53.
Adheres to the Orthodox viewpoint regarding homosexuality: "Judaism cannot admit this sexual orientation into its continuum of sanctified behavior." Nonetheless, "Homosexuals are bona fide members of the Jewish community."
2404. YOUNGMAN, BARRY. "Gay Life in Israel," **Advocate**, no. 272 (July 26, 1979), 20-22.
Despite religiously motivated restrictions, gay life flourishes there.

J. "NEW AGE" SPIRITUALITY

From time to time homosexuals and lesbians, having concluded that Christianity and Judaism have little to offer, have sought religious affirmation in other traditions. In the late 19th century, Theosophy began to attract some homosexuals. (Helena Blavatsky, the founder of the sect, is considered by some to have been a Lesbian). The Theosophical affinity foreshadowed the counterculture enthusiasm for Eastern religions in the 1960s. This decade also saw the rise of neopagan forms of worship, some of them finding positive values in witchcraft and others seeking to establish anew a putative faith in the Great Goddess of archaic human history. Goddess worship has appealed particularly, though not exclusively, to women involved in what is known as cultural (rather than political) lesbianism.