D. MAIN CHRISTIAN DENOMINATIONS

The recent social visibility of homosexuality, as well as the concerns of homosexual persons within the churches, have stimulated a reexamination of the issues by church bodies. The resulting studies represent a wide range of opinion, from a relatively high degree of toleration to a harsh reaffirmation of traditional positions.

2242. ARCHDIOCESE OF SAN FRANCISCO, COMMISSION ON SOCIAL JUSTICE. *Homosexuality and Social Justice: Report of the Task Force on Gay/Lesbian Issues*. San Francisco: Commission on Social Justice, 1982. 155 pp. In the view of the Commission’s Chairperson, “In this report we have the most systematic, comprehensive, and theologically articulate presentation on homosexuality and Roman Catholicism yet available.” The report—not approved by the diocesan hierarchy—deals with such issues as violence, intercommunity relations, the family, and spiritual considerations in the lives of gay men and lesbians.


2244. BARTH, KARL. *Church Dogmatics*. Edinburgh: T. and T. Clark, 1949–65. 4 vols. in 12 In vol. 3, part 4, the noted Protestant Swiss theologian sets forth his negative views about homosexuality, which he regards as both a sin (disobedience) and unnatural (a perversion of the created order).


2246. BERRY, C. MARKHAM. “The Christian Homosexual.” *Journal of Psychiatry and Christianity*, 1 (1982), 33–38. The homosexual who is a Christian can find his condition a gift rather than a curse. The church has much to gain
from accepting these brethren openheartedly.


2254. CHURCH OF ENGLAND IN AUSTRALIA AND TASMANIA,
CHRISTIAN DENOMINATIONS

DIOCESE OF SYDNEY, ETHICS AND SOCIAL QUESTIONS
The muted Australian reception of the Anglican trend towards reform.

Favors civil rights for gays, but clings to the official Catholic position that homosexuality is a moral disorder. See also Conrad Baars, The Homosexual's Search for Happiness (Chicago: Franciscan Herald, 1977; 34 pp.); and George Anthony Kelly, The Political Struggle of Active Homosexuals to Gain Social Acceptance (Chicago: Franciscan Herald, 1975; 104 pp.).


Moderate views of a theologian of the Dutch Reformed (Calvinist) Church, with considerable emphasis on Biblical passages. Opposes discrimination.

A conservative, yet not entirely condemnatory approach by a faculty member of the Southwest Baptist Theological Seminary, who favors modifying behavior through "Integrity Therapy."

In this French-Canadian Roman Catholic work, see Chapter 10, "L'homosexualité" (pp. 235-81).

Surveys how mainline Protestant churches have approached the issue.

Four papers from a German Evangelical point of view.

Acts of a conference held in 1980 to evaluate links between Christianity and homosexuality from various standpoints—Protestant, Roman Catholic, and atheist.
Anglican statement arguing in essence: wait and see.

A Third World perspective.

Anthology of twenty complete or excerpted official Catholic statements, pastoral letters, plans for ministry and other documents from Roman congregations, the U.S. National Conference of Catholic Bishops, individual cardinals, archbishops, and bishops as well as individual diocesan organizations.

Positive essays issued under the auspices of a pro-gay church.

Relatively positive German considerations.

Scholarly Lutheran essay concluding that the churches should be accepting of ethically structured, stable relationships.

Recent article by a prolific Roman Catholic author, who has not essentially revised his conservative viewpoint since he first presented it in 1955.

The Oxford Movement fostered intense and demonstrative male friendships, the practice of celibacy, and the consequent foundation of religious brotherhoods. These trends laid the foundations for an enduring tradition of affinity between homosexual aesthetes and Anglo-Catholicism.
CHRISTIAN DENOMINATIONS

2271. JAEKEL, HANS GEORG. *Ins Ghetto gedraht—Homosexual-
        nuelle berichten.* Hamburg: Lutherisches Verlags-
        German Lutheran presentation, including ten personal
        accounts by gay men and lesbians.

2272. JONES, JOE R. "Christian Sensibility with Respect
        Although "the homosexual does not stand under any special
        condemnation from God," the author thinks that it is an
        option that should not be exercised.

2273. KEYSOR, CHARLES W. (ed.). *What You Should Know
        about Homosexuality.* Grand Rapids, MI: Zondervan,
        Six papers, chiefly from a conservative Methodist view-
        point, that tend to present homosexuality as intrinsically
        wrong.

2274. KOSNIK, ANTHONY (ed.). *Human Sexuality: New Direc-
        tions in American Catholic Thought.* New York:
        A very progressive, unofficial Roman Catholic inquiry. A
        positive discussion of homosexuality appears on pp. 186-
        218. A counterstatement is: Dennis Doherty (ed.), *Dimen-
        sions of Human Sexuality* (Garden City, NY: Doubleday,
        1979; 249 pp.).

2275. KUHN, DONALD. *The Church and the Homosexual: A
        Report on a Consultation.* San Francisco: Glide
        Urban Center, 1965.
        This brochure is an early positive statement.

2276. LINDSELL, HAROLD. "Homosexuals and the Church,"
        *Christianity Today,* 17:25 (September 1973), 8-12.
        Negative: the church cannot admit, he says, those whom God
        excludes.

2277. LOOSER, GABRIEL. *Homosexualität: menschlich—
        385 pp.
        Dissertation of a Roman Catholic theologian on the moral
        status of homosexuality within the framework of normative
        ethics.

2278. MARTIN, ENOS D., and RUTH K. MARTIN. "Develo-
        pmental and Ethic Issues in Homosexuality: Pastoral
        Implications," *Journal of Psychology and Theology,*
        Authors seek to show how homosexual orientation can be
        approached within a supportive Christian ministry, while
        adhering to the church's traditional values.

2279. METHODIST CHURCH (ENGLAND). DIVISION OF SOCIAL
        RESPONSIBILITY. *A Christian Understanding of Human
        Sexuality: A Report of a Working Party for the

Section C10 states that homosexual relationships should be judged by the same criteria as heterosexual ones.

The Episcopal bishop of New York discloses his compassionate view toward homosexuality, discussing also his ordination of Rev. Ellen Barrett, first avowed lesbian priest. Subsequently, Bishop Moore has taken a prominent role in the fight against AIDS discrimination.

In the view of the author, a United Church of Christ ethics professor, the flesh does not oppose the spirit but embodies it. He contends that most forms of the sexual outlet, including homosexuality, are good and should be accepted (see pp. 180–210). See also his article "Homosexuality and the Church: Towards a Sexual Ethics of Love," Christianity and Crisis, 37:5 (April 4, 1977), 63–69 (discussion in issue 9–10, May 30–June 13, 1977, pp. 116–18).

Views of a Roman Catholic psychiatrist.

A French Roman Catholic priest and psychiatrist presents relatively liberal views.

Presents testimonies of homosexuals who were reputedly able to change their orientation through "the power of Christ."

Pamphlet reaffirming traditional attitudes.

An Evangelical teacher adopts surprisingly liberal attitudes.

2287. SAMUEL, K. MATTHEW. "A Judeo-Christian Attitude to Homosexuality: An Historical View," AME Zion


2292. THIELICKE, HELMUT. The Ethics of Sex. Translated by John Doberstein. New York: Harper and Row, 1964. 338 pp. The German Protestant theologian regards homosexuality as in fact a perversion in the perspective of God's creation, but recognizes the dilemma for those so inclined. For them he recommends celibacy, though some ethnically responsible relationships may be allowed. At the time, even these views were often found to be too liberal; see Klaus Bockmühl, "Homosexuality in Biblical Perspective—An Interview," Christianity Today, 17 (February 16, 1973), 12-18; and Walter Eichrodt, "Homosexualität: Andersartigkeit oder Perversion," Reformatio (Zurich), 12 (1963), 67-82.

2293. Towards a Quaker View of Sex: An Essay by a Group of Friends. Ed. by Alastair Heron. London: Friends Home Service Committee, 1963. 84 pp. A pioneering Quaker statement, which distinguishes between acts (possibly wrong) and the homosexual condition itself. Rejects the notion that homosexual feelings are "unnatural" per se.

Study commissioned in 1975 by the denomination's General Synod, which reached relatively pro-homosexual conclusions.

The majority report recommended that the ordination of self-acknowledged practicing homosexuals would not necessarily threaten the unity of the Church. However, the Church's Assembly, which had commissioned the Report, did not accept this recommendation.

Strongly libertarian views of a professor of religion, who subsequently left the church.

Clergy who do not have a unidimensional view of life, and who distinguish their own religious sense of what is right from the standpoint of civil society, are more accepting.

Sympathetic views of a parish priest in Dusseldorf, who denies that homosexual behavior is sick. Ethical and theological condemnations are to be rejected.

Argues that the churches in Australia have, in effect, colluded with popular attitudes of bigotry, which are un-Christian. The churches should take positive steps to improve the situation of homosexuals (including open acceptance in the church and ordination).

A Dominican priest makes cautious recommendations for acceptance, with advice to the ministry.

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.

Self-help advice with some personal testimonies.

Overview of gay religious organizations that emerged in the 1970s.

Homosexuality in the light of Biblical language and culture; an evangelical approach sanctioned by the Metropolitan Community Church, the leading gay church.

Short "ethnographic" study of a gay church.

Brief history of the predominantly gay church (MCC), from its foundation by the Reverend Troy Perry to the date of writing.

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


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."