JUDAIsm

usal practice among Jews.

2393. LAMM, MAURICE. The Jewish Way in Love and Mar-

Traditional viewpoint (see pp. 65-70).

2394. LAMM, NORMAN. "Judaism and the Modern Attitude to
Homosexuality," in: Encyclopedia Judaica Yearbook
pp. 194-205.

"Judaism allows no compromise in its abhorrence of sodomy,
but encourages both compassion and efforts at rehabilita-
tion."

2395. MARKS, NEIL A. "New York Gaycult: The Jewish
Question and Me," Christopher Street, no. 58
(December 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

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 unglue'd."

2398. MILLER, JUDEA. "Exclusive Rites?" Moment (December

Jewish community group has problem in sharing holocaust
memories with homosexuals.

2399. ROSSO UBIGLI, LILIANIA. "Alcuni aspetti della
concezione della 'poreia' nel tardo-giudaismo,"
Henoeh, 1 (1979), 201-45.

On the sexual material in the pseudepigraphical Testaments
of the Twelve Patriarchs, which strongly influenced the

2400. ROTH, NORMAN. "'My Love Is Like a Gazelle': Imag-
ery 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," HispanicJournal, 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-Anda-
lus: Love of Boys vs. Girls, the Pen and Other Themes," *Maghreb

2401. SChindler, Ruben. "Homosexuality, the Halacha, and
the Helping Professions," *Journal of Religion and
Orthodox Jewish social-work perspective.

2402. SchWartz, Barry dov. The Jewish Tradition and Homo-
exuality. New York: Jewish Theological Seminary
Traces the Jewish view historically and legally in the
context of the overall view of sexuality. Discusses pro-
hibitions in Leviticus and Deuteronomy, as well as
Rabbinic and post-Rabbinic comments. See also his:
"Homosexuality: A Jewish Perspective," *United Synagogue

2403. spero, Moshe H. "Homosexuality: Clinical and
Ethical Challenge," *Tradition* (September 1979),
17-53.
Adheres to the Orthodox viewpoint regarding homosexu-
ality: "Judaism cannot admit this sexual orientation into
its continuum of sanctified behavior." Nonetheless,
"Homosexuals are bona fide members of the Jewish commu-
nity."

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 tradi-
tions. 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 Les-
bian). 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 witch-
craft 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.
This book, which relates to a number of trends among women, has also had some impact on the (male) "fairy spirituality" movement. [For an attempt to give a myth-historical foundation to the latter, see Arthur Evans, Witchcraft and the Gay Counterculture (Boston: Fag Rag Books, 1978)]. See pp. 123, 147, 177, 179, 183, and 220.

Alphabetical list by author of 739 items; subject index.

Holding that alienating dichotomies should be overcome, the author affirms sexual pluralism. She condemns the idolatry of using heterosexual intercourse as the norm.

2408. FREIMARK, HANS. "Helena Petrovna Blavatzky: ein weiblicher Ahasver," JfSeZ (1906), 525-64.
Argues that the founder of Theosophy had a "mannweibliche" (androgyne) disposition.

The novelist's account of his encounter with Vedanta in Los Angeles in the 1940s.

Combines an account of the writer's experiences as a researcher among hustlers and marginal types of San Francisco's Tenderloin with somewhat jejune religious effusions, mingling Jung, J. D. Salinger, and Theosophy.

Lavishly illustrated presentation of a personalized neo-Hinduism.

Mentions frequency of homosexual orientation among mediums.

The religious thinker was discovered as a boy in India by the Liberal Catholic bishop C. W. Leadbeater, a pederast,
causing a great controversy (see G. Tillett, below). See pp. 15–16, 42, 61–62, 64, 66, 68–70, 78, 142–44, and 146.


2418. STONE, MERLIN. *When God Was a Woman*. New York: Harcourt, Brace Jovanovich, 1978. 265 pp. Attempts to reconstruct the primordial religion of the Goddess, and to show how this worship was suppressed in the Judeo-Christian tradition. This and other books of Merlin Stone, have been influential in the development of "new age" spirituality.

