The author regrets the homosexual experiences of his youth (pp. 105–39).

Replies to several writers who, in his view, have made unwarranted defenses of homosexuality. Relies on European theologians, together with some Bible interpretation.

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.

Speculative and eclectic essay, using Biblical quotations to weave an antihomosexual argument.

Essays from a variety of standpoints: personal, religious, and historical.

Memoirs of a gay rabbi.

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
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 tolerance of
homosexual expression.

2387. GENCE, DEAN. "Beth Chayim Chadashim: Gay Jewish
Temple in Los Angeles," Advocate, no. 197 (August
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,
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 Homosexual-
ity: Psychiatricists, 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. Lon-
don: Reform Synagogues of Great Britain, 1982. 50
pp.
Sympathetic overview for the lay public.

2391. HERMAN, ERWIN. "A Synagogue for the Jewish Homo-
sexual," Central Conference of American Rabbis
Observe that "[t]he congregation consists, in the main,
of men and women homosexuals who represent a variety of
Jewish backgrounds, socially, economically, and intel-
lectually."

2392. JACOBOVITS, IMMANUEL. "Homosexuality," Encyclopedia
Judaica, 8 (1971), 961–62.
An overview of historical data in the post-Biblical liter-
ature. Claims implausibly, that the relative paucity of
references (as now known), reflects the rarity of homosex-
ual practice among Jews.


Traditional viewpoint (see pp. 65-70).


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


Reflections of a secular Jew and gay activist writer.


Because of the centrality of the family to its tradition, homosexuality poses a problem for Judaism. Nonetheless, Matt urges compassion.


"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.


On the sexual material in the pseudopigraphical Testaments of the Twelve Patriarchs, which strongly influenced the New Testament and the nascent Christian Church.


HOMOSEXUALITY


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.


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."


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.