B. RELIGION: GENERAL

The traditional condemnation of homosexuality in Christian moral theology—as the heritage of Hellenistic Judaism—has been the starting point for efforts to mitigate the harshness of the prohibition and to find a modus vivendi for the homosexual in Christian society. These have taken the form of confrontations with the older theological views and appeals for a humanistic approach to the plight of the homosexual seeking to live a Christian existence, though the ascetic principles of Christian thought make it difficult to convince those who feel a profound moral commitment to the time-honored beliefs. For Christianity and history, see also "Middle Ages," III.C. For Judaism, see VII.C, VII.H. The great religious traditions of the East are best examined in an area-studies context; see "Islam," III.P; "China, Korea, and Central Asia," III.Q; and "Japan," III.K.

Post-Wolfenden perspectives.

Issue devoted, somewhat patronizingly, to "the gay person's lonely search for answers."

Articles of some length devoted to Christian education and sexuality.

An English scholar grounds his conservative approach in a knowledgeable scrutiny of Biblical texts.

Pioneering examination of Biblical, historical, and legal topics—now dated. Bailey interprets the Sodom story as condemning the sin of inhospitality (rather than intended homosexual rape). Surveys Roman law, medieval canon law and Church practice, and recent social attitudes and law (in England). Permeated by an overall bias towards excul-
pation of the Christian church from responsibility for the intolerance of homosexuality in Western civilization.


2180. CHARLE, ROBERT. *La chasteté cléricale*. Brussels: Librairie Socialiste de Henri Kistemaecers, 1878. 208 pp. Attack on the vices of the clergy in France and Belgium, including purported sexual attacks on boys. A specimen of a type of writing fairly common in the heyday of the anticlerical movement in Europe.

2181. COLEMAN, JOHN. "Révolution homosexuelle et herméneutique," *Concilium*, no. 193 (June 1984), 95-110. Canvas some ideas of psychiatric origin, and offers a critique of the United States gay movement.

An Australian view.

Early attempt to compare David and St. Augustine as bisexuals revered by the Church.

Black Muslim leader's antihomosexual statement.

What many churches are (and are not) doing to meet the need of congregants who are not part of traditional family units—including homosexuals.

Argues that gay people should avoid committing themselves to any group within the Judeo-Christian tradition, because of the record of intolerance and persecution.

Bibliography of mainly positive Dutch religious books and articles. See also Franz-Joseph Hirs, "Homoseksualiteit en theologie: een overzicht over de afgelopen tien jaar," Tijdschrift voor theologie, 22 (1982), 178-98.

Links Early Christian intolerance to ascetic movements in late antique society. After a period of occultation in the earlier Middle Ages, Christian sexual intolerance revived after A.D. 1000 because of the Gregorian reforms, coupled with social and economic changes. Bibliography, pp. 544-48. The presentation is more even-handed than that of John Boswell, Christianity, Social Tolerance, and Homosexuality (Chicago: University of Chicago Press, 1980; 424 pp.).


Judicious selection and annotation—459 entries—by an authority in the field. Restricted to English-language


2197. STINE, ESTHER C. (ed.). "Homophobia: The Overlooked Sin," Church and Society, 73 (November-December 1982), 3-71. Articles on antihomosexual attitudes in the churches, and steps that are being taken to reduce them.


2202. WOOD, ROBERT W. Christ and the Homosexual. New York: Vantage Press, 1960. 221 pp. This sympathetic, though perhaps now dated work was a milestone: an early admonition to the churches that their traditional attitudes must be reexamined.

C. BIBLICAL STUDIES

A few significant passages in both the Old and the New Testament have served as reference points for the continuing Jewish and Christian condemnation of homosexuality. Subsequent discussion has focused on the elucidation of these texts, as well as attempting a broader theological interpretation of the place of sexuality and homosexuality. For the Near Eastern background to the Old Testament, see III.B.

2203. ASTOUR, MICHAEL. "Tamar the Hierodule," Journal of Biblical Literature, 85 (1966), 185-96. Presents evidence from Ugarit and Sumeria suggesting that the qēdēshām of the Old Testament were indeed male cult prostitutes.

2204. BARTLETT, DAVID L. "A Biblical Perspective on Homosexuality," Foundations: Baptist Journal of History and Theology, 20 (1977), 133-47. Holds that the biblical references to homosexuality are condemnatory. Yet God's grace is stronger than any condemnation; hence acceptance is indicated.

Chapter 10, "Homosexuality in the Bible" (pp. 342-72), finds the major Scriptural passages to be condemnatory, but with his vulgar psychoanalytic bias Cole asserts that "the homosexual is sick and knows he is sick."

Argues that Paul's list in 1 Corinthians 6:9-10 reflects the Jewish view of the Gentile world as swarming with those guilty of various perversions.

Holds that we cannot appeal to the letter of the New Testament to be justified, for this itself would be contrary to the spirit of the gospel, which requires theological, rather than historical or legalistic answers.

2209. ENGLAND, MICHAEL. *The Bible and Homosexuality.* San Francisco: Metropolitan Community Church (MCC), 1980. 44 pp.
England, pastor of a gay church (MCC), examines eight major passages in the Old Testament and the New Testament, concluding that their anti-homosexual content is time-bound or otherwise minimal.

Finds that Paul knew only the exploitative type of homosexuality, and it is only to this type that his condemnation applies (pp. 52-83).

Despite the title, mainly concerned with the Old Testament; regards homosexuality as a "tragic involvement."

2212. HAY, HENRY. "The Moral Climate of Canaan at the Time of the Judges," *ONE Institute Quarterly,* no. 1 (Spring 1958), 8-16; and no. 2 (Summer 1958), 50-59.
Somewhat subjective reflections by one of the founders of the American gay movement.

Pioneering examination, by an anonymous Catholic religious, of several key biblical proof texts, suggesting that they are less antihomosexual than the received interpretation holds--thus foreshadowing the ideas of Canon Bailey and Father McNeill.