the Church's rigid attitudes.

From interviews and personal experience, postulates that much homosexual behavior is occurring behind cloister and parish walls.

Facsimiles of articles written by a nun on same-sex friendships in the Middle Ages.

See "Homosexuality in Clericalism" (pp. 122-28).

Makes a brief case in a controversy that continues to simmer. For a differing view, see: Ronald E. Osborn, "Ordination for Homosexuals: A Negative Answer Qualified by Some Reflections," ibid., 245-63.

Professor at the Episcopal Divinity School, Cambridge, MA, speaks of her decision to acknowledge her lesbianism publicly.

Homosexuality among priests is discussed in vol. 2.

Analysis of questionnaires filled out by some 350 priests in the Utrecht diocese.

Johnson was the first open homosexual ordained as a minister by a major denomination (United Church of Christ). See also his essay: "Protestantism and Gay Freedom," in: Betty Berzon and Robert Leighton (eds.), Positively Gay (Millbrae, CA: Celestial Arts, 1979), 65-78.

See also his: "Homogenitalism," in: Sexual Dimensions
of the Celibate Life (Kansas City, KN: Sheed, Andrews and McMeel, 1979), 151-62.

Lesbian priest visits her hometown church in North Carolina.

Working with 25 Roman Catholic seminarians, claims to have found "three types of psychopathology": homosexuality, psychophysiology, and related responses and depression.

Holds that ordination should be conditional on the candidate's not promoting, by example or teaching, genital homosexual relations as a normative alternative; in other words, one must remain in the closet.

Reflects interviews with fifty Roman Catholic priests, one quarter of whom had a current lover.

The bishop of the New York area of the United Methodist Church rejects homosexual ordination.

2361. WOODS, RICHARD. "Gay Candidates, the Religious Life and the Priesthood," Call to Growth/Ministry, 4:4 (Summer 1979), 24-43.
Argues in favor of admitting gay and lesbian candidates to the religious life.

G. RELIGIOUS BACKLASH

The rise of the contemporary homosexual movement since 1950, and the increasing visibility of homosexuals within the church, has provoked a new literature attacking these developments. In large measure this backlash material simply recycles older traditionalist condemnations, with minor variations according nominal recognition to changed conditions. In a few instances, however, there is a more sustained effort to grapple with the new situation.

2363. BAHNSEN, GREG L. Homosexuality: A Biblical View. Grand Rapids, MI: Baker, 1978. 152 pp. Professor at the Reformed Theological Seminary, Jackson, MS, says that homosexuality is not only a sin, but a crime which must be prohibited by law. He advocates discrimination in housing and employment.


2367. CAMERON, PAUL and KENNETH P. ROSS. "Social Psychological Aspects of the Judeo-Christian Stance toward Homosexuality." Journal of Psychology and Theology, 9 (1981), 40-57. Argues that the Judeo-Christian position is that homosexuality, and toleration of it, tend toward lethality (evil) and away from social cohesion and respect for human life. Cameron, cynically exploiting the AIDS crisis, has since emerged as one of the most determined opponents of homosexual rights.


2369. FALWELL, JERRY. Listen America! Garden City, NY: Doubleday, 1980. 269 pp. Mr. Moral Majority's call for a return to rigid traditional morality; see pp. 181-86. Other publications of Fal-
well's group team with antihomosexual exhortation and exposes.

Hostile statement of a parent.

Written by a Cincinnati pastor to oppose liberalization in his Church. The only hope for homosexuals, he holds, lies in repentance.

Presents an eighteen-point program for overcoming homosexuality. See also: Paul Morris, Shadow of Sodom: Facing the Facts of Homosexuality (Wheaton, IL: Tyndale House, 1978: 164 pp.).

Evangelical theologian argues that the church should not alter its traditional attitude of disapproval of homosexuality.

Naively antihomosexual book concocted by a fundamentalist layman (an advertising executive).

Complains of increasing toleration of homosexuality in Jamaica, fostered by growing acceptance in U.S. churches.

By far the largest (though padded) assemblage of antihomosexual arguments, authored in this case by a Cuban Roman Catholic priest. As a scare tactic, Rueda vastly exaggerates the size and power of the gay movement. A main selection of the Conservative Book Club.

Article by a pro-gay author documenting the 1975 controversy in Bloomington, Indiana, over a gay rights ordinance.
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 oppre-
sion and discrimination, and charts the growth of the gay synagogue movement.

Fascinating collection of historical data and folklore about erotic aspects of Jewish life from the Old Testament onwards. Not always reliable.

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.

Early report on one of the most successful of the gay synagogues.

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."

Symposium reflecting various mainstream views, tending toward the moderately conservative.

Sympathetic overview for the lay public.

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."

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-