

CATHOLIC SEXUAL AND REPRODUCTIVE ETHICS: A HISTORICAL PERSPECTIVE

Daniel C. Maguire
 Professor, Moral Theology
 Marquette University
 Milwaukee, Wisc.

An unending spate of journalistic stories attests to the Catholic Church's interest in sex and reproductive ethics. The stories are not edifying. A tenured full professor, Charles Curran, is fired from the position he held for twenty years at the Catholic University of America because of his views on sexual matters. Twenty-four Catholic nuns are disciplined by the Vatican for their view that abortion is an issue that can be morally discussed. Children like Sarabeth Eason and Luisa Ciullo, who were interrogated for their mothers' affiliations with family planning and abortion clinics, are punished for not seeing all abortion decisions as immoral. The Vatican describes homosexuality as an "objective disorder" geared to "moral evil." Concerning the violence against gay persons, the October 1, 1986 Vatican document says that "neither the Church nor society at large should be surprised when . . . irrational and violent reactions increase." Mary Ann Sorrentino, while head of Planned Parenthood of Rhode Island, is declared excommunicated from her church because of her work. Sex education is resisted, and, with knee-jerk inevitability, advertising for condoms is lambasted by Catholic prelates.

It might not be excessive to say that there seems to be something of a pelvic obsession in current Catholic leadership. Whence does this come, since the Hebrew and Christian bibles evince no major preoccupation with sexuality. To the healthier biblical attitudes I shall return. But, first, as Teilhard de Chardin said, nothing is intelligible outside of its history. The compulsion to sexual orthodoxy that became part of Christian history is patient of some historical explanation. I will proceed in this fashion: First, I will look to the long grim shadow of the Stoa that fell upon historical Christianity, and then I will show how this brought about a radical break from biblical attitudes toward sex. Secondly, I will discuss what I call the Elvira Syndrome, the institutionalization of anti-sexual attitudes in fourth century Christianity and beyond. Finally, I will show the loss of complexity consciousness that came to characterize Catholic

sexual and reproductive ethics and lead to the dominance of false absolutes in today's Catholic hierarchy.

The Adoption of Stoicism

The early Christian church was not born with a detailed sexual ethic in hand. The Roman and Hellenic world into which it arrived, however, did have a coherent sexual ethic in its prevailing Stoic philosophy. Stoic philosophy enjoyed unusual popular acceptance. Symbolizing the breadth of its influence, we find among its writers Epictetus, a slave, and Marcus Aurelius, an emperor. The Stoics did not have a wholesomely integrated conception of the emotions. Cicero called them the *impedimenta*. The moral ideal of the Stoics was *apatheia*, the absence of emotion in favor of a limpid and undisturbed rationality.

How then did the Stoics handle sexuality, a very emotional activity? Their answer was that sexuality served the rational end of reproduction. This gave it its saving subordination to the abstract ends of reason. Seneca, who was so influential with early Christian writers that Saint Jerome referred to him as "our Seneca," shows the Stoic harshness toward sexual emotionality. He said that too much love of one's wife was shameful. A wife should be loved "with judgment, not affection." If one's wife is pregnant, Seneca says there is no reason for copulation. Better "imitate the beasts," who do not copulate during pregnancy. The Stoic Musonius Rufus said that intercourse for pleasure within the limits of marriage was reprehensible.

Early Christian writers found this asceticism attractive. The Christian Clement of Alexandria depended substantially on Musonius in his treatment of the purposes of marriage. The Christian Origen follows the Stoic Ocellus Lucanus; the Christians Lactantius and Jerome adopt the severity of Seneca. As Catholic jurist John T. Noonan wrote: "It is a matter of doctrine consciously appropriated. The descent is literary, the dependence substantial."¹

Augustine went so far as to say that only intercourse for the sole purpose of generating was fully moral. Pope Gregory, called "the Great," went further than Augustine in saying that not only might couples copulate only for procreation, but that even when they do it for this wholesome purpose, they must do so without pleasure to avoid all sin. One would have a hard time proving that this teaching was taken all that seriously in the beds of Christendom, but the weight of this doctrine left its stamp on the Christian culture in the West.

This "substantial" early dependence on the Stoic sexual negativism perdures to this day. It was reflected in the teaching, which was not changed until the Second Vatican Council, that the primary purpose of sex is reproduction. All other uses of sex were seen as secondary and subordinate to the primary. This stress on procreativity houses a distinctly hostile attitude toward sex. Sex is guilty until proven innocent. It is exculpated only by procreative intent. Sexual pleasure is suspect or worse; it was even seen by some in the tradition as sin and as the conduit of that primeval corruption known as original sin.

The Loss of Biblical Wisdom

This extraordinary sexual negativism was not essential to Judeo-Christianity. Sex was well-esteemed and appreciated in ancient Israel and was viewed as a gift from God. In Genesis 1:28, the first blessing of God was associated with the union of the two sexes. Sociologist David Mace wrote: "The Hebrews so ordered their community life that no one was likely to be left in the condition of prolonged sexual frustration. Sex was a gift of God, and it was given to be used."² A famous Jewish saying expresses this outlook: "A man will have to give account on the judgment day of every good thing which he refused to enjoy when he might have done so."³ Love play in marriage was praised in the scriptures:

Have your pleasure with the wife of your youth;
A lovable doe! A sweet little mountain goat!
May her breasts always intoxicate you!
May you ever find rapture in loving her! (Proverbs 5: 18–19)

"The Song of Songs" in the bible is a collection of erotic poems so explicit that some religious orders in a more abstemious time would not allow it to be read in the monasteries and convents. As one author observed: "The fact that this piece of literature was revered in Palestine as the composition of the wisest king of Israel is another major piece of evidence affirming that the ancient Jews considered heterosexual desire and its passionate expression in marriage a beautiful thing."⁴

Nor are the Christian scriptures obsessed with sexuality. Jesus is portrayed as negative on divorce, except in the case of infidelity (Matthew 19:9). Given Jesus' passionate concern for the exploited in the society and what divorce did to women in that time, it was consistent for Jesus to echo Hebrew criticism of divorce (see Malachy 2: 15–16). Again, in the Hebrew tradition, Jesus opposed infidelity even in the heart (see Matthew 5: 27–32). Still, nothing we are told about Jesus suggests a break with the positive Hebraic attitudes toward sexuality. Some scholars have not hesitated to defend the assumption that Jesus must have been married at some point, given the expectations of his culture and the warm affective qualities of his nature.⁵ It

is interesting that when Paul urges celibacy, he appeals to his own example, not to that of Jesus (I Corinthians 7:7). At any rate, there is no indication that Jesus departed from the Jewish appreciation and affirmation of sex.

Even Paul, with his dim view of marriage and women, shows none of the obsession with sexuality that would be the hallmark of many later Christians. He wrote two major letters to the churches in Corinth, a city that was anything but a beacon of chastity. The temple of Aphrodite at Acrocorinth had a staff of a thousand temple prostitutes. The term "Corinthian girl" meant a prostitute, and "to act like a Corinthian," meant to visit a house of prostitution. As biblical scholar John L. McKenzie wrote, the context was perfect for Paul to give a blazing sermon on chastity, but "instead he wrote the hymn to love" (I Corinthians 13).⁶ Clearly this classical description of love would give a more wholesome setting for discussion of the limits to sexual expression. Clearly, too, this was far from the Stoic and later Christian disparagement of sexual goodness.

The Elvira Syndrome

A synod of Christian leaders met in Spain in the town of Elvira at the dawning of the fourth century. They were meeting just several years before Constantine made peace with the Christian Church. It was a moment of epochal change. The Church was on the brink of establishment status. It was moving from per-

SIECUS REPORT

Volume XV, Number 5

May–June 1987

The *SIECUS Report* is published bimonthly and distributed to SIECUS members.

Annual membership fees: Individual \$60; Student (with validation) \$30; Organization \$100; Benefactor \$150 or over.

Library and Institutional subscriptions: \$60 annually.

Outside U.S.: Add \$10.00 per year to the above fees.

Single copies of back or current issues of the *SIECUS Report* may be ordered for \$8.00 each, prepaid. Bulk prices available.

All inquiries should be directed to the SIECUS Publications Office at the address below.

SIECUS Report is available on microfilm from University Microfilms, 300 North Zeeb Road, Ann Arbor, MI 48106.

Editor—Sharon R. Edwards, MA

Editorial Consultants

Michael Carrera, EdD
Jane Quinn, ACSW
Robert Selverstone, PhD
Beth Winship

Copyright © 1987 by The Sex Information and Education Council of the U.S., Inc., New York University, 32 Washington Place, New York, NY 10003.

Library of Congress catalog card number 72-627361.

No part of the *SIECUS Report* may be reproduced in any form without written permission from the SIECUS Publications Office.

secution to preferment. No longer a harassed sect, it was growing in size and acceptability. Those who attended the Elvira council had a heavy agenda. Priests of the imperial religion were converting to Christianity and bringing a lot of the old ways with them. The religious myths of the society had long been in decay. Well-off Christians were importing elitist assumptions into the Church. Prophetic resistance to militarism was ebbing among Christians. So what did the synod do in this crisis? It concentrated on sex. Almost 50 percent of the rulings were on that subject and it was treated with awesome severity. The real issue, however, was not sex but power. What happened at Elvira was, in the words of Samuel Laeuchli, that "the Christian elite sought to carve out a clerical image" of the Church, and sexual control was a tool in that project. The sexual obsession served two related synodal purposes: "the establishment of social coherence in the Church's search for identity, and the creation of a clerical image which was to strengthen the clerical hold on the faithful."⁷ As this fourth century Church caved in to the worst in its modern world, it staked out sex as a prime zone for orthodoxy testing. Justice concerns were muted in favor of sexual rigor. This is what I call the "Elvira Syndrome" and it is with us yet. This pernicious distortion has not been adequately expunged from some quarters of the modern Catholic consciousness. Elvira is still implicit in today's headlines.

The Decline in Complexity Consciousness

Vatican theology still operates in the historical shadows of Stoicism and Elvira. Its sexual and reproductive ethics show two other weaknesses: absolutism and immodest, not to say arrogant, certitude. The Vatican offers sweeping transcultural certitudes which admit of no nuance or circumstantial variation of meaning. They also admit of no doubt. It has, however, pleased God to leave some things unclear, as James Gustafson of the University of Chicago has observed. Aristotle reminded us in his *Nicomachean Ethics* that the educated person seeks only as much certitude as is available.⁸ Often, in moral matters, we can deal only in probabilities. Thomas Aquinas said that "human actions are good or bad according to their circumstances."⁹ This points to some situational variation. Thomas also said that practical moral principles—principles that address some specific area of conduct—are valid and applicable most of the time, *in pluribus*, but they are subject to exceptions in certain contexts.¹⁰

None of these insights are congenial to today's Vatican. In its view, *all* homosexual acts are intrinsically evil, as are *all* abortions, *all* uses of contraception, *all* sterilization procedures, *all* masturbation, *all* sex outside of marriage. This is proclaimed with so much certainty that even discussion of these matters is deemed irreverent. Although the Second Vatican Council called for dialogue on moral matters with Protestant Christians and non-Christians, the current Vatican has no ecumenical interest in a dialogue on sexual and reproductive ethics. The answers are all in, valid, and applicable to every time and clime. All that is needed is the good will to accept the universal truths which the Vatican somehow sees. Such a doctrinal apparatus is not user-friendly to those who believe that these issues are not quite so simple. Obviously, if one adopts the

Vatican's perspective here, sex education would be mere indoctrination.

Historical Catholic thought is not quite as blunt and unnuanced as all of this, and those Catholics who are moving to more liberal views on these topics can find numerous precedents to support their position in the history of the Church. Take the subject of abortion. With disingenuous naivete, the Catholic bishops refer incessantly to "the clear and constant teaching of the church on abortion." There is no such thing. Let us look at the facts of Church teaching on abortion. The bible does not treat abortion in our terms at all; accidental abortion is mentioned once, in Exodus 21: 22–25. For 1900 years, the common teaching was that in early pregnancy, you did not have an ensouled baby and thus early abortions were not murder. (They debated over whether the rational soul arrived in 40 days, 90 days, or even later.)

The earliest Christian to address a conflict situation was Tertullian in the third century. He called what we would describe as a craniotomy to save the woman a "necessary cruelty." The earliest writers seemed to hold the Jewish, Roman, or Greek positions and developed no distinctively Christian viewpoint. According to Jesuit scholar John Connery, who holds the most conservative position on abortion, there was no real theology of abortion at all until the thirteenth century.¹¹ There were in fact few references to the subject. Abortions were going on, but there was no preoccupation with the topic that was to become in our time the badge of orthodoxy.

I would designate the fifteenth century as the real beginning of ethical discussion on abortion. Actual cases involving abortion were systematically discussed for the first time, and the opinion that developed with wide acceptance was that early abortions to save the life of the woman were moral. If the theologians were not sure whether the fetus was "ensouled" (whether it was yet a baby), they gave the benefit of the doubt to the woman. In the sixteenth century, the notion of abortion to save the woman's life was considerably expanded. Bathing, bleeding, purgatives, and pain-killers deemed abortifacient were permitted because the health of the woman was given priority over the life of the fetus. In the seventeenth century, many Catholic theologians began to see the fetus in conflict situations as a quasi-aggressor and applied the rules of self-defense. Some even said that the saving of the woman's reputation was enough grounding to justify an abortion. In the nineteenth century a number of theologians approved of even craniotomies to save the woman. None of these theologians were condemned; some held important professorial chairs and editorships.

However, in the latter nineteenth century, the Vatican began to crack down and enforce the most rigorous view that abortions were always wrong. The Vatican was so successful that most people do not know that this unrelieved absolutism is a novelty in Catholic history, as is the obsession with the subject of abortion. The Vatican is still trying to maintain that view, but with decreasing success. A strong majority of Catholics approve of abortions in at least some cases.

What Vatican theology needs is a chastening walk through history to see that it is not the bearer of a tidy, revealed view on all the sexual and reproductive issues of the world. There is no

"clear and constant teaching" on these subjects. Christians did their thinking on these things in the throes of historical existence, fed by Christian and non-Christian sources, buffeted by contradictions, myths, and ignorance. Ideals and compromises clashed, and different solutions prevailed at different times. The idea that there was one simplistic answer to all these complicated questions handed down in seraphic calm through all the centuries is a myth.

The human sexual encounter involves delicate and vulnerable persons in uniquely sensitive ways. Today that encounter takes place at a time of demographic pressure and new sexually transmitted diseases of epidemic proportions. Now, as never before, "where there is no vision, the people perish." The Judeo-Christian storehouse of moral wisdom is rich. Its conceptions of personhood, of love, and of justice contain sublime ideas and ideals which could bring new and needed dimensions to the current debates on sexuality and reproduction. Catholics cannot serve this crucial reappraisal of human sexuality by brandishing absolute rules that do no justice to biblical morality, to common sense, or to the better moments of their own tradition.

Notes

1. John T. Noonan, Jr., *Contraception: A History of Its Treatment by the Catholic Theologians and Canonists*, enlarged edition (Cambridge, Mass.: Harvard University Press, 1986), p. 48.
2. David Mace, *Hebrew Marriage: A Sociological Study* (London: Epworth Press, 1953), p. 144.
3. Kiddushin 66d.
4. William E. Phipps, *Was Jesus Married?: The Distortion of Sexuality in the Christian Tradition* (New York: Harper & Row, 1970), p. 24.
5. *Ibid.*, pp. 8–9.
6. John L. McKenzie, *The Power and the Wisdom: An Interpretation of the New Testament* (Milwaukee, Wis.: Bruce Publishing Co., 1965), p. 221.
7. Samuel Laeuchli, *Power and Sexuality: The Emergence of Canon Law at the Synod of Elvira* (Philadelphia: Temple University Press, 1972), p. 115.
8. Aristotle, *Nicomachean Ethics*, Book I, Chapter 2.
9. Thomas Aquinas, *Summa Theologica* I II q. 18, a. 3.
10. *Ibid.*, q. 94, a. 4, a. 5.
11. Connery gives a treatment of abortion in history that shows that there was great diversity in the way Christians dealt with abortion. Though his conclusions are drawn from his sense of Church teaching authority, his historical data supports a pro-moral choice position as the traditional Catholic position. See John Connery, *Abortion: The Development of the Roman Catholic Perspective* (Chicago: Loyola University Press, 1977).

Fall Program in Sex Education for the Disabled

Johns Hopkins University, Baltimore, MD.

- Sexuality Education for Persons with Developmental Disabilities, Fall, 1987, 3 credits (graduate or undergraduate). Contact: Susan Hamadock, MSW, 6705 Eastern Ave., Takoma Park, MD 20912.

Summer Programs in Human Sexuality

West Chester University, West Chester, PA.

- Human Sexuality Workshops: June 24–30, 1987 (3 credits); July 8–14, 1987 (3 credits)

Contact: Dr. Robert Nye, Health Dept., West Chester University, West Chester, PA 19383.

University of Medicine and Dentistry of New Jersey—Robert Wood Johnson Medical School, Piscataway, NJ.

- Sexuality Today: The Fourth Annual Summer Institute for Educators and Counselors: July 27–29, 1987 (1 graduate credit) Contact: Marcia Kosofsky, UMDNJ—Robert Wood Johnson Medical School, Dept. of Environmental and Community Medicine, 675 Hoes Lane, Piscataway, NJ 08854; (201) 463-4823.

Forensic Mental Health Summer Seminars

"Child Sexual Assault: Rape, Incest and Child Molestation," June 22–23, 1987. Location: Holiday Inn East, Indianapolis, IN. Tuition: \$100 for 2 days. Contact: Marion Harcourt (317) 923-5215, or Dorothy Molis, 29 Linwood St., Webster, MA 01570; (617) 943-3581.

"Assessment and Treatment of Juvenile and Adult Sex Offenders," July 16–17, 1987. Speakers: Fred S. Berlin, M.D., Ph.D., and A. Nicholas Groth, Ph.D. Location: Ramada Inn, Rapid City, SD. Tuition: \$100 for 2 days. Contact: Dorothy Molis, 29 Linwood St., Webster, MA 01570; (617) 943-3581.

"Child Sexual Assault: Rape, Incest and Child Molestation: The Psychology of the Offender," July 20–21, 1987. Speaker: A. Nicholas Groth, Ph.D. Location: St. Alphonsus Regional Medical Center, Boise, ID. Tuition: \$100 for 2 days. Contact: Dorothy Molis, 29 Linwood St., Webster, MA 01570; (617) 943-3581.

"Child Sexual Assault: Rape, Incest & Molestation: The Psychology of the Offender," August 5–7, 1987. Speakers: Eliana Gil, Ph.D., A. Nicholas Groth, Ph.D. and Robert Freeman-Longo, M.R.C. Location: Egan Convention Center, Anchorage, AK 99501; Tuition: \$150 for 3 days or \$60 per day. Contact: Pamela Kirk (907) 272-5500 (Alaska) or Dorothy Molis, 29 Linwood St., Webster, MA 01570; (617) 943-3581.

Student Grant Awarded by SSSS

The Society for the Scientific Study of Sex (SSSS) has awarded the annual grant for student research to Mary Koralewski, a doctoral student in the Clinical Psychology Program at Purdue University. The \$500 grant will help support Koralewski's master's thesis: "The Measurement of Social Skills Among Sexually Coercive College Males." The hypothesis being tested is that rapists may be unable to appropriately express positive and negative emotions and that this lack of social skills may play a role in increasing the likelihood of date rape. For further information about SSSS or student grants for 1988, write to: SSSS, P.O. Box 29795, Philadelphia, PA 19117; (215) 782-1430.

MORE ON THE SUBJECT

Judaism and Contemporary Sexuality

Balfour Brickner, Senior Rabbi
Stephen Wise Free Synagogue
New York, NY

Human sexuality always commands our attention. Today, it is difficult to find a subject causing more concern. The interest is frightening. What once seemed so elemental, so simple, has now become problematic. What once was a subject for moral and theological debate, or just plain assertive moralistic pronouncements, is now turning out to be downright dangerous. Sex, the joy, is becoming sex, the plague. Where once two people produced a child or children and were known as parents, today the very word "parent" or "parents" takes on a broadened definition unimagined and quite unimaginable a scant generation past. Heterosexual intercourse is no longer seen as an act entered into solely or even primarily for the purpose of procreation. Frankly, I doubt that it ever was so viewed except in the eyes of those advocating some restrictive and conservative religious philosophical system. Most people, Roman Catholics included, no longer feel guilty about practicing birth control through the use of mechanical or chemical contraceptives. Surely, the technology of fertilization dramatically and radically alters the way we think about or experience impregnation and childbearing. It is no exaggeration to suggest that the technology associated with human sexuality may be outstripping much of our inherited ethical systems on the subject of human sexuality. The technical possibilities have left some of our previously accepted morality on the subject outmoded and inapplicable. There simply are no classic moral principles directly applicable to issues like in vitro fertilization or surrogate motherhood. In most of these instances, the morality we derive is just that—derived by inference and implication from previously existing texts and materials.

All intellectual, moral, and spiritual disciplines, religious and non-religious, are challenged to respond, to provide some guidance for those who look to those disciplines for instruction. Understandably, Jews look to Judaism. That does not mean that all Jews accept or follow what Judaism advocates on a particular sexual matter, but many Jews will turn at least an inquiring eye to their tradition. When they do, they will be struck, first, by the fact that all forms of Judaism agree that sex is a positive, not negative, drive. In Judaism, sex is as morally desirable as it is physically compelling. What a man and a woman, who by Jewish standards are permitted to one another, do to and with one another when they make love is

seen by my tradition as a cause for intensifying pleasure and joy, never a source for feelings of guilt.

Jewish Teaching on Sexuality

At the onset, our Torah teaches us that after male and female had been created, God saw that he had made, ". . . and behold, it was very good" (Gen. 1.31). Human sexuality was both inherent and explicit in these divinely fashioned creatures. "Human sexuality, therefore, far from being unworthy or ugly or dirty or obscene or in any way evil or unpleasing to God, is good" (Strassfield and Strassfield, *The Second Jewish Catalog*, Jewish Publication Society, 1976, page 93).

In Judaism, sex and love are indissolubly linked. The Hebrew word for love, *ahavah*, is used to describe both the physical and spiritual aspects of that emotion. We make no distinction between eros, physical love, and spiritual love. Love between God and God's creatures, between people, and between a man and a woman, are all the same love—*ahavah*. Physical love reveals its spiritual dimensions. Sex, then, is a manifestation of the divine. The Bible and the rabbinic literature that followed are both "frank and outspoken in dealing with the sexual component of human experience. The pages of our classic literature are free from both obscenity and false modesty, from pornography and prudishness, which are essentially two sides of the same coin" (Robert Gordis, *Love and Sex: A Modern Jewish Perspective*, Farrar, Strauss & Giroux, 1978, page 104).

A medieval mystical treatise expands the idea:

In the medieval mystical treatise *Iggeret Ha-kodesh*, attributed to Nahmanides, the classic Jewish attitude is clearly and vigorously expressed: "We who are the descendants of those who received the sacred Torah believe that God, blessed be He, created something as His wisdom dictated, and He created nothing containing obscenity or ugliness (*genai' o kiyyur*). For if we were to say that intercourse (*ha-hibbur*) is obscene, it would follow that the sexual organs are obscene. . . . And how could God, blessed be He, create something containing a blemish or obscenity, or a defect; for we would then find that His deeds are not perfect, though Moses, the greatest of the prophets, proclaims and says, "The Rock, whose work is perfect" (Deut. 32.4). However, the fact is, as it is said, that "God is pure-

eyed so that He sees no evil." Before Him there is neither degradation nor obscenity: He created man and woman, fashioning all their organs and setting them in their proper function, with nothing obscene about them.

We live in an age where so much of what passes for normative Christianity vilifies sex and believes that it can "purify" society by exorcising "the devil sex" from our midst. Much of their social effort is directed to restricting what they believe is bad for us to hear or read. A major part of their social effort is devoted to eliminating or restricting options to women, whom they believe are to be "punished" for their sexual faults. It is therefore critically important to re-raise and revel in a religious attitude toward sex that, for nearly four thousand years, has successfully tried to inculcate in its membership an attitude toward human sexuality as healthy as it has been realistic. This does not mean that Judaism believes or teaches that "anything goes." Liberal realism is not an advocacy for licentiousness. Few cultures of western civilization have the well-deserved reputation for family concern and family unity that the Jewish people enjoy. No one sociologically knowledgeable would accuse the Jewish community of familial or sexual irresponsibility. Yet, the patterns in American Jewry are changing, as they are changing in our culture in general. Jews have been unable to remain aloof from the plague of divorce that now entangles our society. To that degree, we are "assimilated" into the larger surrounding culture.

Divorce

Our tradition has always recognized divorce. Divorce is a tragedy, not a sin. In fact, an entire tractate in the Talmud, Judaism's comprehensive body of interpreted religious law, is devoted to the laws of divorce. In this body of jurisprudence, protection for the divorcing mates and responsibility for the training and welfare of their children are addressed in specific and demanding terms.

Divorce is not the only current in which American Jews find themselves engulfed. Every issue of human sexuality that engages the vigorous attention of the general community is being intensely studied and debated within the Jewish community. Abortion is the most obvious case in point.

Abortion

Judaism permits abortion. It permits abortion because it does not see abortion as murder. In Judaism, the fetus is not considered a full human being and for this reason, has no juridical personality of its own. The fetus in the womb is not a person (*lav nefesh hu*) until it is born into the world. The basic Biblical text from which the Jewish position derives is found in Exodus 21.22–25:

When men strive together and hurt a woman with child, so that there is a miscarriage, and yet no harm follows, the one who hurt her shall be fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. If any harm follows, then you shall give a life for a life; an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, etc. In other words, the Torah commands that if the woman is not injured and only the foetus is destroyed in the encounter ("no harm follows"), there is to be financial compensation to the hus-

band for the embryo. But if the woman is killed or hurt ("if any harm follows") as a result of the quarrel, the assailant is guilty of a capital or major crime. The destruction of the foetus is clearly not treated as co-equal with the death of the mother in the text of the Hebrew Bible. (Op. cit, p. 140.)

A second passage bearing directly on the subject of therapeutic abortion occurs in rabbinic literature:

The Mishnah reads: "If a woman is having difficulty in childbirth (so that her life is endangered), one cuts off the embryo, limb by limb, because her life takes precedence over its life. If most of the foetus (or the head) has emerged, it may not be hurt, for we do not set one life aside for the sake of another." This classical passage clearly embodies the principle that the foetus is a limb of its mother. In Rashi's words, "The life of the mother in childbirth takes precedence over that of the embryo to the very last moment of pregnancy." (Op. cit, p. 141.)

While not all rabbinic commentators agree with this ultimate position, it is normative for Judaism. There is even a warrant in rabbinic Judaism to permit an abortion if the mother is in mental anguish, or concerned about the health of her unborn child.

While it is fair to say that Judaism holds a fairly liberal position on the subject of abortion, and while it is certainly true in any poll that the Jewish community expresses overwhelming support for the right of women to have a choice in matters relating to abortion, Judaism has trouble with the now popular argument that a woman has some pre-emptory right over her own body. Judaism rejects such an argument. No human being is complete master of his or her own body. We are creatures of God, fashioned by God in God's own spiritual image. One is not free arbitrarily to destroy one's own body through drug abuse or alcoholism or any other form of self-abasement. We are not free to commit suicide. It follows that Judaism cannot endorse "abortion on demand" regardless of how liberal its dicta may appear to be. Dr. Gordis has summed up the matter with effective precision:

The law on abortion is and should be liberal, to meet genuine cases of hardship and misery that are not soluble in any other way. But, society has an obligation to educate its members to ethical standards that rise above the level of abortion on demand. In other words, abortion should be legally available but ethically restricted, to be practiced only for very good reasons. (Op. cit, page 146.)

Given the clarity with which Judaism speaks to us permitting therapeutic abortion and understanding the need for such abortions in the broadest possible terms, why do some Orthodox Jewish leaders sound more like a regressive Vatican official than they do like rabbis at home in their tradition? One can only guess. Orthodoxy is, by definition, conservative. Many traditionalists are fearful of the sociological changes they see around them. They believe morality is breaking down. They see a growing leniency in sexual matters. They feel, perhaps, that to hold a lenient attitude toward abortion, as dictated by the major strand of their own tradition, will contribute to the furtherance of a general moral breakdown already gone too far in their judgment. Their opposition then is grounded not so much in theology, as it is in sociology.

There are still some in the Jewish community who believe they have an obligation to replenish a Jewish population, one-third decimated by the Holocaust. The first commandment of the Bible is to be fruitful and multiply. For some in the Jewish community, this becomes doubly significant as they look at the mounds of ashes dotting Europe where six million Jews lie in unmarked graves. No Jews dare to be insensitive to the Holocaust. However to restrict a woman's right to an abortion, if that be her choice, as a way to compensate for the Holocaust is to compound one violation of life with another.

Reproductive Technologies

Other new possibilities now disturb our moral equilibrium. Should women be permitted to "rent out their wombs"? Is amniocentesis allowable? What about artificial insemination of unmarried persons? Where does Judaism stand on genetic engineering research on aborted fetuses. Homosexuality? The questions are endless, the literature vast and in some instances, renowned Jewish authorities are in disagreement. Yet, certain basic principles emerge.

Judaism has a "bias for life"—legally understood "life." That principle immediately translates into decisions which have to be made regarding a fetus. In Judaism, a fetus, while not identical with an infant, having no independent life system, is still something more than "mere tissue." And, while in Judaism foeticide is not the same as homicide, its existence evokes special consideration. It is *potential* human life. As such, it has some rights, though they are fewer than those accorded a fully born person. A fetus' right to our concern for its life is mitigated when it threatens someone else's life—its mother's or its prospective siblings. But, when there is no threat, our "bias towards life" impels us to take those actions that would protect and revere this "life potential." Thus, the interventions that would be sanctioned when the fetus is "in utero" are those that *help* the mother, are harmless to the fetus, or are designed to help the fetus in its own life system. Thus, Jewish law allows for amniocentesis, and most Jewish authorities support the practice of creating, through in vitro fertilization, an embryo that hopefully can and would develop into a fetus and, through birth, become a living person.

Since Judaism has no "natural law" theory comparable to, say, Roman Catholic doctrine, we see no reason to oppose in vitro fertilization nor, for that matter, practices like contraception or artificial insemination. Such practices must be examined solely in the light of possibly violating Biblical or rabbinic laws. In the absence of specific prohibitions from these sources, Jews are free to utilize scientific knowledge in order to overcome impediments to procreation. (Harold Bleich, "Test Tube Babies" in *Jewish Bioethics*, Fred Rosner and J. David Bleich (eds.), Hebrew Publishing Co., NYC, page 8ff.)

Today, most Orthodox rabbinical authorities would prohibit the use of semen from a donor other than the husband of the wife to be artificially inseminated. It follows from this that both artificial insemination for a non-married woman and the use of a donor, other than a wife's husband, are prohibited in traditional Jewish law. Liberal Jews and liberal Judaism may and, in fact, do see things differently. Applying other Judaic criteria

(i.e., compassion for the living, recognition of a woman's desire to mother, problems to a marriage caused by continuing infertility or inability to produce offspring), liberal Judaism and liberal Jews fall away from following strict limitations imposed by Orthodox Judaism on artificial insemination. At this point, the moral principles evoked by those who would advocate artificial insemination using a donor's sperm and not just the sperm of the husband, as well as the moral principles used to justify artificially inseminating a non-married woman, move beyond the parameters of Judaism's teachings. That may be acceptable, even desirable, but let us recognize that we move into these waters without benefit of either Biblical or rabbinical sanction.

The question of surrogate parenthood follows logically from this discussion. There is a striking difference between the simple act of artificial insemination and surrogate parenthood. In the former case, the impregnated woman will keep and raise her child. In the latter case, the child will be given away to be raised by others. Biblical tales of patriarchal life do not help us much here. The stories of Hagar (Gen. 16) or Bilhah (Gen. 30) differ widely from contemporary situations. In the Biblical stories, the child and biological mother were part of the same household and family, and the biological mother continued to play a role in the life of the child. Surrogate motherhood is a new medical way of relieving childlessness and of enabling a married couple to fulfill the Jewish "demandment" to procreate and raise a family. It can be argued that it is only a modern updating of the accepted practice of adoption. While liberals (Jewish and non-Jewish) would like to, and in fact do, take a broadly tolerant view of the practice of surrogate motherhood, the matter is not without serious problems for Jewish traditionalists. The legitimacy of the child is unquestioned so long as the surrogate mother is unmarried. That may, however, pose problems of civil law. It would not be a problem in Jewish law. If, however, the surrogate mother is married, different factors are involved. Is adultery involved? The issue is not clear. Some Jewish traditionalists would argue "Yes." Others would say "No," since no physical penetration has taken place. But since the sperm comes from a donor, not the husband of the surrogate mother, the situation falls under the prohibition noted above in our discussion of artificial insemination. Only liberal Judaism is clear in its willingness unequivocally to accept as a non-adulterous act the use of a married woman as a surrogate. Perhaps that is the most humane position to take, but let us recognize that again we may have stepped beyond the bounds of accepted Judaic teaching.

Homosexuality

And, finally, homosexuality. In religious circles, no topic is more divisive. The Biblical attitude toward homosexuality is clear and condemning: "A man that lies with a man as with a woman, shall be cut off" (Lev. 18, 22). Such a person is subject to the death penalty (Lev. 20, 13). Rabbinic texts are similarly condemning. Homosexuals are to be cut off from the community. But if homosexuality is not merely an alternate life-style that an individual could really change if he/she so

wished, but which in fact is a sexual orientation, organic in nature, constitutionally inherent, then even according to the rabbis, guilt cannot and should not be attached to one who is homosexual because the "fault" is not of the individual. Thus, no homosexual should be "cut off" from the community. This possibility, if medically confirmed, would of course change the entire picture of traditional Judaism's attitude toward homosexuality. Rabbi Robert Gordis (*Love and Sex*, p. 149ff.) encapsulated the problem:

... the nub of the difficulty inheres in the fact that the origin and nature of homosexuality remains unknown at present. Whether it is genetic in origin or the result of family influences or culturally induced by society as a whole or by any combination of these factors cannot be established at present. . . .

Many psychologists and physicians concur. In fact, in 1973, the American Psychiatric Association removed homosexuality from its lists of illnesses (mental disorders). They realized that much new knowledge and scientific research suggests that many homosexuals feel no need to change. It is, in fact, their natural condition. There are constitutional homosexuals. If this is the case, perhaps those of us who insist that God is involved in shaping humanity and in the establishment of norms of behavior, sexual and otherwise, and who teach that heterosexual behavior is God's intended norm, ought not to be so presumptuous as to deny God's right to create or permit the homosexual exception. Indeed, with regard to these, perhaps we ought to be more tolerant, since God has not as yet struck any of them down. AIDS is not "divine punishment" of homosexuals, since it is clearly a plague for heterosexuals also. This attitude has stimulated a number of us in the Jewish religious community to support at least civil rights for gays and lesbians, to welcome them into our community where, we hope, they will feel comfortable and at home. We also promote those educational efforts and experiences that will more profoundly educate homosexuals about homophobia and its evils. The homosexual in contemporary society has a just claim to be free from legal penalties and social disabilities. In Judaism, Rabbi Norman Lamm, president of Yeshiva University, observes, "The practice of homosexuality belongs to a category of acts that are 'free from legal punishment by human agency, but forbidden.' If there is to be 'punishment,' it must come from God and not human beings." Such a statement is a long step forward for one who eloquently and eminently represents Jewish traditionalism. It is indeed difficult, if not impossible, to find sociological norms by which to exclude homosexuals or act negatively toward them. They do not threaten or weaken the community. They pose no more threat to the survival of the Jewish community than do Jews who, by the use of contraceptives, prevent conception. They no more "victimize family life" than does the act of divorce, which Judaism accepts.

The world of sexual change moves very quickly. We need the stability of our traditions to return to for guidance. But guidance is not governance. We will be governed by our sensitivity, our humaneness, and our "bias" toward life—born life.

DO YOU KNOW THAT. . .

Resources to Write for. . .

Are You Ready to Make a Forever Decision? Children Are Forever (1986) is a colorfully illustrated, modern, pregnancy-prevention poster for junior high and high school students. The poster effectively contrasts what a teenage mother will have to do as opposed to what she could be doing if she didn't have a child. To order single copies send \$4.00, 2-24 copies \$3.50, to the Mid-Atlantic Center for Sex Equity, 5010 Wisconsin Ave., N.W., Suite 310, Washington, DC 20016; (202) 885-8536.

Gender and History: The Limits of Social Theory in the Age of the Family (1986, 238 pp.), by Linda J. Nicholson, analyzes the debate with the women's movement and claims that its terms were set by 18th and 19th century thinkers dealing with newly emerged institutions. The book includes sections on feminist practice, feminist theory, and political theory, as well as an index. To order send \$27.50 (hc) to Columbia University Press, 562 W. 113th St., New York, NY 10025.

Play Safe: How to Avoid Getting Sexually Transmitted Diseases, 2nd edition (1986, 98 pp.), by Bea Mandel and Byron Mandel, is a revision of the first edition published in 1985. It includes the latest information about AIDS, states the risks of getting STDs, clears up misconceptions about STDs, and provides guidelines on what to do if an infection is suspected. Written in a simplified question and answer format, it is for readers of all ages. To order send \$4.95 (sc) plus \$1.05 p/h to the Center for Health Information, P.O. Box 4636, Foster City, CA 94404; (415) 345-6669.

Treating Incest: A Multimodal Systems Perspective (1986, 126 pp.), edited by Terry Trepper and Mary Jo Barrett, was also published as the *Journal of Psychotherapy & the Family*, Vol. 2, No. 2. This book provides the therapist working with child sexual abuse cases a theoretical background in and practical information for the treatment of incest, including assessing vulnerability to incest, structural and functional variables in incest families, medical assessment and treatment of incest victims, and court testimony. To order send \$22.95 (hc), NY residents include sales tax (NYS 4¼%, NYC 8¼%) [\$5.00 discount for prepaid and credit card orders] plus \$2.00 for one copy and \$.50 per additional copy p/h to The Haworth Press, Inc., 28 East 22nd Street, New York, NY 10010.

Teaching AIDS: A Resource Guide on Acquired Immune Deficiency Syndrome (1986, 124 pp.), by Marcia Quackenbush and Pamela Sargent, is a curriculum that has 7 teaching plans, worksheets, question and answer section, trouble-shooting tips, and an AIDS resource listing. This curriculum is geared for high school students. To order call or send \$14.95 plus \$2.25 p/h to ETR Associates/Network Publications, 1700 Mission St., P.O. Box 1830, Santa Cruz, CA 95061-1830; (408) 429-9822. Bulk rates available.

An Ecumenical Approach to Sexuality: Preparation for the 21st Century

Rita Cotterly, SSMN, MEd, MRE
Doctoral Candidate, Human Sexuality Program
New York University,
New York, NY

Is there a family in the United States that is not personally affected by one or more of the following issues: divorce, annulment, contraception, unwanted/unplanned pregnancy, abortion, adoption, date rape, incest, sexually transmitted diseases, domestic violence, cohabitation, homosexuality, homophobia, sexism, remarriage, stepchildren, fear of intimacy, nagging doubts about one's self-worth, sterile relationships, "performance anxiety," broken hearts and broken dreams, loneliness, alienation? I maintain that we are all involved in these issues because of our mothers and fathers, brothers and sisters, friends and lovers, ourselves.

This article focuses on the major church denominations' role in responding to Americans' sexual mores which have been impacted by the societal changes of the past forty years. The word "ecumenical" pertains to "a theological attitude which is attentive to the experience and critical reflections of other churches and traditions" (McBrien, 1980). The churches have made great strides in ecumenism with regards to doctrine; it is now time for them to address sexuality theologies. I challenge the major American denominations, Jewish, Catholic and Protestant (henceforth referred to generically as "church"), to create a new leadership role with their own memberships by listening instead of talking, and with other denominations by collaborating instead of defending. I urge the churches to assume an active role of preparation and enrichment for the 21st century instead of continuing a reactive role of remediation and treatment.

Pastorally stated, this article is about people's lives and what we as church can do to help people reclaim the joy, peace, and energy of their God-given sexuality and to alleviate the pain consequent to ignorance, misinformed decisions, and mismanagement of love relationships. But first, some background.

The above sorrows do not exist because we are a hedonistic and irreligious nation. The human condition is too complex for such simple and erroneous scapegoats! Reflection on the societal changes of the past forty years and of the myths of hedonism and irreligiosity will explain some of the turmoil and encourage us to prepare for the future.

Changes Since 1940

Events impacting cultural changes in the past four decades have exceeded those of the past four centuries. Some of these major sweeping occurrences are the following: the use of nuclear power, the Korean and Vietnam Wars, the civil rights, gay/lesbian, and womens' movements, higher educational attainment, accessible transcontinental transportation, instant worldwide communication, extended life spans, assassination of three American leaders, reproductive technologies, space exploration, the knowledge explosion, and worldwide pockets of national starvation. Society was unprepared for the exponential multiplicity and rapidity of the changes which these events brought. The world, the American culture, the churches, and the people of 1987 are not the same as those of the 1940s.

Researchers are repudiating the fear that "organized religion in America is an anachronistic hulk shambling into oblivion" (Bahr and Chadwick, 1985). Bahr and Chadwick state that their group "did not find much trace of the massive modernizing trend supposedly moving us all irresistibly from an age of mysticism and faith into a millennium of pragmatism and technological rationality. What has happened instead is a persistence and renewal of religion in a changing society." D'Antonio (1980) gives an upbeat view of young people deeply concerned about the relationship between love, family, and religion. Research by Thornton, D'Antonio, and Greeley, among others, confirms the vibrant and stable role of religion in peoples' lives today. A brief glimpse at the heightened extent of concern about sexual issues and a glimpse at the progress in ecumenism will complete the background necessary for my proposal.

In the 1940s and 1950s sex was rarely discussed at home, church, or school. When it was mentioned, it was in hushed tones of gossip or blaring admonitions of "Thou shalt not. . . ." Macklin (1981) sums up the prevalent thinking of the times with these words:

Traditionally, our dominant culture has assumed that its adult members would select a mate of the opposite sex, marry, have

children, be sexually exclusive, live together till death did them part, and acknowledge the male as primary provider and ultimate authority. Although it is clear that many did not, in fact, live this way, the majority did so and little support was given to those who did not.

The churches' low profile on sexual topics did not minimize their influence, as seen in the following observation of Collins (1980):

The Kinsey studies revealed that nothing in the Anglo-American social structure has had a more profound impact on contemporary patterns of sexual behavior than its religious background. Generally, the impact of religion on sexuality has been to limit and channel erotic behavior. In the males and females studied by Kinsey, frequency of total sexual outlet was found to correlate negatively with religious orthodoxy and to correlate positively as the population became religiously inactive.

Where there once was a dearth of talk about sexuality, the 1980s are experiencing a veritable verbiage. The media, in both its entertainment and information formats, discusses every sexual topic imaginable except contraception! Sexuality programs in schools exist at all levels from kindergarten through doctoral programs. Reproductive technologies, such as birth control, in vitro fertilization, sperm banks, artificial insemination, amniocentesis, and surrogate parenting, demand our attention (Francoeur, 1985). State and federal governments and community agencies are wrestling with the ethics of these technologies and with other issues: civil rights of the homosexual community, pornography, child abuse and incest, epidemic sexually transmitted diseases, wife-battering, comparable pay for women, prenatal care, day care, contraception for minors, abortion, sex education in the schools, censorship, and prostitution. In brief, sexual issues are being discussed publicly today like no other time in history.

Progress in Ecumenism

The progress in ecumenism needs to be noted. A glimpse back to the 1940s and 1950s reveals a "fortress mentality" among the churches demonstrated by fear of proselytization, scorn of "mixed marriages," and an almost total lack of interfaith cooperation. Even visits to the synagogues and church buildings themselves were closely regulated by the denominations' leadership. The annual National Brotherhood Week initiated public tours of churches and synagogues and, eventually, some interfaith meals and services. In the 1980s the churches' cooperation increased, ranging from social action concerns—soup kitchens, shelters for the homeless, sanctuary—to interfaith services with ministers exchanging pulpits. For the most part, the "mixed marriage" of yesterday is the interdenominational marriage preparation and wedding celebration of today. Seminaries are sharing professors and facilities across denominational lines. The respect, esteem, and affection that have evolved among church people in these endeavors and in officially sponsored theological dialogues have resulted in substantial agreement on such profound issues as the nature of Baptism, Eucharist, and Ministry (E. Sullivan, personal communication, February 27, 1987). As illustrated, the churches

have moved from an isolationist stance during the mid-20th century to an active, healthy ecumenism.

I believe that the demands of the American culture, the relational needs of individuals, and the abilities of churches to respond positively to our human longings to integrate our spirituality and sexuality have converged and portend ecumenical possibilities. Churches and synagogues have begun such programs as engaged encounters, marriage enrichment, parenting skills' sessions, day care nurseries, singles' fellowship, retirement clubs, and sex education classes, particularly for young people and their parents. This demonstrates that the churches have responded, but primarily to the needs of the nuclear family. However, "the traditional pattern is neither the reality nor the ideal for many" (Macklin 1981). Nelson (1983c) asserts that books, articles, pronouncements, caucuses, and movements have focused more attention on sexuality issues in American religious life in the past decade than perhaps ever before in history. But these efforts are not enough.

I propose that the major American denominations, Jewish, Catholic, and Protestant, commit themselves to a lengthy, serious, and open study of human sexuality among their own membership first and then across denominational lines in preparation for their leadership role in the 21st century. I envision a three-year study within each denomination and then a three-year ecumenical study; the details would have to be negotiated on the local, state, and national levels.

Open Forums on Sexuality

The request for church sponsored forums on human sexuality is not a new idea, but for them to be open, lengthy, and ecumenical is a new concept. In 1980 Baker and Baker made an appeal for a summit meeting of responsible church leaders and scientists to correct the abuses to be found in both science and religion in the field of human sexuality. Gordon (1983) wrote that "a national dialogue is needed on religious values and sexuality at a level of discourse beyond what is generally available. . . . This national dialogue needs to be carried on with built-in accountability, and consultation at both the popular and the academic levels." Stackhouse (1983) encouraged dialogue by stating this belief:

Since it is through the dynamic interrelationships among theology, tradition, the sciences, and human lives that religious institutions become relevant for people, the positive recognition of and concentration upon this relevance is of paramount importance in making religion a positive force in society.

Is involvement in areas of human sexuality an appropriate task for the churches and synagogues? Many people respond affirmatively. The Church is the only institution that covers the person's total life span and involves complete families. Churches and synagogues are an integral part of every community. Additionally, they are a microcosm of society. Contained within the churches are all the people that a serious study of human sexuality deserves: both sexes; all races, ethnic cultures, religious persuasions, socio-economic backgrounds, political parties, orientations, and life-styles; the young and the elderly, the healthy and the ill, the abled and the disabled, the formally educated and the life educated; and all occupations.

All these people have aspirations; all have needs; all have contributions to make.

Collins (1980) emphasizes the urgency of the churches' leadership role by stating the following:

In a country characterized by high mobility, the increasing breakup of neighborhoods and community roots, a divorce rate of 50 percent, and growing economic insecurity, the religious institution may be the one remaining institution that is attempting to address the need for ethical direction, community, solace, emotional and physical security, nurturance, and healing.

Tom Driver (Collins, 1980) indicts the churches by pointing out:

Most of human sexuality (like other behaviors) is a learned capacity and needs cultivation by precept and experience. The church's greatest failure in this matter has been its refusal to nurture the sexual development of its members. The result is the totally irreligious sex that has plagued our history and is prevalent today.

Davis and Hardy (1980) contend that the church is a highly desirable setting for programs in human sexuality because it is a healing, educational, and confessing community and, as such, has the ability to reconcile, illuminate, and accept people as they are.

Both Gordon (1983) and Stackhouse (1983) claim that people are frustrated and disappointed when the churches do not respond positively to their concerns about their intimate lives, and therefore the churches' credibility is at stake. Many people have already given up on the church and are looking for more supportive communities in Eastern sects, cults, human potential groups, or the drug subculture (Collins, 1980; Nelson, 1983c; Schuldt, 1983). Finally, Stackhouse (1983) voices the following warning:

I believe that this issue of the response, or lack of response, to the real issues of people's lives, particularly in the area of sexuality, may very well be the primary factor upon which the future life of religious institutions hinges.

The primary process of the study sessions is to *listen*. For centuries religious leaders have tried to interpret what God through scripture, tradition, and ecclesiastical authority says about sexuality. It is time to ask people what their sexuality reveals about God (Nelson, 1983a). To change the focus is not to invalidate the past but to complement it. People are hungry "to tell their stories." The findings of a six-year study of the Sexual Attitude Reassessment Seminars conducted at the University of Minnesota Medical School "suggest that communicating about sexual values, desires, attitudes, and feelings enhance the ability to communicate about issues of intimacy, such as one's faith in pilgrimage" (Sawin, 1981). Gordon (1983) supports listening by giving "people the freedom to tell their stories in all their infinite variety, without pre-judgment and premature closure." Movement to Kohlberg's next higher stage of ethics takes place most rapidly with exposure, in open discussion, to someone in the next higher stage than one's own (Kohlberg in Calderone, 1980). A humble realization that each denomination operates within the parameters of the "truth not yet possessed" and of "real though imperfect communion" will facilitate the group dialogue.

SIECUS Report, May–June 1987

When we consider the fragility of our lives, the vulnerability of our psyches, the rapid paced world in which we live, the false expectations raised by the media, the plethora of options, the diversity and plurality of cultures, religions, life-styles, value systems, economic and educational opportunities that exist, we should not be surprised by our relationship dilemmas. The uniformity of the trends virtually experienced by every religious group in the United States attests to the strength of the factors modifying family life (Thornton, 1985).

Is the proposal of an ecumenical movement for sexuality discussion a utopian fantasy or is it an idea whose time has come? Nelson (1983b) expressed my hope eloquently when he wrote:

God the Cosmic Lover has a passionate love for this earthy creation and has made our sexuality a fundamental dimension of our own passion for wholeness, health, and love. This God somehow keeps breaking into our ambiguous religious ways with fresh resources for our healing.

Are the open forums within the denominations and the interfaith studies the fresh resource we need to prepare for the 21st century? I don't know.

I do know, though, that it is time for the denominations to stop wringing their hands, to stop parenting their adult membership, to stop condemning our "secular" society, and to stop playing the "Ain't-it-awful-game?"

Recommendations

It is time for the denominations to start *re-considering, re-conceptualizing, re-evaluating* anew the issues of sexuality instead of just re-emphasizing and re-hashing past decrees.

It is time for the denominations to take heart from their 1968 Interfaith Statement on Sex Education and to realize that twenty years later better scholarship and better relationships within and between the denominations will again produce fruitful guidelines worthy of their efforts.

It is time for the denominations to exchange social control for social support and to examine "to what extent they foster such values as meaning, intimacy, love, and concern for others" (D'Antonio and Aldous, 1983).

It is time for the denominations to help people accept, affirm, and celebrate their God-given gift of sexuality.

It is time to realize that "strong, vulnerable people do not rape, batter, beat, and destroy one another" (Heyward, 1984) and that this strength comes in great part with an integration of one's sexuality with one's spirituality.

It is time to "make love/make justice" resulting in "a world in which color, gender, sexual preference, nationality, and age are simply not issues in terms of human worth and value" (Heyward, 1984).

Actually, it is past time.

Surely, if the denominations can dialogue on the nature of God and the ethics of a nuclear war, they can dialogue on sexual theologies.

References

Bahr, H. M., & Chadwick, B. A. (1985). Religion and family in Middletown, USA. *Journal of Marriage and the Family*, 47, 407–414.

- Baker, B. B., & Baker, J. J. W. (1980). Sex, science, and religion. In R. Forleo & W. Pasini (Eds.), *Medical sexology, The third international congress* (pp. 58–62). Littleton, MA: PSG Publishing Company.
- Calderone, M. S. (1980). Ethical and moral issues in sex education. In R. Forleo & W. Pasini (Eds.), *Medical sexology, The third international congress* (pp. 462–466). Littleton, MA: PSG Publishing Company.
- Collins, S. (1980). Religion and the sexual learning of children. In E. J. Roberts (Ed.), *Childhood sexual learning: The unwritten curriculum* (pp. 213–242). Cambridge, MA: Ballinger Publishing Company.
- D'Antonio, W. V. (1980). The family and religion: Exploring a changing relationship. *Journal for the Scientific Study of Religion*, 19, 89–104.
- D'Antonio, W. V., & Aldous, J. (Eds.) (1983). *Families and religions: Conflict and change in modern society*. Beverly Hills: Sage Publications.
- Davis, S., & Hardy, J. (1980). Church-sponsored human sexuality programs. *SIECUS Report*, 8(5/6), 4–5.
- Francoeur, R. T. (1985). Reproductive technologies: New alternatives and new ethics. *SIECUS Report*, 14(1), 1–5.
- Gordon, K. (1983). Homosexuality and social justice. *SIECUS Report*, 11(3), 1–4.
- Greeley, A. M. (1972). *Unsecular Man*. New York: Schocken Books.
- Greeley, A. M. (1985). *American Catholics since the council: An unauthorized report*. Chicago: Thomas More.
- Heyward, C. (1984). *Our passion for justice: Images of power, sexuality, and liberation*. New York: Pilgrim Press.
- McBrien, R. P. (1980). *Catholicism*. Minneapolis: Winston Press.
- Macklin, E. D. (1981). Education for choice: Implications of alternatives in lifestyles for family life education. *Family Relations*, 30(4), 567–577.
- National Council of Churches (1968). *Interfaith statement on sex education*. New York: National Council of Churches.
- Nelson, J. B. (1983a). *Between two gardens: Reflections on sexuality and religious experience*. New York: Pilgrim Press.
- Nelson, J. B. (1983b). Religious dimensions of sexual health. In G. W. Albee, S. Gordon, & H. Leitenberg (Eds.), *Promoting sexual responsibility and preventing sexual problems* (pp. 121–132). Hanover, NH: University Press of New England.
- Nelson, J. B. (1983c). Sexuality Issues in American religious groups: An update. In J. W. Maddock & M. B. Sussman (Eds.), *Human sexuality and the family* (pp. 35–46). New York: Haworth Press.
- Sawin, M. M. (1981). Family life education in religious institutions: Catholic, Jewish, and Protestant. *Family Relations*, 30(4), 527–535.
- Schuldt, D. L. (1983). Religion, sexuality and the family. In P. Houston, G. K. Leigh, D. M. McNulty, H. J. Ruppel, Jr., & D. L. Spivey (Eds.), *Sexuality and the family life span: Proceedings changing family conference XI* (pp. 41–44). Iowa City: The University of Iowa.
- Stackhouse, B. (1983). Speaking out . . . About the myopic vision of organized religion. *SIECUS Report*, 11(3), 5–6.
- Thornton, A. (1985). Reciprocal influences of family and religion in a changing world. *Journal of Marriage and the Family*, 47, 381–394.

DO YOU KNOW THAT. . .

Resources to Write for . . .

Historical, Literary, and Erotic Aspects of Lesbianism (1986, 182 pp.), edited by Monika Kehoe, is a collection of articles on lesbian history, literature, and sexuality. It was originally published as the *Journal of Homosexuality*, Vol. 12, Nos. 3-4. Articles deal with change and disparity in lesbian history, the lesbian corporate experience, the politics of Willa Cather's lesbianism, and sex therapy issues. To order send \$10.95 (sc) to Harrington Park Press, Inc., 29 East 22nd Street, New York, NY 10010-6194.

Sex, Class, & Culture (1986, 349 pp.), by Lillian Robinson, has just come out in paperback version. Originally published in 1978, this book offers essays in Marxism, feminism, and criticism as they relate to women. To order send \$12.95 to Methuen, 29 West 35th Street, New York, NY 10001; (212) 244-3336.

Venuses Penuses: Sexology, Sexosophy, and Exigency Theory (1986, 759 pp.), by John Money, is a collection of articles previously published in medical and psychiatric journals. These articles present an overview of Money's research in sexology over the past 30 years on topics such as sexological ethics and politics, gender transposition, paraphilic sex and pornography, and hermaphroditism. To order send \$29.95 (hc) to Prometheus Books, 700 East Amherst Street, Buffalo, NY 14215; (716) 837-2475.

Abortion: The Continuing Controversy (1986, 185 pp.), edited by Carol Collins, is an update of the 1984 version. It explores the meaning and repercussions of abortion through the commentary of the nation's newspaper editors. No attempt has been made either to balance viewpoints evenly or to give weight to one opinion over the other. To order send \$24.95 to Facts On File Publications, 460 Park Ave. South, New York, NY 10016; (212) 683-2244.

STD: A Guide for Today's Young Adults: Instructor's Manual (1985, 56 pp.), by William L. Yarber, is an instructor's manual accompanying a student guide (40 pp.) of the same name. The manual begins by presenting the goals of STD education and suggestions for implementing an STD education program. Lesson plans that utilize five class periods are presented in Chapter Two. Chapter Three presents 11 learning opportunities that reinforce the personal behaviors and attitudes emphasized in the student manual (reprinted in the back of the instructor's manual). Test questions are presented in Chapter Four and frequently asked questions and answers in Chapter Five. Appendixes contain student handouts and worksheets that can be reproduced. Available for purchase for \$14.95 (instructor's manual), and \$5.95 (student guide) from: Network Publications, P.O. Box 1830, Santa Cruz, CA 95061-1830.

On the Vocabulary of Sexuality

Leigh Hallingby, MSW, MS
Manager, Mary S. Calderone Library

I'm opposed to **premarital sex**. It is time for this phrase to make a graceful departure from the English language for several reasons. First of all, this phrase tends to confound what we really mean. If what we are talking about is adolescents having sexual intercourse, let's call it adolescent sexual intercourse. If what we mean is college students having sex, let's say sexual intercourse among college students. If we are referring to sex among people who are not responsible about prevention of STDs and unwanted pregnancy, let's talk about irresponsible sexual behavior.

The second problem with the phrase *premarital sex* is that in general usage it sets up a false dichotomy. There is usually an implicit assumption that *premarital sex* is wrong and bad, and that marital sex is right and good. In fact, both premarital sex and marital sex can be loving or unloving, fulfilling or unfulfilling, responsible or irresponsible, functional or dysfunctional, and even non-violent or violent. To say that adolescents are having *premarital sex* implies that it would be all right if they were having marital sex. Of course, if adolescents' readiness for sexual intercourse is questionable, their readiness for marriage is almost nonexistent.

Third, the phrase *premarital sex* includes entire groups of people about whose sexual behavior society is much less concerned than it is, for instance, about adolescents. In this era of relatively late marriage there are many never-married people in their 20s, 30s, 40s, and beyond who are engaging in premarital sex. A phrase that lumps together the sexual behavior of mature thirty-five-year-olds with that of immature fifteen-year-olds does not seem to be particularly useful. Finally, *premarital* also implies that there will eventually be a marriage. With the alternate life-styles that have emerged in the 1980s, this can no longer be assumed.

While we are sweeping *premarital sex* from our vocabulary, we could add some other terms to the dustpile. One of these, which is not specifically a sexuality term but which is found frequently in sexuality literature, is **broken homes**—usually meaning homes characterized by separation, divorce, or desertion. Like *premarital sex*, this phrase also sets up a false dichotomy, implying that *broken homes* are always bad and intact homes are always good. But this phrase is even more

problematic because the word *broken* is so laden with negative values.

In fact, both *broken* and *intact* homes can be characterized by such positive characteristics as love, a nurturing environment, good parenting, and healthy sexuality, or such negative ones as child abuse, substance abuse, mental illness, domestic violence, etc. Homes in which the relationship between the parents has ended in separation may be more highly correlated with some social problems, but to associate all of them with the negative category of *broken homes* is unfair to the parents and children involved. Every home deserves to be evaluated on its own merits and problems rather than on whether or not it is intact.

Another problematic term, **sexually active**, is used extensively by practitioners and researchers in the sexuality field to mean sexual intercourse between heterosexuals. Our constant use of this phrase runs counter to all of our best efforts to encourage society to think of sexuality as more than genital contact. Yet we continue to talk about what percentage of teens, college students, singles, middle adults, older adults, etc., are *sexually active*. The implication, clearly, is that a person is not *sexually active* unless s/he is having intercourse and that people who are kissing, caressing, masturbating, having oral sex, etc., are not *sexually active*.

On the positive side, some problematic words and phrases in the sexuality field have begun to show signs of diminished use or even extinction. **Impotence** is now frequently being called *erectile dysfunction*, and **frigidity** is rarely encountered at all. The negative term **promiscuity** is now being replaced with such phrases as *casual sex* or *sex with multiple partners*. **Out-of-wedlock pregnancies, unwed mothers, and illegitimate children** have been increasingly superseded by more accurate and less judgmental terms like *teenage pregnancy, adolescent parents, and children of single parents*. Fortunately, our language is wonderfully fluid and flexible. But as professionals it is our responsibility to help change the meaning of some words and phrases, like *sexually active*, and cast aside other obsolete ones, like *premarital sex* and *broken homes*.

BIBLIOGRAPHY OF RELIGIOUS PUBLICATIONS ON SEX EDUCATION AND SEXUALITY

This current listing of materials was compiled by Leigh Hallingby, manager, and Deborah Richie, research assistant, Mary S. Calderone Library. The citations are listed without evaluation. Please note that *SIECUS does not sell any of these publications*. However, most of them are available for use at SIECUS's Mary S. Calderone Library, New York University, 32 Washington Place, 5th floor, New York, NY 10003; (212) 673-3850.

If you cannot get these publications from your local library or bookstore, please write directly to the publishers and distributors whose addresses are listed at the end of the bibliography. Unless specifically indicated, prices listed here do not include postage and handling (p/h). It is best to add an extra 15% to cover these costs. Many publications are available in quantity at less expensive bulk rates.

Single copies of this bibliography are available from SIECUS on receipt of \$1.00 and a stamped, self-addressed, business-size envelope. In bulk they are \$.75 each for 5–49 copies and \$.50 each for 50 copies or more. Please add 15% to cover p/h.

I. Sex Education Materials

American Lutheran Church

- *Decisions about Sexuality* (Decision Series). Augsburg, 1982. Six-session program for junior high. Student book by Joyce D. Sandberg, \$2.25; teacher's guide by Philip Dell, \$3.25.
- *Sexuality: Fact and Fantasy* (In the Image Series). Augsburg, 1982. Six-session program for senior high/young adults. Student book by Karen G. Bockelman, \$2.50; teacher's guide by Anita A. Johnson, \$3.75.

Baptist Sunday School Board—Broadman Press

- Sexuality in Christian Living Series. Broadman Press, 1972–73. Five texts: *Made to Grow* (ages 6–8), \$6.95; *The Changing Me* (ages 9–11), \$6.95; *Growing Up with Sex* (ages 12–14), \$6.95; *Sex is More than a Word* (ages 15–17), \$5.50; *Teaching Your Children about Sex* (adults), \$4.95. The first three are also available in Spanish for \$.95, \$2.25, and \$2.50, respectively.

Christian Church (Disciples of Christ)

- *Growing Up to Love—Meaning of Sexuality*. Laraine Wright O'Malley. Christian Board of Publication, 1978. Six-session program for grades 7–9; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$3.30. See accompanying curriculum *The Search for Intimacy* under United Church of Christ.

Episcopal

- *Human Sexuality Study Guide Series Overview*. Episcopal Diocese of California, rev. ed., 1982. Outlines series on human sexuality for adult church groups; \$7.00.
- *Sexuality: Gift or Burden?* Dorothy F. Rose and Dorothy J. Brittain. Episcopal Diocese of Central New York, 1980. Outlines seminar to help adults clarify their values, understanding, and feelings regarding sexuality; \$3.00.

Jewish

- *Course on Human Sexuality for Adolescents in Religious Schools, Youth Groups, and Camps*. Annette Daum and Barbara Strongin. Union of American Hebrew Congregations, Dept. of Interreligious Affairs, rev. ed., 1981. Sixteen-hour curriculum designed to help teens cope with changing sexual mores; \$2.50.
- *Love, Sex, and Marriage: A Jewish View*. Roland B. Gittelsohn. Union of American Hebrew Congregations, rev. ed., 1980. For grades 11 and up; \$7.95.

Lutheran Church—Missouri Synod

- The New Concordia Sex Education Series. Concordia, 1982. Six texts: *Each One Specially* (ages 3–5), \$6.50; *I Wonder Why* (ages 6–8), \$6.50; *How You Got to be You* (ages 8–11), \$6.50; *The New You* (ages 11–14), \$6.50; *Lord of Life, Lord of Me* (ages 14 and up), \$6.50; *Sexuality: God's Precious Gift to Parents and Children* (adults), \$6.50; complete set, \$39.00. Six corresponding filmstrip/audio cassette sets, \$15.95 each; set of six \$79.95. Six

corresponding video cassettes, \$19.95 each. Complete set of books/filmstrips/audio cassettes, \$118.95.

Presbyterian Church (U.S.A.)

- *Teenage Pregnancy: The Kids Next Door*. Presbyterian Church (order from PCUSA, Curriculum Services), 1983. A six-session Youth Elect Series Course for adolescents in grades 10–12 and their parents; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$3.30.

Roman Catholic Church

- *Benziger Family Life Program*. Benziger, 2nd ed., 1987. Grades K, 1, and 2: student books, \$4.48 each; family handbooks, \$4.40 each; teacher education manuals, \$10.00 each; teacher resource manuals, \$12.00 each. Grades 3, 4, and 5: student books, \$4.92 each; family handbooks, \$4.40 each, teacher education manuals, \$11.00 each; teacher resource manuals, \$12.00 each. Grades 6, 7, and 8: student books, \$5.28 each; family handbooks, \$4.40 each; teacher education manuals, \$12.00 each; teacher resource manuals, \$12.00 each. Parish leader's book, \$10.00. Diocesan implementation manual, \$32.00.
- *Benziger High School Family Life Program*. David Thomas. Benziger, 1982. *Identity* (grades 9–10); *Family* (grades 11–12). Student's book, \$6.12; teacher's manual, \$6.00; parent orientation guide, \$3.60.
- *Education in Human Sexuality for Christians: Guidelines for Discussion and Planning*. National Committee for Human Sexuality, Department of Education, United States Catholic Conference. U.S. Catholic Conference, 1981; \$9.75 (incl. p/h).
- *Educational Guidance in Human Love: Outlines for Sex Education*. Sacred Congregation for Catholic Education, Rome. U.S. Catholic Conference, 1983; \$1.95 (incl. p/h).
- *New Creation Series*. William C. Brown Co., 1985. Grade 1: *Someone Special*; \$3.30 Student Manual (SM), \$4.50 Teacher Manual (TM). Grade 2: *People to Grow With*; \$3.30 SM, \$4.50 TM. Grade 3: *All Kinds of Growing*; \$3.30 SM, \$4.50 TM. Grade 4: *Changing and Becoming*; \$3.60 SM, \$4.50 TM. Grade 5: *Gifts and Promises*; \$3.60 SM, \$4.50 TM. Grade 6: *Growing Within, Changing Without*; \$3.75 SM, \$4.50 TM. Grade 7: *On Our Way*; \$3.90 SM, \$4.50 TM. Grade 8: *New Creation People*. \$3.90 SM, \$4.50 TM. *Insights into New Creation: For Parents and Teachers Using the New Creation Series*, \$3.50; *Program Manual: For Use with the New Creation Series*, \$5.00.
- *Parents Talk Love*. Matthew Kawiak and Susan Sullivan. Paulist Press, 1984. Video cassette of three 20-minute parts with study guide designed to help parents be sex educators of their children; \$49.95.
- *Parents Talk Love: A Catholic Family Handbook on Sexuality*. Susan Sullivan and Matthew Kawiak. Paulist Press, 1985; \$7.95.

The Salvation Army—Eastern Territory

- *Bridging the Gap Between Youth and Community Services: A Life Skills Education Program*. The Salvation Army, 2nd ed., 1985. For ages 12–18. Leader's guide, \$12.20; supplement for use in religious settings, \$3.50; whole package, \$13.00.

Unitarian Universalist Association

- *About Your Sexuality*. Deryck Calderwood. Unitarian Universalist Association, rev. ed., 1984. A complete multimedia program for junior high levels and up; \$275.00.
- *Religious Education AIDS Packet*. Unitarian Universalist Association, 1986. Varied collection of information about AIDS including fact booklet and suggestions on how to add AIDS education to curricula; \$4.50.

United Church of Christ

- *The Search for Intimacy: A Youth Elect Series Course for Older Youth*. Bill Stackhouse and Manfred Wright-Saunders. United Church Press (order from Pilgrim Press), 1981. For grades 10–12; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$3.50. See accompanying curriculum *Growing Up to Love* under Christian Church (Disciples of Christ).
- *Sexual Abuse Prevention: A Study for Teenagers*. Marie Marshall Fortune. Pilgrim Press, 1984. A curriculum for presentation at five consecutive weekly sessions or on a weekend retreat; \$3.95.

United Methodist Church

- *Affirming Sexuality in Christian Adulthood*. Joan Hunt and Richard Hunt. Graded Press (order from Cokesbury), 1982. For adults. Leader's guide with bound-in sound sheet and poster, \$4.15; student's book, \$2.05.
- *Journeys: A Christian Approach to Sexuality*. Robert Conn. Graded Press (order from Cokesbury), 1979. For late teens. Leader's book, \$1.80; student's book, \$1.80.
- *God Made Us: About Sex and Growing Up*. Graded Press (order from Cokesbury), 1980. For grades 5–6. Leader's guide by Dorlis Glass and Marilyn Carpenter, \$5.25; student's resource book by Eleanor Bartlett, Dorothy Gins, and Charles Herndon, \$1.40.
- *Sex and Sexuality: A Christian Understanding*. Joan Miles. Graded Press (order from Cokesbury), 1982. For junior high. Leader's guide, \$1.95; student's book, \$1.95.

Non-Denominational

- *Programs in Religious Settings*. Marjorie Dahlin. Center for Population Options, 1983. Sexuality education strategy and resource guide, including successful program models; \$4.00.
- *Religion: A Key Foundation for Family Life Education*. Patti O. Britton and Timothy P. Lannan, eds. Planned Parenthood Federation of America, 1983. Articles on sex/family life education programs emanating from religious organizations; \$2.00.
- *Religion and Family Life Education: A Selected, Annotated Bibliography*. Planned Parenthood Federation of America, 1983; \$3.25.
- *The Talk: A Religious Workshop for Parents and Teens on Communicating Sexual Values*. Tara Howard. Planned Parenthood of San Diego, 1982; \$9.95.
- *There is a Season: Studies in Human Sexuality for Youth of Christian Churches and their Parents*. Dorothy L. Williams. William C. Brown Co., 1985. Counsels responsibility and restraint for grades 7–9 in Protestant denominations. Program manual, \$24.95; parent book, \$4.95; ½" video cassettes (3 one-hour tapes), \$450.

II. Sexuality and Religion

American Lutheran Church

- *Abortion: A Series of Statements of the American Lutheran Church 1974, 1976, and 1980*. American Lutheran Church (order from Augsburg), 1980. Single copies, \$.50; 12 copies, \$4.00; 100 copies, \$30.00.
- *Abortion: A Statement of Judgment and Conviction*. American Lutheran Church (order from Augsburg), 1980. Single copies, \$.04; 12 copies, \$.32; 100 copies, \$2.40.
- *Embodiment: An Approach to Sexuality and Christian Theology*. James B. Nelson. Augsburg, 1978; \$11.95.
- *Human Sexuality and Sexual Behavior*. American Lutheran Church (order from Augsburg), 1980. Single copies, \$.15; 12 copies, \$1.65; 100 copies, \$13.50.
- *Sex, Love, or Infatuation: How Can I Really Know?* Ray E. Short. Augsburg, 1978; \$3.95; usage guide, \$.40; 12 copies, \$4.40.
- *Struggling with Sex: A Serious Call to Marriage-Centered Sexual Life*. Arthur A. Rouner. Augsburg, 1987; \$6.50.

Jewish

- *Assault on the Bill of Rights: The Jewish Stake*. Annette Daum. Union of American Hebrew Congregations, 1982. Contains 24-page section on abortion; \$5.00.
- *Keeping Posted*, Vol. 27, No. 5, Summer 1982. Union of American Hebrew Congregations. A Jewish view of human sexuality for junior and senior high youth. Student edition, \$1.25; leader's edition, \$2.00.
- *Marital Relations, Birth Control, and Abortion in Jewish Law*. David M. Feldman. Schocken, 1974; \$8.95.

Lutheran Church in America

- *A Study of Issues Concerning Homosexuality: Report of the Advisory Committee of Issues Relating to Homosexuality*. Lutheran Church in America, 1986; \$3.00 + \$1.00 p/h. Accompanying study guide by Jane P. Mitcham, no charge.

National Council of Churches

- *A Compilation of Protestant Denominational Statements on Family and Sexuality*. National Council of Churches, 3rd ed., 1982; \$5.00 (incl. p/h).
- *Two Churches Face Issues of Human Sexuality*. G. William Sheek. National Council of Churches, 1978; \$1.00.

Presbyterian Church (U.S.A.)

- *Abortion: Documents for Church Study*. Presbyterian Church (USA), 1974; \$.50.
- *Homosexuality and the Church: A Position Paper*. Presbyterian Church (USA), 1979; \$.25.
- *Nature and Value of Human Life*. Presbyterian Church (USA), 1982. Position paper on abortion adopted by the General Assembly; \$1.45.

Roman Catholic Church

- *Abortion and the Early Church: Christian, Jewish, and Pagan Attitudes in the Greco-Roman World*. Michael J. Gorman. Paulist Press, 1982; \$4.95.
- *A Challenge to Love: Gay and Lesbian Catholics in the Church*. Robert Nugent, ed. Crossroad, 1983; \$10.95.
- *A Disturbed Peace: Selected Writings of an Irish Catholic Homosexual*. Brian McNaught. Dignity, 1981; \$5.95 (incl. p/h).
- *Homosexuality and Social Justice*. The Consultation on Homosexuality, Social Justice, and Roman Catholic Theology, 1986. Updated, expanded edition of report originally published by Task Force on Lesbian/Gay Issues of the San Francisco Archdiocese; \$16.95 (incl. p/h).
- *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*. United States Catholic Conference, 1986; \$2.95 + \$1.50 p/h.
- *Sexual Morality: A Catholic Perspective*. Phillip S. Keane. Paulist Press, 1977; \$8.95.
- *What Are They Saying about Sexual Morality?* James P. Hanigan. Paulist Press, 1982; \$4.95.

The Salvation Army

- *Keeping Children Safe from Harm*. Salvation Army, 1986. Based on symposia on child sexual abuse; \$7.50 + \$1.00 p/h.
- Position statements on: Abortion (1986), Family Planning (1979), Homosexuality (1979), Pornography (1974), Sexual Permissiveness (1971). Salvation Army; no charge.

Seventh Day Adventist Church

- Hangups Series: *Can This be Love?* (on sex before marriage), 1977; *VD Means . . .*, 1978; *What is Sexual Solitaire?* (on masturbation), 1977; *Two of a Kind* (on homosexuality), 1977; *Will You Marry Me?*, 1978. Wayout; no charge for single copies of these pamphlets.

Unitarian Universalist Association

- *On the Record*. Unitarian Universalist Association, 1985. Resolutions regarding homosexuals, bisexuals, the Office of Lesbian and Gay Concerns, gay human rights, and Holy Union ceremonies; \$40; bulk rate available.
- *A Voice for Lesbian and Gay Human Rights: Unitarian Universalism*. Donna Scalcione-Conti, ed. Unitarian Universalist Association, 1985; \$25.
- *Where Love Is: Affirming Lesbian and Gay Services of Union*. Robert P. Wheatly. Unitarian Universalist Association, 1985; \$25.

United Church of Canada

- *Contraception and Abortion: A Statement of the 28th General Council of the United Church of Canada.* United Church of Canada, 1982; \$4.75.
- *Faith and Sexuality: A Spectrum of Personal Convictions Contributing to the Discussion of Human Sexuality in the United Church of Canada.* United Church of Canada, 1981; \$1.50.
- *Gift, Dilemma and Promise.* United Church of Canada, 1984. Report and affirmations on human sexuality, including official statements; \$4.50.
- *In God's Image . . . Male and Female.* United Church of Canada, 1980. Study on human sexuality by the Division of Mission in Canada for the General Council of The United Church of Canada; \$2.50.
- *Responsible Sexuality.* United Church of Canada, 1986; no charge for single copies of this pamphlet.

United Church of Christ

- *Abortion: The Moral Issues.* Edward Batchelor, ed. Pilgrim Press, 1982; \$9.95.
- *AIDS: Personal Stories in Pastoral Perspective.* Earl E. Shelp, et al. Pilgrim Press, 1986; \$7.95.
- *Between Two Gardens: Reflections on Sexuality and Religious Experience.* James B. Nelson. Pilgrim Press, 1984. Essays attempting to integrate human religious and sexual experiences in the face of the Western cultural split between spirit and body; \$8.95.
- *Coming Out to Parents.* Mary V. Borhek. Pilgrim Press, 1983; \$9.95.
- *Gay/Lesbian Liberation.* George R. Edwards. Pilgrim Press, 1984; \$9.95.
- *Homosexuality and Ethics.* Edward Batchelor, ed. Pilgrim Press, 1980; \$15.95 hc; \$8.95 pb.
- *Human Sexuality: A Preliminary Study/The United Church of Christ.* Pilgrim Press, 1977; \$5.95; study guide, \$1.75.
- *Love and Control in Sexuality.* W. Norman Pittenger. Pilgrim Press, 1974; \$4.25.
- *Making Sexuality Human.* W. Norman Pittenger. Pilgrim Press, 1979; \$4.95.
- *My Son Eric.* Mary V. Borhek. Pilgrim Press, 1979. A mother describes her personal growth in accepting her gay son; \$7.95.
- *Our Passion for Justice: Images of Power, Sexuality, and Liberation.* Carter Heyward. Pilgrim Press, 1984; \$10.95 + \$1.50 p/h.
- *The Same Sex: An Appraisal of Homosexuality.* Ralph W. Weltge, ed. Pilgrim Press, 1969. An anthology of articles by experts from a variety of disciplines; \$3.95.
- *Sexual Violence: The Unmentionable Sin. An Ethical and Pastoral Perspective.* Marie Marshall Fortune. Pilgrim Press, 1983. The author, an ordained minister of the United Church of Christ, is director of the Center for the Prevention of Sexual and Domestic Violence; \$9.95.

United Methodist Church

- *Faithful Witness on Today's Issues: Homosexuality.* Discipleship Resources, undated; \$45-\$35 each depending on quantity ordered.
- *Guide to the Study Document on Human Sexuality.* George E. Koehler. Discipleship Resources, 1983; \$3.25.
- *Homosexuality: In Search of a Christian Understanding.* Leon Smith, ed. Discipleship Resources, 1981; \$3.00.

Non-Denominational

- *And They Felt No Shame: Christians Reclaim Their Sexuality.* Joan Ohannesson. Winston, 1983; \$11.95.
- *Christian Feminism: Visions of a New Humanity.* J. L. Weidman, ed. Harper and Row, 1984; \$7.95.
- *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century.* University of Chicago Press, 1980; \$35.00 hc, \$12.95 pb.
- *Comprehensive Theological Perspectives on Abortion.* Religious Affairs Committee. Gary N. McLearn, ed. Planned Parenthood of Minnesota, 1984. A collection of essays covering a broad spectrum of positions on reproductive rights; \$5.95 + \$.60 p/h.
- *The Divine Feminine: The Biblical Imagery of God as Female.* Virginia Ramey Mollenkott. Crossroad, 1983; \$7.95.
- *Embracing the Exile: Healing Journeys of Gay Christians.* John E. Fortunato. Winston, 1982; \$7.95.
- *Homosexuality: A Re-examination.* Engage/Social Action, 1980; \$.75-\$6.5 each depending on quantity ordered.
- *Human Sexuality: God's Good Gift.* Engage/Social Action, 1982; \$.60-\$5.0 each depending on quantity ordered.
- *Innocent Ecstasy: How Christianity Gave America an Ethic of Sexual Pleasure.* Peter Gardella. Oxford University, 1985; \$17.95.
- *Is the Homosexual My Neighbor? Another Christian View.* Letha Scanzoni and Virginia Ramey Mollenkott. Harper and Row, 1978; \$8.95.
- *Our Right to Choose: Toward a New Ethic of Abortion.* Beacon Press, 1983; \$10.95 + \$2.00 p/h.
- *Radical Love: An Approach to Sexual Spirituality.* Dorothy H. Donnelly. Winston, 1984; \$6.95.
- *Religion and Sexuality: Judaic-Christian Viewpoints in the U.S.A.* John M. Holland, ed. The Association of Sexologists (order from Multi-Focus), 1981. Representatives of the Catholic, Protestant, and Jewish religions present their theological viewpoints on sexuality; \$5.95.
- *Religion and Sexuality: Current Perspectives.* Patti O. Britton and Michael McGee, eds. Planned Parenthood Federation of America, 1986. This is the summer 1986 issue of *Emphasis*; \$3.00.
- *Sacrament of Sexuality.* Morton T. Kelsey and Barbara Kelsey. Amity House, 1986; \$9.95.
- *Sex and the Bible.* Gerald Larue. Prometheus, 1983; \$18.95.
- *Sex and the Pulpit.* A. L. Feinberg. Speak Out, 1981; \$9.95.
- *Sexism and God-Talk: Toward a Feminist Theology.* Rosemary Radford Ruether. Beacon Press, 1983; \$9.95.
- *Sexuality.* Letha Dawson Scanzoni. Westminster, 1984. One of 12 books in the series *Choices: Guides for Today's Woman*, based on the Judeo-Christian tradition; \$6.95.
- *The following publications are all written and published by Ralph Blair: Doubtful Christians Make Queer Saints, 1984, \$5.00; Ethics and Gay Christians, 1982, \$2.00; Evangelicals (?) Concerned, 1982, \$2.00; Ex-Gay (A Critical Evaluation), 1982, \$3.00; Getting Close: Steps Toward Intimacy, 1980, \$3.00; Getting Closer: Structure for Intimacy, 1981, \$3.00; Hope's Gays and Gays' Hopes, 1983, \$2.00; Record: Newsletter of Evangelicals Concerned, no charge; Review: A Quarterly of Evangelicals Concerned, no charge; Wesleyan Praxis and Homosexual Practice, 1983, \$3.00; With Sunshine and Rainfall for All: An Evangelical Affirmation of Gay Rights, 1983, \$3.00.*

Publishers and Distributors

Amity House
Warwick, NY 10990

Augsburg Publishing House
426 S. Fifth Street, Box 1209
Minneapolis, MN 55440

Beacon Press
25 Beacon Street
Boston, MA 02108

Benziger Publishing Company
15319 Chatsworth Street
Mission Hills, CA 91345

Dr. Ralph Blair
30 East 60th Street, Suite 1403
New York, NY 10022

Broadman Press
127 Ninth Avenue North
Nashville, TN 37234

William C. Brown Co.
Religious Education Division
2460 Kerper Boulevard
Dubuque, IA 52001

Center for Population Options
1012 14th Street, NW
Washington, DC 20005

Christian Board of Publication
Box 179
St. Louis, MO 63166

Cokesbury
201 Eighth Avenue, South
P.O. Box 801
Nashville, TN 37202

Concordia Publishing House
Consumer Products
3558 South Jefferson Avenue
St. Louis, MO 63118

The Consultation on
Homosexuality, Social Justice,
& Roman Catholic Theology
c/o Kevin Gordon
527 Riverside Drive
New York, NY 10027

Crossroad Publishing
370 Lexington Avenue
New York, NY 10017

Dignity, Inc.
1500 Massachusetts Avenue, NW
Suite 11
Washington, DC 20005

Discipleship Resources
P.O. Box 840
Nashville, TN 37202

Engage/Social Action
100 Maryland Avenue, NE
Washington, DC 20002

Episcopal Diocese of California
Department of Education
Division of Human Relationships
1055 Taylor Street
San Francisco, CA 94108

Episcopal Diocese of Central
New York
310 Montgomery Street
Syracuse, NY 13202

Harper and Row Publishers
10 East 53rd Street
New York, NY 10022

Lutheran Church in America
Division for Mission in
North America
Interpretation Office
231 Madison Avenue
New York, NY 10016

Multi-Focus
1525 Franklin Street
San Francisco, CA 94109

National Council of Churches
Office of Family Ministries
475 Riverside Drive
New York, NY 10115

Oxford University Press
200 Madison Avenue
New York, NY 10016

The Paulist Press
545 Island Road
Ramsey, NJ 07446

PCUSA
Curriculum Services
925 Chestnut Street
Philadelphia, PA 19107

The Pilgrim Press
132 West 31st Street
New York, NY 10001

Planned Parenthood
Federation of America
Emphasis Subscriber Service
810 Seventh Avenue
New York, NY 10019

Planned Parenthood of Minnesota
1965 Ford Parkway
St. Paul, MN 55116

Planned Parenthood of San Diego
2100 Fifth Avenue
San Diego, CA 92101

Presbyterian Church (U.S.A.)
Office of the General Assembly
475 Riverside Drive, Room 1201
New York, NY 10115

Prometheus Books
700 East Amherst Street
Buffalo, NY 14215

Salvation Army
Social Services Department
120 West 14th Street
New York, NY 10011

Schocken Books
200 Madison Avenue
New York, NY 10016

Speak Out
P.O. Box 9895
Reno, NV 89507

Union of American Hebrew
Congregations
838 Fifth Avenue
New York, NY 10021

The Unitarian Universalist
Association
25 Beacon Street
Boston, MA 02108

United States Catholic Conference
Publishing and Promotion
Services
1312 Massachusetts Avenue, NW
Washington, DC 20005

United Church of Canada
85 St. Clair Avenue East
Toronto, Ontario M4T 1M8
Canada

University of Chicago Press
5801 Ellis Avenue
Chicago, IL 60637

Wayout
Box 2829
Hollywood, CA 90028

Westminster
925 Chestnut Street
Philadelphia, PA 19107

Winston Press
430 Oak Grove
Minneapolis, MN 55403

DO YOU KNOW THAT . . .

Victimology Conference

The Third World Congress of Victimology will be held at the Ramada Renaissance Hotel in San Francisco, California, on July 7-11, 1987. Some themes discussed will be crisis intervention, child abuse and neglect, sexual assault, domestic violence, the disabled victim, and victim rights and services. For further information write to: World Congress, 2333 North Vernon St., Arlington, VA 22207.

SSSS 1987 Meeting

The 30th Annual Meeting of the Society for the Scientific Study of Sex will be held in Atlanta, Georgia on November 5-7, 1987 at the Westin Peachtree Plaza. The central theme is "Three Decades of Sex Research and Beyond: Public Policy, Freedom of Inquiry, Scientific Advancements." The Program Committee welcomes submissions of proposals and attendance by anyone in the field of sexuality. For a copy of the "Call for Presentations" and/or program, contact: Dr. Kenneth D. George, Chair, 1987 Annual Meeting, University of Pennsylvania, 3700 Walnut, Philadelphia, PA 19104; or call (215) 898-5195.

SIECUS Report, May-June 1987

Women Against Rape

New York Women Against Rape (NYWAR) is holding its Seventh Annual Conference on June 5-6, 1987. This conference will feature an international perspective on sexual violence against women and children. It will explore sexual assault, battering, and institutional abuse. Anyone interested in participating in or attending the conference may contact Stephanie Roth or Adrienne Waddy at NYWAR, 666 Broadway, 6th Fl., New York, NY 10012; (212) 477-0819.

Conference on Sexual Development Across the Lifespan

The Fay Institute of Human Relations will present a second international congress on sexual development and functioning across the lifespan in Montreal, Canada on October 22-24, 1987. The theme is "A Celebration of Sexual Awareness." Papers for poster presentations are welcome. Fees: \$120-180 (U.S.) or \$165-240 (Cdn.). For more information contact: Catherine Blake, Congress Coordinator, C.P. 5 (Cote-des-Neiges), Montreal, Quebec, H3S 2S4.

AUDIO-VISUAL REVIEWS

Members of the Audio-Visual Review Panel for this issue were Carmen Reyes Aviles, MEd, Community Family Planning Council, New York City; Joan Bardach, PhD, clinical professor of Rehabilitation Medicine (Psychology) and supervisor, Postdoctoral Program in Psychoanalysis and Psychotherapy, New York University; Martha Calderwood, MA, University of Medicine and Dentistry of New Jersey; Leigh Hallingby, MSW, MS, manager, Mary S. Calderone Library; Konnie McCaffree, PhD, teacher, Council Rock High School, Newton, PA; Valerie Pinhas, PhD, CSW, CAC, associate professor of Health Education, Nassau Community College; Deborah Richie, graduate assistant, Mary S. Calderone Library, and student, NYU Human Sexuality Program; Herb Samuels, consulting sexologist and doctoral candidate, Human Sexuality Program, New York University; Alex Sareyan, president, Mental Health Materials Center, Bronxville, NY; Jan Sola, PhD, program consultant, National Board of the YWCA of the USA; Jill Tabbutt, student, International Community Health Education Program, New York University, and consultant, National Board of the YWCA of the USA; George Marshall Worthington, international health and development consultant. The reviews were written by Leigh Hallingby.

The Naked Breast: Evolution, Physiology, Sexuality. 1986; video, 55 min. Purchase, \$175; rental, \$40. Focus International, 14 Oregon Avenue, Huntington Station, NY 11746; (800) 843-0305; (516) 549-5320 (NY only).

This Australian documentary is reminiscent of a typical episode of *Nova*, the science series on public television, in that it presents a fascinating variety of information and research on the breast and breast-feeding. Topics covered in-

clude mammography, exploitation of breasts in the media, the nature of breast tissue, the evolution of the breast, toplessness, mastectomy, breast reconstruction, and most of all, lactation. (One topic not covered is sexual responsiveness.) Among the experts who give their views, the most prominent is Desmond Morris.

The core of this documentary, however, is about breast-feeding, which is advocated very strongly. Current lactation research in Perth, Cambridge, and Edinburgh is presented, showing the contraceptive effect and immunologic powers of breast-feeding in both gorillas and human beings. A strong plea is made against switching to bottle feeding in the Third World for the above reasons, as well as hygiene, and multinational corporations are condemned for promoting formula in less developed countries. There is great emphasis on breast feeding as a natural way to space pregnancies a couple of years apart, thus leading to healthier mothers and babies, as well as slowing down population growth. Also, breast cancer is said to be less common where breast feeding prevails.

Although this documentary gives an almost overwhelming amount of interesting information about certain aspects of the breast, the video's length, focus, and point of view make it appropriate for a rather limited audience. It is recommended for those interested in public health, women's issues, demography, and reproductive biology. **A, PR**

The AIDS Movie. 1986; 16 mm or video, 26 min. Purchase, \$450 (16 mm), \$385 (video); rental, \$57. New Day Films, 22 Riverside Drive, Wayne, NJ 07470; (201) 633-0212.

In this film the focus switches back and forth between AIDS educator Dave

Brumbach, as he speaks to a mostly white middle-class group of high school students, and three AIDS patients who talk one at a time about how they contracted the disease and what the experience of having it has been like. Mr. Brumbach talks about the AIDS virus, the breakdown of the immune system, the vulnerability to opportunistic infections, and the importance of using condoms for vaginal, oral, and anal sex.

AIDS patient Susan Roggio tells of her years of drug abuse, including sharing needles. Now a 30-year-old married woman, she cannot have children and could die at any time. Sunnye Sherman, who no longer has the energy to be active, speaks from a bed about her sexual relationships with bisexual men from whom she probably contracted the disease. The third person with AIDS is a black man, Paul Watford, who says he is trying to think positively but also admits to having to rest frequently. It is noted in the credits that Ms. Sherman and Mr. Watford died a few months after the film was made.

The major strength of this film is that the three people with AIDS are articulate and give the movie poignant immediacy and humanity. Also, the information given about AIDS is up-to-date, and the teacher is always very careful to talk about becoming infected with the "AIDS virus" instead of with "AIDS."

On the negative side, Mr. Brumbach came across to several people on the panel as a preachy lecturer. A give-and-take approach with the students asking questions and Brumbach answering them would have been preferable. He overstates the safety and effectiveness of the condom, giving the impression that it affords 100 percent protection against AIDS. Given the importance of the condom in preventing the spread of AIDS, demonstration of its proper usage would have been helpful. Also, given that the

Audience Level Indicators: **C**—Children (elementary grades), **ET**—Early teens (junior high), **LT**—Late teens (senior high), **A**—College, general adult public, **P**—Parents, **PR**—Professionals.

target audience is adolescents, mention of limiting sexual activity and of abstinence would have been appropriate. Finally, the background music ranged from spiritual at the beginning to creepy at the end, both of which seemed inappropriate. For these reasons, the panel only gives *The AIDS Movie* a lukewarm recommendation. **LT, A**

Pornography: The Double Message. 1985; video, 28 min. Purchase, \$300; rental, \$55. Filmmakers Library, 133 East 58th Street, New York, NY 10022; (212) 355-6545.

This video, produced by the Canadian Broadcasting Corporation, maintains that in recent years Canada has been deluged with "hardcore pornography" imported from the United States. Some graphic, and to many people horrifying, clips from violent pornography are used for illustration. Research studies by Donnerstein and others purporting to show how perceptions and attitudes are changed after exposure to violent porn-

ography are presented, as are public opinion polls showing that Canadians do not want this type of material available in their society. This documentary also explores efforts being made by both legislators and average citizens to control violent pornography.

Unfortunately, *Pornography: The Double Message* has some serious flaws. The major one is the failure at the beginning of the program to define "pornography" and to distinguish it from "erotica." It becomes apparent that the definition of pornography in this video is a relatively new one that includes both sex and violence, but this is not articulated until rather late in the program. In the interim the waters are so muddied that many viewers might get the impression that all sexually explicit material has negative effects. Furthermore, a number of assertions—such as that there are an alarming number of imitative rapes stemming from pornographic videos—are made without factual backup. For these reasons the majority of the panel felt that the video would be more confusing than helpful and that they would not recommend it for use with any audience.

the audience imagine growing up straight in a totally gay world, he gets across the point that the horror of growing up gay has been the horror of growing up alone.

In the second part Mr. McNaught candidly shares his own personal story of being raised in an Irish Catholic mid-western family. He created elaborate smokescreens at his parochial high school to cover what he gradually recognized to be feelings of attraction to other males, feelings that scared him half to death. His deep feelings of conflict as a young adult led to a suicide attempt. Coming out to his coworkers at a Catholic newspaper led to his being fired. From this personal biography, he moves onto an analysis of references to homosexuality in the Bible, replacing outdated interpretations with more current thinking.

Mr. McNaught ends by talking about being gay today, which he says is easier. He fully believes in coming out because being gay is an essential part of who one is and of reaching one's potential. Above all, he emphasizes self-love as opposed

Choices: In Sexuality with Physical Disability

(16 mm & Video/Color/60 Mins.)

Produced for:
Institute of Rehabilitation Medicine
New York University Medical Center
Joan L. Bardach Ph.D., Project Director
Frank Padrone Ph.D., Co-Director

... Choices is a film which can be used time and time again in rehabilitation facilities human sexuality programs and in any group where issues of sexual interaction and adjustment to a disability are being discussed. If both parts cannot be purchased, Part 1 is a tremendously good discussion starter and should not be missed...

Pam Boyle, Coordinator: Reproductive Health and Disabilities Program of the Margaret Sanger Center of Planned Parenthood, NYC.

MERCURY

Mercury Productions
17 West 45 Street, NYC 10036
(212) 869-4073

On Being Gay: A Conversation with Brian McNaught. 1986; video, 80 min. Purchase, \$39.95; no rental. TRB Productions, P.O. Box 2362, Boston, MA 02107; (617) 236-7800; or Focus International, 14 Oregon Avenue, Huntington Station, NY 11746; (800) 843-0305; (516) 549-5320 (NY only).

This video features the attractive, articulate author, lecturer, and counselor Brian McNaught talking mostly from a living room, with occasional clips from speaking engagements. It is divided into two 40-minute segments that need not be shown together and can each be shown in shorter segments. In part one Mr. McNaught presents the common misconceptions of being gay, such as confusing homosexuals with transsexuals and transvestites. One by one, he dispels these myths with intelligence and wit. He also takes the viewers on a richly-detailed guided fantasy of what it is like to grow up gay in a straight world. Effectively turning the tables and having

FILMS

VIDEO

NEW RELEASES

"Taking A Sexual History"

by *Marian Glasgow, MSW*

"On Being Gay"

by *Brian McNaught*

"The Naked Breast"

*The Australian
Broadcasting Commission*

"Growing Up"

*A film for children about
puberty*

"Bellybuttons Are Navels"

by *Mark Schoen, Ph.D.*

"Love In Later Life"

Erasmus U., Rotterdam

focus International

14 OREGON DRIVE
HUNTINGTON STATION
NEW YORK 11746

(516) 549-5320/(800) 843-0305

to self-hate, self-knowledge instead of self-doubt, and self-confidence over self-consciousness—a message equally applicable to gays and straights.

On Being Gay is highly recommended for consciousness raising about homosexuality with heterosexual audiences. It would also be of particular interest to religious groups and to young people struggling with issues of sexual orientation. Having Brian McNaught on tape means in effect that a “gay speaker” is now available to anyone who wants one. He is an ideal spokesperson for his cause: an “altar boy grown up” whose presentation is highly polished, as well as humane, entertaining, and engrossing. The 80 minutes went by very quickly! Mr. McNaught is especially commended for pricing this video so reasonably to get the widespread distribution it deserves. **ET, LT, A, PR**

Growing Up: A Film for Children About Puberty. 1986; 16 mm or video, 13 min. Purchase, \$250; rental, \$40. Focus International, 14 Oregon Avenue, Huntington Station, NY 11746; (800) 843-0305; (516) 549-5320 (NY only).

Originally produced in Australia, this film is oriented toward 10- to 12-year-olds and consists entirely of animation and graphics. The original Australian voice-over was replaced by American female and male narrators who speak alternately. *Growing Up* shows how boys’ and girls’ bodies develop from babyhood through adolescence and how sex hormones change the body’s physical characteristics at puberty. The male and female sex organs, including the clitoris, are illustrated. Also covered are circumcision, erection, wet dreams, menstruation, and pimples. The importance of exercise, nutrition, and hygiene are all outlined. The film does not cover reproduction.

The panel generally liked *Growing Up*, finding it to be sweet, simple, and

short, with a bit of an old-fashioned feel to it. The information is solid and the messages about puberty in general and menstruation in particular are positive. This is recommended as a good starter film on puberty for students in about third, fourth, and fifth grades. **C**

A Joyous Labor. 1986; video, 30 min. Purchase, \$295; rental, \$55. Filmmakers Library, 133 East 58th Street, New York, NY 10022; (212) 355-6545.

This video presents the birthing options open to women today, with the message that there is no one way to give birth; nor is there “success” or “failure” in the birthing experience. It puts birth in a

cross-cultural context by giving a quick survey of customs in other cultures, and includes a history of birthing in America. Artwork about childbirth, including a number of pieces from Judy Chicago’s birthing project, are effectively used throughout for illustration.

Some of the people who are interviewed during the course of the video include a woman who had a very positive experience having a baby at home; a representative of the Maternity Center Association, a birthing center in New York City; and a physician who talks about the advantages and disadvantages of hospital and other types of deliveries. Elizabeth Bing, a well-known Lamaze educator, and Ruth Lubic, president of the National Association of Childbearing Centers, are featured. A woman in active labor shares her experience. Although a birth is shown, this is definitely not primarily on birth itself.

The other group interviewed are women who delivered by various methods including “natural” childbirth, birth with medication, and Caesarean section. There is an effective discussion of the pressure of giving birth “naturally” and the feeling of failure if one does not do so. However, the video’s message is clearly stated at the end by one new mother. The main event is the baby, not the birth.

A couple of panel members felt that a slight bias toward natural birth crept through, although the majority found *A Joyous Labor* to be evenhanded. There is definitely a white middle-class married orientation, but the panel’s feeling was that the film would nonetheless be valuable for mothers-to-be who may be young, single, and from minority groups, as they may not know what all their birthing options are. The most appropriate audience for whom this video is recommended is women and men who are expecting a baby or contemplating pregnancy. Other possible audiences are health care professionals and college students. **LT, A, P, PR**

WORKSHOPS IN ORIENTAL SEXUALITY

By Alex & Ilene Gross



- * Now in Their Sixth Year
- * Responsibly Presented in Terms of Western and Oriental Medicine
- * Currently in Nine North American Cities

CROSS-cultural

ES
EA
P
CH
Projects

P.O. Box 660
Cooper Station
New York, N.Y. 10026

(212) 473-2967

SIECUS Information Service and Mary S. Calderone Library

New York University, 32 Washington Place, New York, NY 10003; (212) 673-3850

Hours: Monday–Thursday, 1:30–8:00 p.m.; Friday, Saturday, 9:00 a.m.–1:00 p.m.

Services: Answers to in-person, mail, and telephone requests for information regarding human sexuality and sex education.

BOOK REVIEWS

Sex Positive: A Gay Contribution to Sexual and Spiritual Union. Larry J. Uhrig. Boston, MA: Alyson Publications Inc., 1986 (94 pp.; \$6.95).

Reviewed by Bill Stackhouse, consultant, United Church Board for Homeland Ministries: Programs in Human Sexuality and AIDS; doctoral candidate, Counseling Psychology, New York University.

The devastating and virulent way in which AIDS has been found to effect men in America who have sex with men has had a profound impact on the entire gay/lesbian community. Open and self-accepting gays and lesbians have confronted this epidemic with courage, stamina, love, caring, and practicality. The life and death reality of AIDS has significantly affected both the sexual and spiritual lives of gay men and lesbian women. *Sex Positive: A Gay Contribution to Sexual and Spiritual Union*, written by Larry J. Uhrig and published in 1986, does not draw upon this new phenomenon. As I read this brief, 94-page book I kept expecting this discussion. It never came. And then, within the eloquent and self-revealing chapter "Sexual/Spiritual Merger: A Case History" in a passage entitled "Erotic Prayer," the author described an intense sexual/spiritual experience he had on a beach with a man he was with only that one time, in 1982. In very sensual prose he described "flowing into" this man twice that night, once anally and once orally. Whether or not the author was aware of AIDS enough in 1982 to take any precautions, where are his reflections on this aspect of the experience as he writes about it in such graphic detail from the perspective of 1986? Indeed, the exchange of semen does have profound symbolic quality, which he notes.

But the reality of AIDS makes this particular example hard to accept.

The author argues that the gay/lesbian Christian experience has contributed to the development of a new sexual ethic. This ethic would: 1) permit diversity, 2) acknowledge variant sexual behaviors and identities, 3) preserve and honor mutuality and consent, and 4) enable growth toward maturity, as well as freedom to change. He goes on to make seven "declarations" about the place of sexuality in a life based on this ethic. This is the strongest section of the book. It is lacking only in concrete references to similar thinking in sexual ethics, such as those found in *Embodiment* by James Nelson.

In the preface Uhrig states, "We can no longer waste countless pages debating what the Bible does and does not say. (About homosexuality, I presume.) The issue has been settled by more than a couple dozen competent scholars and theologians." Well, I would have appreciated some annotated references on that point. Instead, he proceeds at several junctures to enter the age-old debate he had earlier discounted.

Also midway through the book, as he is developing the new sexual ethic Uhrig states, "We must begin by drawing some simple Biblical truths, conclusions drawn from the research listed in the index and supported by a lengthy list of sources." The book has no index or "lengthy list of sources." It has a list of six unreferenced books headed "Bibliographic Resources."

The book has a very gay male feel to it. The author often uses experiences from his life and work to illustrate a point. These attempts to engage the reader might work well with gay men but could put-off the female reader whose experience and perspective

might be very different. In a discussion of "procreation ethics," which he later expands upon and calls "heteroreligious bondage," Uhrig states that the historic restrictions on human sexual expression are based on "fear of sex itself" and "the attempt to keep sexuality and spirituality separate." Might not another historic reason be the maintenance of male dominance?

I do believe that gay men and lesbian women have already made significant contributions within Christianity and will hold a special place in the future development of the Christian Church. These contributions should be written about for all Christians to hear. The title, attractive packaging and low cost of this little book filled me with hopeful anticipation. I was sorely disappointed and cannot even recommend this book to the gay/lesbian audience to which it is so directly aimed.

Being Sexual . . . and Celibate. Keith Clark, Capuchin. Notre Dame, IN: Ave Maria Press, 1986 (182 pp.; \$4.95).

Reviewed by Rita Cotterly, MEd, MRE, doctoral candidate, Human Sexuality Program, New York University.

In *Being Sexual . . . and Celibate*, Keith Clark, a member of the Capuchin Franciscans, opens wide the Johari window and shares his philosophical and theological assumptions which undergird his experiences as a male celibate minister in the Catholic Church. His introspection details his relationship to himself, to his religious community, to parishoners, and finally to God. He admits to feeling "horny," lonely, and unappreciated at times. For relationships within religious life, he warns of the "dynamics of alienation" by which a

Audience Level Indicators: **C**—Children (elementary grades), **ET**—Early teens (junior high), **LT**—Late teens (senior high), **A**—College, general adult public, **P**—Parents, **PR**—Professionals.

person does not disclose him/herself and the "dynamics of isolation" by which persons are not affected when others disclose to them. Clark describes the beneficial role parishoners have played in his life, and finally he describes his unique relationship with God. Possibly, the most revealing statement in the book is the following, "I am a man committed to a celibate life. That life is fulfilling for me, largely, I suspect, because in Ron and Jerry and Jan and Paul I have relationships which meet my need to have a mentor, a friend, a spouse and a son."

In the book's introduction Clark specifies that the pages are not the "opinion of a professional researcher, nor that of a philosopher or theologian" but rather his personal opinions. Unfortunately, some people may miss this because of his leadership position. His discussion of three levels of sexuality (biological, emotional or bio-psychological, and personal/spiritual) may be useful for analysis but seems to wind up genitalizing sex, expressing discomfort with sexual pleasure, and legitimizing sex only if it is regulated by the spirit. I wonder whether Clark is locked into the traditional two meanings for sexuality, which he states as the continuation of the species and the need for intimacy as a spiritual need. I question whether his equation, life commitment equals identity, confuses role with personhood and makes commitment an end instead of a means. I sense his patriarchal stance, in that he assumes that persons who decided to leave the committed celibate lifestyle had not sufficiently examined and challenged their sexual assumptions and suggests that greater self-disclosure within their religious community would have provided them with the intimacy they needed. Clark never raises the issue of optional celibacy, of the possibility of a temporary commitment to the church, or of the fact that most of the apostles were married. His solution for complex and diverse human relationships seems too simple — people need to share and care more for each other. It has worked for him and I consider him a lucky man!

Clark denies that he has written three chapters "to be an exhortation or an instruction on how to stay committed to a celibate life," nor as an argument with

those who have told themselves and me different stories about their ability to have their need for intimacy met within the celibate lifestyle." Nevertheless, this reviewer believes that the whole book articulates that message. Because of this, Clark will never have to fear that the book's "Imprimi Potest" will ever be recalled by Rome. This slant, however, does not negate the refreshing picture of a male celibate minister in touch with and expressive of many of his feelings. This is good news! Individuals who are celibate ministers in the Catholic Church and who wish to remain so may be helped by this book. The book will be used best by a discussion group. **A, P**

AIDS: Etiology, Diagnosis, Treatment and Prevention. Vincent T. DeVita, Samuel Hellman, and Steven A. Rosenberg. Philadelphia: J. B. Lippincott, 1985 (352 pp., \$38.00).

Reviewed by Daniel C. William, MD, Instructor in Clinical Medicine, Columbia University College of Physicians and Surgeons, St. Lukes-Roosevelt Hospital Center, New York, N.Y.

I have had the good fortune to read the book *AIDS: Etiology, Diagnosis, Treatment and Prevention* by DeVita, Hellman and Rosenberg on two separate occasions. When the book first became available in 1985, I bought one of the earliest available copies. At that time, I truly was ecstatic about this volume. Finally, someone had put it all together. A medical textbook about AIDS was at last available! When someone had a question about AIDS, I would no longer have to rummage through the piles of journal articles I had dutifully saved for the last five years.

On second review, this very same volume which served as a state-of-the-art reference text last year, has signs of becoming a medical "Edsel." Unlike other diseases, AIDS is a very rapidly moving and dynamic disease. Both the scope of the disease and our understanding of its mysteries are changing all the time. Nowhere is this more apparent than in the clinical management of patients with AIDS. New treatments for complications of AIDS have radically changed in the last two years. For exam-

ple, complications associated with cytomegalovirus are now routinely treated. When this text was written, many of these complications were not even recognized. The neurologic complications of the AIDS virus serve as another example of the rapid evolution of knowledge. Virtually all of our current information and understanding of this problem has occurred during the last two years. In the fall of 1984, when most of the chapters within this book were written, none of the neurologic complications of the AIDS virus were recognized. Even the name "human immunodeficiency virus" (HIV) was absent at the time this book was written.

Because all of the chapters were written two years ago, unfortunately most of the book is now outdated. One reads this volume with a sort of *deja vu*, i.e., we remember how AIDS used to be, just after the discovery of its causative virus. Virtually all of the clinical chapters lack information that is now common knowledge.

However, there are timeless chapters in this book. The epidemiology of AIDS, though expanding, still remains the same. AIDS has been, and will remain, an infectious disease spread through sexual and parental means. Likewise, the psychosocial issues surrounding AIDS have not really changed.

If one reads this book from cover to cover, a tremendous amount of repetition is encountered. Since different authors wrote each of the thirteen chapters, the introductory comments for each of the chapters contain much of the same recapitulation about the scope of the disease. There is also an overlap of the presented facts. But this deficiency is also a major strength. If you, as I, purchased this book as a reference text, you would probably look up a single topic in the index or read one chapter at a time. Repetition in this setting is useful. In this context, the text is a very good, but somewhat outdated reference.

The use of different authors for each chapter also results in the inconsistency of terminology. Terms such as AIDS related complex, lesser AIDS, minor AIDS, pre-AIDS, and lymphadenopathy syndrome are used loosely by different authors, each with their own set of definitions. I would hope that future edi-

tions are more carefully edited. *AIDS: Etiology, Diagnosis, Treatment and Prevention* is also slightly biased to the American side of this international disease. In this book, the HIV virus is usually referred to as HTLV-III, the name proposed by Dr. Gallo at the National Institutes of Health.

In some ways, this book is less a textbook and more a collection of thirteen monographs by distinguished authorities in their respective fields. Their differing viewpoints present unique perspectives on the disease called AIDS. As a textbook, however, there are some major omissions in the total story. For example, the chapter about safety precautions dealing with AIDS is limited to the hospital and clinical setting. There is no mention of the larger, and in some ways more important questions of AIDS in the work place, school or home settings. Some of the chapters are meticulously referenced while others are not. As an example of the former, the chapter on the epidemiology of AIDS by Drs. Goedert and Blattner must be singled out for its excellence.

I believe, in the balance, this book is still a very important resource. For medical professionals involved with AIDS, it remains a useful reference. However, the shelf life of this book may be limited by the heat generated in the rush of AIDS discoveries. **PR**

Epidemic of Courage: Facing AIDS in America. Lon G. Nungesser. New York: St. Martin's Press, 1986 (255 pp.; \$15.95).

The Screaming Room: A Mother's Journal of Her Son's Struggle with AIDS. Barbara Peabody. San Diego, CA: Oak Tree Publications, 1986 (254 pp.; \$15.95).

Reviewed by Leigh Hallingby, MSW, MS, manager, Mary S. Calderone Library.

These two books are recommended for people who want to get behind the medical details, epidemiology, and statistics regarding AIDS, and learn more about the human side of this virulent disease. While *Epidemic of Courage*

focuses on living with AIDS, *The Screaming Room* ultimately is about dying from AIDS. The two books therefore are an excellent complement to one another.

The author of *Epidemic of Courage*, Lon Nungesser, is himself a person with AIDS, although his own situation is not dealt with in the book. His book includes two groups of interviews he conducted between February and October of 1984: the first with seven gay men and the second with people in the "gay family network." The persons with AIDS range from a young man in his early 20s who simultaneously both "came out" to his parents and revealed that he had AIDS, to a man in his late 20s who has been an AIDS activist in Utah, to a 40-year-old health advocate living in New York City. The seven men answer questions regarding when and how they learned that they had AIDS; the impact of the disease on their lives and spirits; their coping mechanisms; their experiences with traditional and non-traditional medical approaches; the reactions of lovers, family, and friends; and their involvement with the gay community.

Gay family network members who are interviewed include a lover, mother, brother, close friend, and the counseling coordinator of AIDS patients at San Francisco General Hospital. The interview with a lesbian psychotherapist, whose colleague and close friend died of AIDS, is especially moving. She talks about the pain, sorrow, joy, and humor they shared during the 13 months between his diagnosis and his death, including helping him plan his memorial service, her "visit" with him through reading his journals after he died, and her own process of filling the immense void created by his death.

The general tone of the book is, as the title implies, positive and hopeful, emphasizing the fighting spirits of those who have AIDS, the tenderness of those in their support networks, and the newfound caring and cohesiveness within the gay community. This book, however, is by no means a comprehensive portrait of persons with AIDS. It deals only with gay men, who, based upon what they say about when they were diagnosed,

are probably at the longer end of the continuum of surviving with AIDS, and a majority of whom were actively involved with the gay and/or AIDS communities. The major problem with *Epidemic of Courage* is one shared by many works on AIDS: it is already somewhat out of date. There are numerous references to hoping that the AIDS-causing agent will be found and wondering whether it is a virus and how it is transmitted. In addition, some updating of the situations in 1986 of the author and interviewees would have enriched the book. **A, P, PR**

The Screaming Room enables the reader to see AIDS from a different vantage point because it deals in depth with the agonizing 11-month dying process of one young man who never had a chance to get his life together before AIDS struck. Writing in journal form, Barbara Peabody tells the story of her 28-year-old son, Peter Vom Lehn, a waiter in a New York restaurant, whom she brought home to San Diego to nurse until his death on November 11, 1984. Peter's story is an excruciating one of unremitting diarrhea, epileptic seizures, dementia, blindness, and pneumonia. Despite strong emotional support from his family, Peter's death is physically a death without dignity. During the dying process one cannot help but admire his mother's tremendous love, dedication, courage, and comfort in dealing with her son's AIDS.

This book raises many questions about terminally-ill Peter's endless encounters with the medical system, including multiple tests, consultations, and hospitalizations. But dealing with these questions is not its purpose. Much closer to the point of *The Screaming Room* (a reference to an imaginary place where the author wishes she could go and scream out all her anger and pain) is a testament to the strength and courage of Peter as he is swept up in this terrible epidemic. The book gives added significance to his incomplete life and must have given the author a much-deserved catharsis. Anyone reading it will know, in the best sense, what it means to be a supportive parent of a gay child and, in the worst sense, what it means to die of AIDS. **A, P, PR**

Resources to Write for . . .

Preventing Teenage Pregnancy: A Public Policy Guide (1986, 132 pp.), by Susan Foster, is designed to provide gubernatorial planning staffs with a summary of seven programmatic alternatives that have been or appear to be effective in preventing the first pregnancy of a teenager. Innovative programs from all over the U.S. are discussed throughout the book. Available for \$9.95 (incl. p/h) from: The Council of State Policy and Planning Agencies, Hall of the States, 400 North Capitol Street, Suite 291, Washington, DC 20001.

No Easy Answers: A Blueprint for Action in Working with Pregnant and Parenting Adolescents and Those at Risk (1986, 57 pp.), by Louise Murray and Mary-Ellen Mess, is a joint publication of the Association for Children of New Jersey and the New Jersey Network on Adolescent Pregnancy. Results are presented of a survey of existing health, education, and welfare services and their impact on the lives of young people at risk of pregnancy. Four critical areas are addressed: agency linkages, service accessibility, staff training, and program evaluation. Recommendations are made outlining additional steps policymakers, service providers, and advocates can undertake to strengthen prevention and intervention efforts. Available for \$4.00 (incl. p/h) from: Network on Adolescent Pregnancy, Rutgers School of Social Work, Center for Community Education, 73 Easton Avenue, New Brunswick, NJ 08903.

A Time for Transition: Teenage Parents and Employment (1985, 33 pp.), is a research report and how-to manual from the National Child Labor Committee. Opening with a discussion of obstacles faced by teen parents in becoming self-sufficient, it then describes how to determine what program components are necessary to meet these teenagers' needs, with examples from successful programs. Organizational steps in initiating such a program are laid out, along with a list of agencies and individuals available for consultation. To order send \$10.00 (incl. p/h) to: National Child Labor Committee, 1501 Broadway, Room 1111, New York, NY 10036.

Helping People Learn . . . About Sexuality (1986, 149 pp.), by Maggi Ruth P. Boyer and Sally McCormick, is a handbook packed full of tips, workshop designs, group activities, and handouts that the authors have found useful and successful in their work as sexuality educators with a wide variety of groups. Workshop designs range from teaching parents to be the primary sexuality educators of their children to dealing with intimacy issues for the institutionalized aging person and sexuality issues for adolescent males, in addition to many others. To obtain this helpful compendium of suggestions from two seasoned sexuality educators, send \$14.95 (incl. p/h) to: Planned Parenthood of Bucks County, 721 New Rodgers Road, Bristol, PA 19007.

SIECUS is affiliated with the Department of Health Education of the School of Education, Health, Nursing, and Arts Professions of New York University.

May-June 1987

SIECUS REPORT

Sex Information and Education Council of the U.S.

New York University
32 Washington Place, New York, NY 10003

*Address correction requested.
Forwarding and return postage guaranteed.*

NONPROFIT ORG. U.S. POSTAGE PAID ANN ARBOR, MI PERMIT NO. 87
