

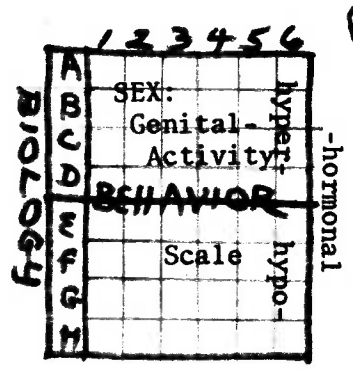
Recently [this is written summer '76] both the editor of THE GAY CHRISTIAN and the dean of the gay seminary have come to see me about gay relationships with the seminary more serious than that of the past, which has been limited to homosexuals' taking courses and tutorials. This poses for me a new situation, viz. my institutional responsibility. Heretofore, this has been my situation: (1) Since ordination in 1940 I've counseled many homosexuals whose lives were variously crippled, and very early came to feel society cruel to the homosexual: I've identified with their feeling of hurt and betrayal; (2) Never having had any conscious homosexual tendency, I've never had the slightest glimmer of personal threat from homosexuals; (3) On one occasion I employed an out-of-the-closet gay, who proceeded to solicit my sons [who'd become proof against such for some time], but even this did not incline me against gays. Now I must face a for-me new question: *What would happen to the seminary's image, and therefore recruitment potential, were we to become officially identified with the gay movement in the form of the gay church(es)--the gays thinking of us as "our seminary," others thinking of us as "that gay place" or "the seminary that encourages homosexuality"?* The question is especially sobering in view of the steady increase of minorities in our student body, and the massive turn-off minorities have against homosexuality. [If we become a women's seminary, will we lose the men? If a seminary known as fostering the gay church, will we lose minorities?]. . . . A second question: *As we believe all are entitled to as much theological education as they need, can we meet the gay request with a design that does not threaten our image?* Gays themselves do not want to become bad news to us, but they [like everybody "straight"] have the problem of dignity: can they have dignity in a relationship with us that keeps them at institutional arm's-length? And a third question: *What's all this talk about "image"? Is that Christian?* Of course it's Christian to care about the stewardship of institutions ["survival"] subordinate to, and serving, "mission"! Furthermore, "let not your good be evil spoken of" and "avoid every appearance of evil." Which lands us in the fourth question: *wait a minute! What's this talk of "evil"! Is being gay, evil?* Nothing biological is evil in the moral sense, so being a hypogenetic in estrogens/testosterone is certainly not "evil" in the usual sense of the term. What use one makes of one's genitals, no matter what one's sexual endowment, is of course moral, and may be good or evil. So we must separate the biological from the behavioral. Here I must again refer to my personal history: when in the past I've heard the word "homosexual," I've thought biology; when the word "gay," I've thought behavior. Before I go further in detailing where I am now, I'll visualize the landscape:

What are we talking about? Genital activity, more or less. Not talking more or less about genital activity, but about the extent, if any, and kind of genital activity. I know I know I know: "sex" is more than genitality, or at least "sexuality" is. No, I'm not hung up on genitality; I'm being precise so that we can be clear about what we're talking about, viz. a person's genitals' history, including social effects, viz. stabilizing/destabilizing of community. On the reverse, I'll get at this diagrammatically (2) on homosexuality and (1) on WOMEN WITHOUT MEN (Dorothy Paine, Pilgrim/69). On "Sex and the Body" for single women, the best possibilities-display I know of is on pp.49-55 of Dorothy's book. P.52 [over, top] is my chart, which [she says, next p.] I prepared for her when she was "trying to become free of...bondage." "C" apart from anything else, and as avoidance of everything else, proves both unsatisfying and uncreative, as does "E." "D" sometimes is both satisfying and creative, especially when "faithful," i.e. strictly monogamous; I've known this to happen with female couples about as often as I've fingers; with male couples, fingers on one hand: males--because the male is the adventurer?!--are more on the Saturday night prowler, and less consider it "cheating" on the marriage with "the lover." Typically, a "covenantal" [i.e., "married"] male will (1) be more ideological about prowling than will female gay-marrieds and (2) claim "There are no, or almost no, 'faithful' gay male couples." Also, gay males tend to be more soliciting, though this picture is changing somewhat with the gay female liberationists.

① Sexual Options for the Unmarried 30-and-older Woman

- A. None; i.e., absolute continence; i.e., no use of the skin in giving and receiving affection
 - advantages
 - disadvantages
- B. Nongenital skin contacts with both sexes: handshaking, hugging, kissing
 - 1. with one's own sex
 - 2. with the opposite sex
- C. Autoeroticism: masturbation
- D. Homosexuality: covenantal
- E. Homosexuality: promiscuous
- F. Heterosexuality: promiscuous
- G. Heterosexuality: covenantal
 - 1. legal marriage
 - 2. common-law union
 - 3. cohabitation
- H. Ambisexuality (e.g., hippies' "group grope")
- I. Spouse-sharing (with permission of marriage partner)
- J. Home-raiding (adultery; without knowledge of marriage partner)

NOTE: The function of this skeletal typology is to provide an objective way of enabling discussion over the whole range of possibilities. The schema applies, of course, to all adults; but it is arranged with a particular group in mind—unmarried thirty-and-older women.



② While one needs to guard against appearing to know more than we do about hormonal biology-- just three days ago [2 June 76] the NYT came out with a startling theory of cardiac attack in males, as relative to normal testosterone and hyper-estrogens-- this diagram is modest enough, aiming

only to display roughly the bio-/behavioral relationships. By using the Greek alphabet--alpha for autogenitality, beta for homogenitality, and gamma for heterogenitality--a third dimension can be added to the scale. The horizontal line between "D" and "E" represents the mass of the population as medihormonal [not "normal" or any other such value-term!]. The x-axis is ascendant: "1" represents the "sublimative" [little or no genitality] end of the continuum, and "6" the "hyperactive" end.... Now, I personally find what other folks do with their genitals fascinating, but not interesting. That goes for the whole body; e.g., "sports" [i.e., other folks getting exercise]. So what does interest me? What other folks do with their lives, which of course includes their bodies, which of course [in this double context] includes their genitals; and I'm especially concerned about how all this affects mini- and maxi-society, and [within that] the effects on church and mission, and thus on theology and biblical interpretation. And I'm concerned about how people manage their genetic defects; and congenital defects [the first of our three children having been born a severe clubfoot,

a condition corrected in infancy]; and environmental defects [e.g., child molestation]. And I'm concerned that the church's leadership be sexually balanced: dominated neither by hypermales, nor by feminized males nor hypotestosteronic males nor by hypertestosteronic females. Further: the advantages of sexual differentiation being superior, I'm concerned that "the homosexual community" is becoming aggressive in its recruitment, including into gay churches, of borderline persons who can make it fairly well in either hetero- or homo-community: I'm bumping into a disturbing number of cases of questionable evangelism, sheep-stealing from the "straight" world. Formerly I had to deal only with gays damaged by social rejection; now, also with straights and near-straights injured by gay aggression. I'm getting turned off fast and am in danger of flipping back into the straight [both senses] biblical no-no. Further, "gay" is such a sad gossamer cover for misery, a misery general though of course not universal in the gay community: I feel wrenched to use the untrue word. [Of course the hetero-world isn't exactly ecstatically happy; no painless sextrips; but the hetero-world, which means almost all "the world," is self-sanctioning.] I can give gay answers to all my questions: any life-style has all the answers, and failure to know them means you are only underacquainted. But my doubts are growing: that's the burden of this thinksheet. [Another thinksheet will deal with the biblical dimension. Also, here and there my 27 thinksheets on "sexism" touch on homosexuality.]...Now for expositing Scale ② [above]: Try to think who is in each category [generally, historically, in your personal experience], and don't get hung up on terms [which are just "dictionary English"]. The EXTREMISTS are A6 [highly sexed with extremely high genital activity], H6 [struggling make-out artists of low endowment but high activity], H1 [the low-lows], and A1 [the low-highs, hero sublimators, especially the no-highs among them]. Talking about these extremes I've found helpful in counseling when the counselee sees his/her genital activity--auto-, homo-, hetero-sexual --as problematic....Another helpful schema is the list of "partners": (1) self; (2) another of same sex: fornication; (3)...: monogamy; (4)...: adultery; (5) another of the other sex: fornication; (6)...: monogamy; (7)...: adultery; (8) either [i.e., bisexuality]; (9) family [i.e., incest]; (10) a child of either sex [i.e., pederasty]; a nonhuman [bestiality, etc.].