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**TSF BULLETIN** VOL. 4 No. 1  
 (Formerly **TSF NEWS & REVIEWS**)  
 published by Theological Students Fellowship,  
 233 Langdon, Madison, WI 53703

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**TSF BULLETIN** (Formerly **TSF News & Reviews**) is published five times during the school year (October-May). Membership in TSF (\$10/yr; \$8-students) includes both *Bulletin* and *THEMELIOS* (3 issues), the theological journal of the International Fellowship of Evangelical Students. Separate subscription rates are: *Bulletin*-\$6.50/yr; *Themelios*-\$4.50/yr. Bulk rates are available on request. Student Group Rate-10 or more copies delivered to one address at \$7. per person. All subscriptions and correspondence (except as noted on special order forms) should be sent to Theological Students Fellowship, 233 Langdon, Madison, WI 53703. TSF is a division of Inter-Varsity Christian

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scriptural concern. But also present was a strong concern to reach all people with the good news about Jesus. I would say that there is movement on both sides of the divide. Lausanne itself is a bridge to the WCC in the sense that its covenant came out strongly for holistic evangelism, and now I believe we are seeing the WCC answer to that initiative in the form of a renewed commitment and concern for the evangelization of the whole world.

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Note: Next month Orlando Costas and Peter Wagner will offer views on the COWE Thailand gathering.

#### CHRISTIANITY AND HOMOSEXUALITY Brief Bibliography

David W. Gill, Asst. Professor of Christian Ethics, New College, Berkeley.

The issue of homosexuality is not going to go away in the 1980's. With the retreat of Anity Bryant's forces on the one hand, and the retreat of "gay rights" advocates from the initiative process on the other, we are temporarily, at least, free of the acrimonious battles that filled the front pages of newspapers during the late 1970's. This calm does not necessarily have to be followed by a further period of storms, though that is certainly possible. Outward calm or not, the issues raised by homosexuality are not completely resolved. Advocates of various positions continue to make their cases in person and in print. Books are quietly pouring from the press.

Like the literature on feminism or nuclear power and weapons, the literature on homosexuality is becoming so extensive that one would need to read almost constantly in this area alone to keep up with it. Since few will be able to attempt that task, and yet all thoughtful Christians must engage in some responsible interaction with the issues, it might be helpful to list a few books which will, together, set forth the issues and options.

*Homosexuality and Ethics*, edited by Edward Batchelor, Jr. (New York: Pilgrim, 1980, 261 pp. 10.95) is a new and welcome contribution to the literature. The heart of the book is a series of readings organized according to five schools of thought: (1) traditionalists who condemn homosexual acts based on biblical, extrabiblical, and natural law arguments (includes Aquinas and Barth); (2) "neo-traditionalists" (including Milhaven and Arnhouse) who also condemn homosexuality but on "liberal" premises, including psycho-sociological reasons; (3) those who consider homosexuality objectively wrong but tend to excuse the individual constitutional homosexual of responsibility for his/her orientation and possibly action (Curran, Kielicke); (4) those who consider that all sexual acts should be evaluated on the basis of their relational significance (Pittenger); (5) those revisionists who teach that homosexuality is natural and good.

The sixteen individual selections organized in these categories are an excellent introduction to the broader dimensions of the discussion. In addition, Batchelor has recruited introductory and concluding reflections from several theologians and ethicists (including Roger Shinn, Gregory Baum, Rosemary Reuther, James Nelson, and Lisa Cahill) and added an appendix of official pronouncements on homosexuality by various church bodies and some professional groups.

Most, if not all, of the contributors to Batchelor's book are "mainstream" Protestants and Catholics. Within the American "Evangelical" camp (broadly speaking) a range of responses has also emerged. At the extreme negative end of this spectrum is Greg L. Bahnsen's *Homosexuality: A Biblical View* (Grand Rapids: Baker, 1978, 152 pp. \$6.95 (paper)). Rejecting the idea of innate homosexual orientation or constitution, Bahnsen argues that homosexuality is grievous sin, that individual homosexuals are personally responsible for their sinful sexual choices, and that repentance and salvation are the only way out. He argues that the church should purge unrepentant homosexuals from its ranks. Finally, he argues loudly that homosexuality should be made a crime under civil law and implies that the penalty should be death, as it was in Leviticus.

At the extreme positive end of the spectrum is Ralph Blair of Evangelicals Concerned, Inc. (30 E. 60th St., New York NY 10022), author of "An Evangelical Look at Homosexuality" and other pamphlets. Blair argues that Christians who are by nature homosexually oriented should be accepted as Christ accepts them and encouraged to live responsibly as homosexual Christian disciples. Two other authors whose approach is similar to that of Blair are Troy Perry, *The Lord is My Shepherd and He Knows I'm Gay* (Los Angeles: Nash, 1972), and Tom Horner, *Jonathon Loved David: Homosexuality in Biblical Times* (Philadelphia: Westminster, 1978, 163 pp. \$5.95).

What Blair openly advocates is suggested only as a possibility by Letha Scanzoni and Virginia Ramey Mollenkott's *Is the Homosexual My Neighbor? Another Christian View* (New York: Harper & Row, 1978, 159 pp. \$6.95). A great deal of Scanzoni and Mollenkott's argument is directed against the ignorance, stigmatizing, stereotyping, and lack of love of "homophobic" Christians. The authors are very loving, thorough and effective in this pastoral task. Their discussion of what "science says" about homosexuality is very helpful but the companion discussion of what the Bible says is inadequate, mainly because it ignores the broader biblical theology of sexuality and focuses only on the problem texts dealing explicitly with homosexuality. Without explicitly advocating it, the authors suggest consideration of an alternative to the traditional stance of the church: permanent, covenantal homosexual relationships analogous to heterosexual marriage. It is clear that Scanzoni and Mollenkott lean toward this view.

Two books which take a negative position, but not nearly as extreme as Bahnsen, are *The Bond That Breaks: Will Homosexuality Split the Church?* by Don Williams (Los Angeles: BIM (Revell), 1978, 170 pp. \$4.95), and *Homosexuality and the Church* by Richard F. Lovelace (Old Tappan, NJ: Revell, 1978, 158pp). Both Williams and Lovelace served on the National Task Force to Study Homosexuality for the United Presbyterian Church, USA, and hammered out their positions in relation to a majority on the committee who disagreed with them, a much healthier context for learning than many have had. Both authors sift through the major contemporary points of view with a degree of respect. Their handling of the biblical material is much better than Bahnsen, Scanzoni, Mollenkott, Blair, and Horner because they work at the specific references to homosexuality from a broad, convincing biblical theology of sexuality. They conclude against acceptance of homosexual practice (and ordination) within the Christian church but advocate greater love, understanding, evangelism, and aid to homosexuals. They do not support movements to deprive homosexuals of civil and human rights in the broader society.

There remains a lot of work to be done on this subject. If it isn't obvious yet, my own opinion is that Williams and Lovelace are closest to the target, which is faithfulness to Jesus Christ.