

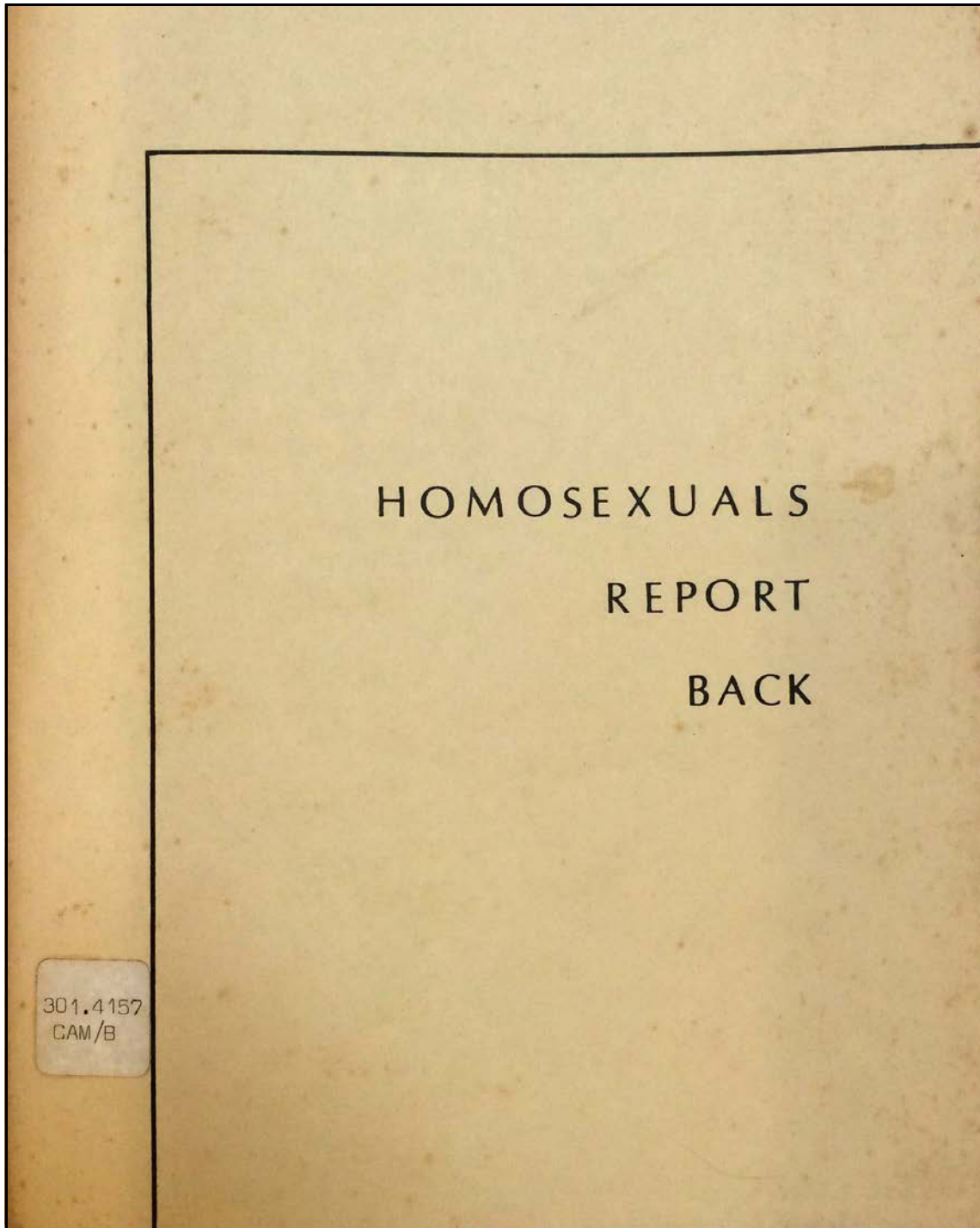


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HOMOSEXUALS
REPORT BACK

A report by a sub-group of Cross+Section

the church group within CAMP (Campaign
Against Moral Persecution) NSW Branch

A Retort to the Report on Homosexuality
of the Ethics and Social Questions
Committee of the Church of England
Diocese of Sydney

Image of the title page in the original *Homosexuals Report Back*.

Campaign Against Moral Persecution
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To all
our oppressed
brothers and sisters
this work is dedicated

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P R E F A C E

This report has been mainly motivated by the *Report on Homosexuality*¹ of the Ethics and Social Questions Committee of the Anglican Diocese of Sydney. We, as members of Cross+Section, feel that most of the churches are currently too dogmatic in their approach towards homosexuality. This of course can be attributed to their wanting to re-enforce a certain moral code upon all people.

All the members of this sub-group within Cross+Section are, or have been, involved in active Christian following. They include two ex-seminarians, one of whom has left the church, one liberal catholic, one ex-catholic, and two ex-anglicans. All of the members who had given up being active Christians (in the way the Sydney Church of England understands that) have done so because the churches have shown such an unenlightened and annihilating attitude towards homosexuals and homosexuality.

But, despite its strong connections with the churches, all that we say in our report is directed to all people. It has a validity and extension far beyond the bounds of the anglican Report.

We homosexuals recommend this report to you, hoping that it will stimulate you into talking and thinking, never forgetting that your father, mother, daughter, son, brother, sister, aunt, uncle, neighbour could be homosexual and in need of love and acceptance.

Christopher Bendall
Joseph Chetcuti
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Peter de Waal
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¹ Ethics and Social Questions Committee of the Church of England, Diocese of Sydney, *Report on Homosexuality*, 1973.

The Anglican Synod Report's analysis of the relationship of homosexuality to society rests upon a definition of society that is at once limited and, because of this limitation, oppressive. Society means nothing more or less than a collection of individuals, but when applied to a whole nation or civilisation must mean the totality of the inhabitants of this nation, the totality of the contributions to this civilisation. In the eyes of the report, membership of society belongs only to one who is Christian, heterosexual and married. There is no acknowledgement of the rights of minority groups within a society which, numerically at least, is predominantly heterosexual and married (the first attribute being a little more in doubt).

If one accepts the Report's assumption that numerical strength equals or denotes the only acceptable situation, then the statement

the monogamous heterosexual marriage union not only represents the mind of God for this human creation but is also the necessary social unit which offers the greatest potential for human fulfilment in relationships ²

perhaps makes some sense. If, on the other hand, one is able to acknowledge that there are existing within our society life-styles of a nature different from that delineated by the Report, then one has no option but to reject the Report's statement as being narrow-minded and unjust. The Report produces not one shred of evidence to support its contention that the monogamous heterosexual marriage union does indeed offer the greatest potential for human fulfilment and is the necessary social unit. Its only apparent justification is its existence. Such a mindless adherence to the status quo must be rejected by those concerned that all members of society be able to lead dignified lives.

Laws, it is claimed, are framed to protect the public good. ³ But it is clear that, for the Report, protecting the public good simply means maintaining the status quo without any rational discussion as to the advisability of this. The one attuned to changing social attitudes and customs, it is obvious that the laws of society need to change because they are framed only to suit the limited definition of society which the Report is perpetuating.

We would endorse the Report's claim that a radically new society is demanded, and would applaud its perception. ⁴ However, its condemnation of this demand is difficult to understand since the demand is the result of a desire for some members of society to be able to live fulfilling lives. If the report committee had been more concerned about the homosexuals it was preparing a report on, and had not prejudged the question it was supposedly

² Ethics and Social Questions Committee of the Church of England, Diocese of Sydney, *Report on Homosexuality* 1973, p. 22.

³ *ibid.* p. 20.

⁴ *ibid.* p. 21.

investigating, it would have taken the time to speak to individual homosexuals.⁵ If it had taken this time, it would, among other things, have discovered the meaninglessness of its concern that homosexuals are excluded from heterosexual fulfilment.⁶ It would have discovered that the homosexual by virtue of his/her very being is oriented towards homosexual fulfilment. The existing laws and structure of society make this fulfilment difficult to achieve, and for this reason must change.

The process of change will evidently be slow and gradual. We would not undertake the task of delineating all the steps in that process, but merely make the following recommendations:

FIRST: That homosexual acts between consenting adults in private should not be subject to the criminal law.

The rate of enforcement of these laws already indicates changing social attitudes, and should indicate to the Anglican church in Sydney its waning influence. No person has been charged in the last ten years in the ACT and the NT for alleged homosexual behaviour in private between consenting adults.⁷ In NSW in 1972, 0.033% of the homosexual population were tried under ss. 79-81 of the *Crimes Act*, and only 0.03% were convicted. On 30 June 1972 0.014% of the NSW homosexual population were in goal for offences under these ss. of the *Crimes Act*.⁸ Many countries already have changed their laws in the direction we are seeking. These include Belgium, Canada, England, France, Japan, the Netherlands, Switzerland and both Germanies. There were at least 25 countries in this category up to 1971.⁹ Does the Sydney Anglican Church really take pride in being a bastion of reactionism?

SECOND: That general equality with heterosexuals be promoted.

We would seek this equality within the following specific areas:

a. Freedom from discrimination in employment.

⁵ As far as we are aware only Peter de Waal and Peter Bonsall-Boone, on behalf of CAMP NSW, met once, on Fri 23 June 1972, with the Diocese's Ethics and Social Questions Committee during their over two year preparation of its report on homosexuality. "... Peter [Bonsall-Boone] and the man he lives with Peter de Vall [sic] had addressed the Moral [sic] Questions Committee on 23 June 1972, as a homosexual and as a Church Secretary." *CAMP Ink*, vol. 2. no. 11. n. p. On the back of the Classified Advertisements insert after p. 2.

⁶ *Report on Homosexuality* 1973, p. 21.

⁷ *Parliamentary Debates*, House of Representatives, 17 October 1973, p. 2309. **Dr Klugman** asked the Minister representing the Attorney-General, upon notice: How many persons were charged (a) successfully and (b) unsuccessfully in (i) the ACT and (ii) the NT for offences arising out of alleged homosexual behaviour in private between consenting adults in each of the last 10 years. **Mr Enderby** – The Attorney-General has provided the following answer to the honourable member's question: No person has been charged in the ACT or the NT in the last 10 years for an offence arising out of alleged homosexual behaviour in private between consenting adults.

⁸ Bureau of Crime Statistics and Research, NSW, *Information on Homosexual and Prostitution Offences*, (Made available privately).

⁹ Social Questions Committee of the Church of England, Diocese of Melbourne, *Report on Homosexuality*, 1971, pp. 23-4. (See Appendix B – ?, p. ?).

Many homosexuals are prevented from declaring their sexuality by the fear of losing their jobs. Many homosexuals are discriminated against when seeking employment when their sexuality is known. We would hope that the church would become a leader in the field of non-discrimination. Unfortunately in the past it has shown active discrimination against homosexuals in its employ.

b. Lowering the age of consent.

While community feeling on lowering the present age-of-consent laws for heterosexuals, and even abolishing them altogether, are persisting, we welcome that same law in this regard applying to homo- as to hetero-sexuals.

c. Homosexual unions.

We seek legal recognition of homosexual unions, for as long as the community accepts marriage in its present form.

d. Blackmail and Poofter Bashing.

The fact that many homosexuals feel the need, because of society's attitude, to be secret about their sexuality, means that they lay themselves open to blackmail and assault. If the committee had been more open about its meetings and had actually spoken to homosexuals, many of them (and this includes women) would have been able to appear before the committee and relate personal experiences of blackmail and poofter bashings for which no justice could be sought for fear of further blackmail and bashings. Does a supposedly Christian body realise that it is in fact supporting these injustices?

e. Children.

The laws governing custody, guardianship and the adoption of children should be overhauled to permit homosexuals to demonstrate their equal suitability for bringing up children in a happy environment.

f. Financial Matters.

- We seek:
- i) the amendment of the income tax laws to provide maximum deductions for dependant(s) in homosexual unions;
 - ii) entitlement of homosexuals in union to cover by medical and hospital funds on family rates;
 - iii) exemptions from probate and death duties on the death of a partner;
 - iv) the changing of regulations for obtaining housing loans to make it easier for homosexual in union to obtain these loans.

g. Social Clubs.

The discrimination against homosexual organisations in obtaining liquor licences should be ended, to enable the setting up of clubs where homosexuals can meet socially. This would encourage the growth of homosexual unions, strengthen the bond of friendship, and strengthen the homosexual's self-acceptance and acceptance by others.

THIRD: That sex education courses in schools provide enlightened information and attitudes about homosexuals and homosexuality. That, to this end, homosexuals themselves be involved in the teaching of these courses.

Present sex-education courses in schools teach that homosexuality is a perversion and label homosexuals as depraved. Changes need to be made to ensure that youth is informed about homosexuals and homosexuality and taught not to discriminate. We believe it is necessary to have homosexuals as sex-education teachers because their openness about their homosexuality will serve to eliminate the guilt and isolation which many children feel about their homosexuality, guilt and isolation which is reinforced by society.

FOURTH: The psychological and psychiatric facilities designed to change the sexual orientation of homosexuals be outlawed.

The existence of these facilities is predicated upon the assumption that homosexuality is a sickness which needs to be cured. This assumption is rejected by most modern psychologists and psychiatrists [see page 15]. The problems of homosexuals associated with their homosexuality stem from the pressures of a society which rejects them as a sick element and makes their acceptance of their sexuality as an integral part of their personality very difficult. Previously society asked the homosexual to change his/her ways, now the homosexual demands that society change.

FIFTH: That homosexuals be given more access to information outlets in order that the ignorance of the community at large, which contributes greatly to the oppression of homosexuals, be dispelled. That the churches, because of their large resources, play the leading role in this by starting discussion groups on a parish level and by providing homosexuals with reasonable access to their media.

The seventh recommendation of the report contravenes the fundamental right of freedom of expression. The church has discovered a group in society which it sees as being inimical to its self-interest. It can fight this threat only by using its political influence to stamp it out. This is reminiscent of the worst forms of totalitarianism. Christians should be mindful of the terrible trials the early Christians had to endure from the same causes.

SIXTH: That there be a fundamental examination of the structures of society, with a view to finding the basic causes of the oppression of homosexuals, in order that the homosexual be accepted totally by society. That this examination be initiated on a governmental level and be actively supported by all groups in society.

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As equal members of society, homosexuals have the rights which we are currently being denied. These include the right to freedom of sexual expression and the right to lead lives in keeping with our inherent dignity as human persons. It is our conviction that these rights are denied because of the structures and attitudes of society. We demand that these be changed.

It is somewhat farcical for the authors of the *Report on Homosexuality* to claim “to preserve a proper perspective” on the subject, convinced, nonetheless, that the Bible “speaks with explicitness and considerable warning” about it.¹⁰ Their blatant refusal to apply exegetical research largely contributed to the report’s failure to put the issue of homosexuality in its proper historical perspective.

The danger of their position is discussed by David Blamires in his book *Homosexuality From the Inside*,¹¹ when he explains:

the prohibitions of the Mosaic Law are related to the necessity for the Israelites of that period to maintain their identity as a separate people and to propound a distinctive moral outlook ... The Mosaic Law, however, was formulated in and for a type of society vastly different from our own and can hardly be taken as normative for the twentieth century.

Having failed to come to grips with the subject, the report finds itself resorting to whimsical platitudes: the prime example of this being in citing Psalm 8, begging the readers to “look to the heavens, the work of thy fingers.”¹² What this has to do with homosexuality needs to be determined!

We are informed in “Homosexuality in Romans” that one of the two problems to be dealt with is Paul’s “reference” to homosexuality in Romans 1:26-27.¹³ Surely it would not take much biblical research to agree with H Kimball-Jones that the New Testament “does not really deal with the problem of homosexuality.”¹⁴ What Paul is condemning is the practice of homosexuality by persons quite capable of a heterosexual relationship. Would Paul otherwise express dismay at the menfolk who “have given up natural intercourse to be consumed with passion for each other”? (Romans 1:27) Sydney Anglicans must appreciate that what Paul objects to is sex for its own sake and neither heterosexuals nor homosexuals are excused from such possible “abuses”.

Let us now focus our attention on Sodom and Gomorrah. Granted that while “no particular examples of their wickedness are given apart from the episode in Genesis 19:5-9” – which is much discussed and widely interpreted – the report does not hesitate to make full use of this narrative in its condemnation of homosexuality.¹⁵ Even the Jerusalem Bible¹⁶ when explaining these verses struggles to do so only cautiously:

the unnatural vice which takes its name from this incident was condemned by the Israelites though it was

¹⁰ Ethics and Social Questions Committee of the Church of England, Diocese of Sydney, *Report on Homosexuality*, 1973, p. 7.

¹¹ David Blamires, *Homosexuality From the Inside*, Society of Friends, London, 1973, p. 10.

¹² *Report on Homosexuality*, op. cit. p. 8.

¹³ ibid. p. 32.

¹⁴ H Kimball-Jones, *Towards a Christian Understanding of the Homosexual*, SCM Press Ltd, London, 1967, p. 70.

¹⁵ *Report on Homosexuality*, op. cit. p. 29.

¹⁶ *The Jerusalem Bible*, Darton, Longman and Todd, London, 1966, Note (a) to Genesis 19.

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common among their neighbours. However, underlying the story is a horror of the double offence of such behaviour towards angels (as the men are revealed to be) and the breach of the law of hospitality would also be considered serious.

Even Prophet Ezechiel 16:49-50 expresses no doubt that the real crime of the Sodomites in the eyes of the Lord was their idolatry. What, then, was the origin of the exclusively homosexual interpretation of this passage, an interpretation that has had such a lasting influence on Christian thinking? Antagonistic to the Hellenistic way of life, the Jews saw in Sodom “the symbol of the peculiar vices of Hellenism, which were abhorrent not only in themselves, but as the depravities of an alien and hostile culture.”¹⁷

Preferring to dismiss these arguments, the biased mind unfortunately makes the point of carefully steering away from such objections. “None of these arguments cancels out the assessment of homosexuality in the Old and New Testament which has a basis quite independent of the Genesis episode”, the report painfully adds on appreciating the futility of its arguments.¹⁸ Desperately, the authors point to Jude 7 who accepted that Sodom and Gomorrah “indulged in unnatural lust”. Admittedly, this kind of logic has kept the evangelical and fundamentalist Anglican out of step with modern theological development. Until such hurdles as that of Mark 7:10 (forming the sole argument for the support of Moses as author of the Pentateuch) are overcome, Sydney Anglicans have little hope of either understanding the Bible or the issue of homosexuality.

Believing homosexuals to be proselytic about their homosexuality as members of the Church of England are expected to be about their Anglicanism, the authors fear that homosexuality denies both heterosexuality and sexual difference.¹⁹ It is unfortunate, and at the same time ludicrous, that the report struggles to convince us of this sexual difference, a difference of which we homosexuals are very well aware.

In expecting the government to act in the light of this report the Synod refuses to acknowledge not only the right of non-Christians to embrace their own particular ideology, but also any other form of Christian ethics save its Sydney version of Anglicanism. As is indicated in an interim report issued for private circulation by a group of Anglican clergy and doctors through the Church of England Moral Welfare Council, not all Anglicans are of the same mind. In recommending a change in the law and fixing of an age-of-consent at twenty-one, the British report also studied the problems of blackmail, police harassment and the suicide of homosexuals.²⁰ [Archbishop] Marcus Loane’s foreword “to commend this report to the attention of people in the Commonwealth of Australia” makes one wonder if he is at all aware of the presence of other Christian denominations in this land. What of the Quakers who believe that candour should be introduced “to a subject where there is a history of concealment; and concealment, as we know, is a barrier to trust and thus to honest

¹⁷ Derrick Sherwin Bailey, *Homosexuality and the Western Christian Tradition*, Longmans, Green and Co Ltd, London, 1955, pp. 6-9, 26-7, 40.

¹⁸ *Report on Homosexuality*, op. cit. p. 30.

¹⁹ *ibid.* pp. 8-10.

²⁰ H Montgomery Hyde, *The Other Love: An Historical and Contemporary Survey of Homosexuality in Britain*, Mayflower, London, 1970, p. 252.

relationships between people”.²¹

Having completely dismissed situational morality, the report comes into conflict with Romans 13:10 (“Love does no wrong to a neighbour; therefore love is the fulfilling of the law”), as it informs us that “Love can act in ignorance and can cause harm”.²² Doubtless this discord is soon explained away, a custom not untypical of a society so fundamentalist and evangelical as the Sydney Anglican community.

A few more words on situational morality. Joseph Fletcher informs us that situationism is moderate since it avoids the extremes of legalism on the one hand, and of Antinomianism (opposite to law, rules, even principle or maxims) and existentialism on the other. Legalism, as the Report shows, is characterised by prefabricated laws with much hair-splitting and logic-chopping. While Protestantism is rigid and puritanical, punishing and sadistic, Catholicism, to its credit, adds Fletcher, has resorted to casuistry to evade the laws in favour of love. Antinomianism, with its firm stand against laws, rules, principles, maxims, regards every situation as unique, an existential moment. Paul opposed this in his condemnation of libertinism (the theory that grace and faith have replaced law completely) and Gnosticism. Principles are indicative, prescriptive. In regarding their interpretation of Christianity as the only valid expression of the gospels, the Synod of Sydney have denied the Holy Spirit the right to move men as deemed fit. Stultifying their own theories on the nature of the personal interpretation of Scripture, the Synod moreover have made ineffectual one of the major causes setting in train their segregation from Rome during the Reformation period. One wonders to what extent the tables have been turned!

²¹ Blamires, op. cit. p. v.

²² *Report on Homosexuality*, op. cit. p. 10.

Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation. It cannot be classified as an illness. We consider it to be a variation of the sexual functions produced by a certain arrest of sexual development.²³

The word homosexual can be defined as one who is motivated, in adult life, by a preferential attraction to members of the same sex, who usually, though not necessarily, engages in overt sexual relations with them. *The Oxford English Dictionary* defines it as “pertaining to or characterised by a sexual propensity for one’s own sex.” This therefore does not include situational homosexuality, that is, where there are no alternative sexual outlets, such as prisons, single sex orders or establishments, for example, the navy and armed forces.

It appears that many of the world’s societies do not regard homosexuality as evil, sinful or perverted. Ford and Beach studied 76 different societies and found that 64% of them dismissed homosexuality as both normal and acceptable to society.²⁴ It is regrettable that it is particularly Western society which encourages the point of view that the homosexual is either sick or unnatural.

The question remains as to whether we should regard homosexuals as unnatural or whether we should regard them as primarily people who are just as healthy and as normal as heterosexuals, the only differentiation being their choice of partner.

There are a number of explanations given to explain the causation of homosexuality. Chiefly they are:

- (a) genetic and hormonal;
- (b) environmental conditioning in childhood, including family life-style, parental personalities and attitudes;
- (c) social and cultural attitudes.

Genetic and Hormonal

It appears that, contrary to previous supposition, genetic factors cannot determine psychosexual differentiation.

Studies of monzygotic twins have never been completed, but results supposedly found by Kallman in 1952 have never been verified by any other workers and subsequent studies in the field of genetics have reported contradictory findings.²⁵ Slater found that there is a greater incidence of homosexuality in the group of younger siblings and that the incidence of

²³ Sigmund Freud, ‘Letter to an American Mother’, *American Journal of Psychiatry*, 107, 1951, pp. 786-7.

²⁴ in MB Clinnard and P Quinney, *Criminal Behaviour Systems*, Holt, Rinehardt and Winston, New York, 1967.

²⁵ in RD Lowe, *The Biological Aspects of Homosexuality*, Unpublished paper, 1972.

homosexuality also increases as the age of the mother.²⁶ This could be attributed to an over-protectiveness on the part of the mother. These findings are important in that they dispute the theory that abnormal genes can be the causation of homosexuality.

Hormonal imbalance cannot be blamed as a factor in the reason for an individual's homosexuality, as it is well known that doses of androgen and estrogen (male and female sex hormones respectively) have no effect on the sexual drive nor do they influence the choice of the sexual object.

Kippax states that "neither does it appear that hormonal effect per se can determine psychosexual differentiation."²⁷

Environmental Conditioning in Childhood

The view of most psychologists is that homosexual behaviour is learned or environmentally conditioned. They believe that homosexuality is caused by "an arrest in sexual development" which occurs in the stage of homo-eroticism or self-love.

Theories put forward also include the suppositions that homosexuals lack the stable parental figures on which the child models his behaviour, that is, that there may be a dominating, over-aggressive and over-protective mother, and a very weak, detached and indifferent father. These prerequisites may occur in a few homosexual people but certainly do not occur in, or apply to, the majority. If these findings are assumed to be correct, why would it not therefore affect all children in the family? More than one homosexual person in a family would be rare.

Two theories which can be disputed on the fact that their cause alone would be highly unlikely to cause homosexuality are:

- (a) early heterosexual experiences connected with fear or repulsion, resulting in an aversion to the opposite sex;
- (b) single sex schools, prisons and corrective institutions.

However, for most people this is situational homosexuality only, as they return to heterosexual behaviour when they return to the outside world.

Social and Cultural Attitudes, or Homosexuality as an Illness

Many clinicians today still hold to the view that homosexuality is an illness, from which one must be cured.

The medical profession often comes in contact with people whom it sees as being self-insecure, weak-willed, explosive, cold, affectionless, depressive and fanatic. However, these

²⁶ ibid.

²⁷ Susan Kippax, *Homosexuality: Natural or Unnatural, Healthy or Sick?*, School of Behavioural Sciences, Macquarie University, Sydney, 1973.

patients are not representative of homosexual society as a whole. They are not people who are adjusted to their sexuality and are willing to work for equality for homosexuals, or people who lead as well balanced lives as heterosexuals.

Siegelman found that “homosexuals are no more abnormal or any less well-adjusted than heterosexuals and that there is no evidence that homosexuals are ill as a result of their homosexuality.”²⁸

Psychiatrists’ opinions have generally become more enlightened in that they no longer believe that homosexuality is an illness. PA Morris states that out of 160 English psychiatrists, only 5% described homosexuality as a disease and $\frac{2}{3}$ described it as an “aberrant behaviour pattern” and $\frac{1}{3}$ described it as a “normal variant.”²⁹

Barr found that in a sample (random) of 100 psychiatrists and 93 trainee psychiatrists in NSW, $\frac{2}{3}$ of psychiatrists and $\frac{3}{4}$ of trainees found that it was a “developmental anomaly not necessarily associated with neurotic symptoms.”³⁰

May 1972 saw a breakthrough from the field of traditional attitudes when the Federal Council of Australian and New Zealand College of Psychiatrists passed a motion that it “strongly condemns community attitudes and laws which discriminate against homosexual behaviour between consenting adults in private.”

Conclusions

Quotations from theses on homosexuality:

S Kippax: “Persons do not Choose to be Homosexual”.³¹

J Marmon: [sic–Marmor] “Homosexuality is no more unnatural than exclusive heterosexuality. Both are conditioned by society”.³²

We believe concerning the aspect of homosexuality as an illness, that homosexuals are no more mal-adjusted than heterosexuals and the traits found by patient homosexuals or neurotic disorders are also found in any other minority group.

We further believe that the present attitudes of society in general force this aspect of homosexuality as a sickness, perversion or disease, and that it is time that homosexuality was both considered as normal and socially acceptable.

²⁸ M Siegelman, ‘Adjustment of Male Homosexuals and Heterosexuals’, *Archive of Sexual Behaviour*, 2, 1972, p. 9.

²⁹ PA Morris, ‘Doctors’ Attitudes to Homosexuality’, *British Journal of Psychiatry*, 122, 1973, p. 435.

³⁰ RF Barr, ‘Homosexuality and Psychological Adjustment’, submitted to: *The Australian and New Zealand Journal of Psychiatry*, 1973.

³¹ Kippax, op. cit. p. 13.

³² Marmon, J, (ed), [sic] Judd Marmor, (ed), *Sexual Inversion: The Multiple Roots of Homosexuality*, Basic Books Inc, New York, 1965.

A Personal Response to the Report

Christopher Bendall

The human being is a very complex animal, capable of a great variety of responses in a given situation. Anyone maintaining that sexuality should be seen only within the context of procreation is taking an extremely simple view of man and sexuality.

For various reasons, most of which are not clearly understood, society has taken the view that homosexuality is undesirable. If an individual took a similar stand, without the support of society, the individual would be quite within his/her rights, but his/her motivation would be questioned. It is this acceptance of the group's assumptions and the questioning of those of an individual, which make our society dangerous for the individual, and, because of a general denial of sexuality, particularly dangerous for the homosexual.

Societies are formed by individuals for the convenience of the individual. Because it is formed from a collection of individuals, and is not a group of identical units, society should be amenable to modification in accordance with the needs of the individual, otherwise it becomes sterile, oppressive and valueless.

A society which oppresses homosexuals, as our does, is committing a form of psychological murder. By attempting to force a homosexual or bisexual into denying his/her natural sexuality, a teaching a person from a very early age that he/she is worthless, society is preventing the development of a homosexual's personality, and possibly depriving itself of many talented individuals; so reducing the variety and richness of life within it. Thus from both the personal and social level it is desirable for homosexuals to fight their oppression wherever they find it.

The problem of old age and loneliness is not otherwise for homosexuals than for heterosexuals. Probably the ageing heterosexual who loses a mate is in a slightly worse plight than a homosexual of the same age; if only because the present heterosexual life style sets great store by the formation of a monogamous pair bond which tends to leave individuals quite disoriented upon its breakdown.

The recent Anglican Diocese of Sydney *Report on Homosexuality* while condemning the practice of homosexuality because it is sinful, fails to come to grips with the problems of homosexuals in a sinful (to use their own judgement) society. What of the lesbian mother, who, because of church and social pressures decided to attempt a heterosexual marriage but found it intolerable? ... the homosexuals beaten, robbed and blackmailed simply because of their sexual preference? ... the homosexual school teacher without a job simply because of his/her sexuality? If the church should not be concerned with these issues, who should be?

The Anglican Report expresses the fear that a greater social tolerance will result in the emergence of more homosexuals: The particular risks associated with using the Kinsey statistics are, perhaps, well illustrated in Paul Wilson's concluding sentence. The perspective of the British report is probably to be preferred: "Our conclusion is that homosexual behaviour is practised by a small minority of the population, and should be seen in proper

perspective, neither ignored nor given a disproportionate amount of public attention”³³ Nevertheless the admitted suspicion of the Wolfenden Committee that there had been in Britain “an increase in the amount of homosexual behaviour”³⁴ deserves to be taken seriously. These words were written in 1957.

Since then the tide of advocacy of homosexual liberation has risen considerably. The vociferous activities of such groups-movements as CAMP (Campaign Against Moral Persecution) and Gay Liberation, blending in with other movements for social reform (see especially Dennis Altman’s *Homosexual Oppression and Liberation*, Sydney 1972), have done much not only to publicise the plight of homosexuals but almost certainly to increase the number of those who practise homosexuality. As Kinsey and others have noted, the direction of many people’s sexual drive can vary according to the social climate and individual circumstances so that the coming out of many folk is not just a making of their homosexual way of life public but a crossing over from heterosexuality to homosexuality or a releasing of a previously controlled homosexual propensity. Richard Hauser has pointed out “how infectious the homosexual attitude can become” and “how convenience and desire can produce a deterioration where homosexuality can spread easily”³⁵ and for this reason any indicators that the homosexual way of life is becoming more accepted or widespread in the community should be an occasion for real concern.

In the very next paragraph the Report criticises Dennis Altman for suggesting that “a good part of the hostility toward homosexuality derives from repressed homosexual urges.” Many homosexuals have noticed that people who have problems relating physically and emotionally to members of the opposite sex also are among the most emotive and vocal objectors to homosexuality. The Report goes on to add that while this suggestion “may comfort the homosexual, it is simplistic and untestable.” It should be pointed out that although a concept be untested it is not necessarily untestable.

Contrary to the experience of most practising psychiatrists, the Ethics and Social Questions Committee implies that one’s overt sexuality is relatively easily inverted. (Perhaps this is an expression of their own repressed bi-sexual potential?) This naive attitude can easily be demonstrated for what it is by inviting members of the committee to make love to any (purely for the sake of the experiment, of course) member of their own sex ... then comparing their experience with the experience of making love to their spouse, assuming that they are happily married heterosexuals.

³³ *Report of the Committee on Homosexual Offences and Prostitution*, HMSO, London, 1957, p. 20.

³⁴ *ibid.* p. 19.

³⁵ Richard Hauser, *The Homosexual Society*, The Bodley Head Ltd, London, 1962, p. 59.