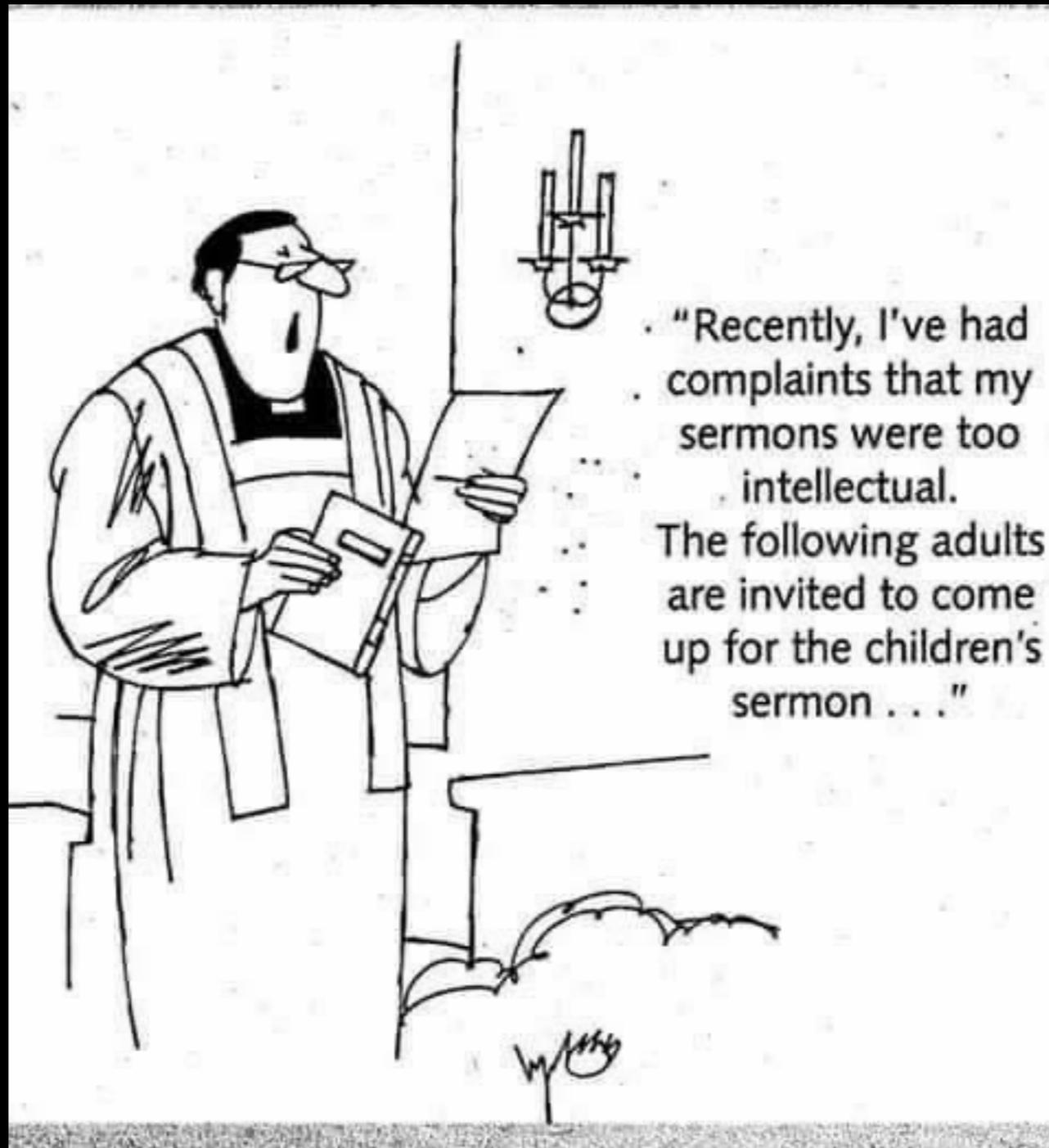


Weekend Review

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.



“Recently, I've had complaints that my sermons were too intellectual. The following adults are invited to come up for the children's sermon . . .”



Barna Highlight

In today's [Barna Highlight](#), we're sharing another bite-sized finding you can use to become a more informed leader.

Through research, we've discovered that men are experiencing a quiet crisis when it comes to their role and identity in a changing world.

Given a choice between two words that describe the state of masculinity today, Christian men are far more likely to choose the negative option. They're more likely to say masculinity is:

- *Threatened rather than hopeful* (44% vs. 31%),
- *Endangered rather than thriving* (39% vs. 28%),
- *Confused rather than vibrant* (47% vs. 26%),
- *In crisis over stable* (40% vs. 30%) and
- *Regressing over progressing* (41% vs. 32%).



This finding comes from [Five Essentials to Engage Today's Men](#), a study conducted in partnership with BetterMan. To learn more about how you can reach, lead and support today's men, pick up a copy of the full report. **Take 10% off using promo code DAD2021 through Friday, June 11.**



BRINGING UP BABY

Is Having A Baby In 2021 Pure Environmental Vandalism?

BY NELL FRIZZELL

25 APRIL 2021

← SHARE

Is having a child an act of environmental vandalism or an investment in the future? Is it possible to live an ecologically responsible life while adding yet another person to our overstretched planet? Can I get away with it if I just never learn to drive, never get a dog and keep wearing the same three pairs of jeans for the rest of my life?

For the scientifically-engaged person, there are few questions more troubling when looking at the [current climate emergency](#) than that of having a baby. Whether your body throbs to reproduce, you passively believe that it is on the cards for you one day, or you actively seek [to remain child-free](#), the declining health of the planet cannot help but factor in your thinking. Before I got pregnant, I worried feverishly about the strain on the earth's resources that another Western child would add. The food he ate, the nappies he wore, the

the earth's resources that another western child would add. The food he ate, the nappies he wore, the electricity he would use; before he'd even started sitting up, my child would have already contributed far more to climate change than his counterpart in, say, Kerala or South Sudan. But I also worried about the sort of world that I would bring my child into – where we have perhaps just another [60 harvests left](#) before our overworked soil gives out and [we are running out of fresh water](#). Could I really have a baby, knowing that by the time he was my father's age, he may be living on a dry and barren earth?

While gestating my son, and probably every day since, I have wondered whether having children is, in itself, an ecologically sound or unsound decision. Well, spoiler! Like so much in this life, it's not a simple binary. The question of resources is more realistically one of consumption rather than population. A new report from the University of Sussex has shown that [the wealthiest 10 per cent were responsible for nearly half of climate emissions growth](#) from 1990 to 2015. The lifestyle of the rich and super-rich is destroying the planet at a rate unimaginable just a hundred years ago



Most Popular



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OPINION
LETTERS

Let's Celebrate a Lower Birthrate, Not Lament It

Readers criticize two Times pieces that raised concerns about slow population growth, instead viewing the trend as a positive for the planet.

June 5, 2021



care for more elderly people.

Alexandra Paul

Pacific Palisades, Calif.

The writer is on the advisory board of World Population Balance.

To the Editor:

I'm a sophomore in college. My generation has grown up with doom and gloom on the global climate horizon. Constantly. And it's not uncommon for such dire predictions of the future to cite population growth as a strong contributing factor.

So when I saw the headline about population decline, I clicked. I'm paying attention not because I'm worried about how this will affect the economy, but because I would love to have a child. Or children! When I'm older, of course, but it's something I think about time to time. I love kids.

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EXPLORE



But when I talk to people my age about having children, we don't talk about whether or not we like kids, or whether or not we would be able to support them. We talk about the moral implications of putting more people on this earth to consume more resources. And we talk about not wanting our kids to live in the terribly uncertain future, one in which they could be facing a world of climate change disasters. We ourselves are already facing it, in many places.

I felt this was downplayed in the article. Right now, my plan for the future is to adopt, or have no kids. But I hate the limiting of my choices.

So if the U.S. government decides it has a stake in my giving birth, it needs to start fixing the atmosphere. That, not gifts for newborns and pink seats on subways for pregnant women, as South Korea is doing, might convince me that I should.

Astrid Braun

Cleveland

To the Editor:

I am not going to join the doomsday reaction to the news that the world population growth rate is slowing down. Growing up in the 1950s in southern Italy in a family with seven children, I started panicking about the world population as soon as I learned multiplication. How could Earth possibly support so many people? Would we all starve?

I relaxed somewhat only when birth control became available in the 1970s, although to this very day I am still frustrated that contraceptives are not made universally available to whoever in the world wants them, especially in countries where they are most needed.

Fewer workers and more retirees? If people live longer and are healthier, they can retire later, and many will. With the age of automation and robotics looming upon us, fewer workers will be needed anyway. Abandoned homes? That could hopefully end homelessness. There will be less pressure on world resources and the environment, less poverty, less wars, less migration.

We will have to make some adjustments, but I have no doubt we will all be better off, no matter what the current economists say.

Chiara Nappi
Princeton, N.J.

To the Editor:

Re “[We’re Running Low on Americans](#),” by Farhad Manjoo
(column, May 24):

I am dismayed by recent articles that portray a global decline in the birthrate as something to be feared and prevented, rather than what it truly is: our only chance to slow the damage we are doing to our planet and the nonhuman life-forms we share it with.

In May 2019, the journal [Nature reported](#) that a million species are in danger of extinction. These losses — of fish and insects especially — pose a far worse threat to human life than a decline in our birthrate. Climate change and environmental degradation are major causes of forced migration and human misery. There are now more humans than at any time in history. Why do we need more?

Farhad Manjoo writes: “Chad Jones, an economist at Stanford, argues that a global population decline could reduce the fundamental innovativeness of humankind.” Seriously? Were previous generations less innovative than ours?

Emma Rushton
Nashville

The Boys in Their Summer Dresses

Gender fluidity enters its next phase as men increasingly step out in skirts and frocks.





Sam Giles
@GilesPalaeoLab



I have a seven year old and she a) knows what a womb is, b) knows that not all girls have wombs and some boys have wombs, and c) knows that not everyone is a girl or a boy. It's really, really not that difficult. Even my four year old understands this.

10:22 AM · 6/23/21 · [Twitter for iPhone](#)

14 Quote Tweets 16 Likes



Dr Heather Williams MBE @alrightPET · 1h



Replying to [@GilesPalaeoLab](#) [@cashandcarrots](#) and 3 others

I've had these nuanced conversations with my kids for years. The main teaching point is not to make assumptions about anyone you meet but to care enough to listen and let them tell you who they are. If that means I'm indoctrinating my kids to be decent humans, I'm good with that.



Parasexual

Being asexual (not having sexual attraction) and having sex solely for the purpose of reproduction.

Placiosexual

A person wanting to give sexual pleasure to others, but preferably not having it reciprocated.

Pomosexual

Umbrella term, alternative to the word "queer", another way to say that you belong to the LGBT+ community (but don't feel comfortable with the term "queer").

Proquesexual

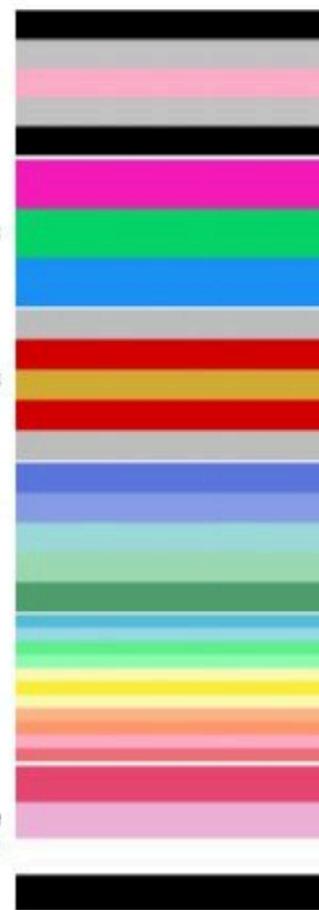
A feminine person who experiences sexual attraction for only other feminine individuals.

Quadsexual

Someone who feels sexual attraction to 4 genders and/or sexes, in the polysexual community.

Quoisexual

Not knowing where one fits on the spectrum, or not identifying with any existing label.



Penultisexual

Feeling sexual attraction to all genders/sexes except your own. Found in the polysexual community.

Polysexual

Polysexuality is the attraction to multiple genders. A polysexual person is one "encompassing or characterized by many different kinds of sexuality."

Proculesexual

Having sexual attraction for those you know you can never actually be with (fictional characters, celebrities, etc).

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A masculine person who only experiences sexual attraction for those who are masculine.

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Someone who feels sexual attraction for 5 gender identities and/or sexes. Found in the polysexual community.

Reciprosexual

Experiencing attraction only after realizing someone is attracted to you.



Repulssexual

Someone who feels sexual attraction, but is repulsed by sexual activities. A more specific version of asexual, but not application to asexuals who are sex repulsed.

Skolisexual

A potential sexual attraction to non-binary identified individuals. This does not generally describe an attraction to specific genitalia or birth assignments but rather is an inclusive term.

Speciosexual

Feeling sexual attraction that is based on traits that are NOT gender identity and/or sex related (ex: hair color, body part, etc).

Thymsexual

Someone who feels sexual attraction, but the direction of the attraction changes depending on their emotional state of being.

Uncadesexual

Extremely rarely does one experience sexual attraction, but when one does, it lasts for a very long time (typically around a year or longer). Found in graysexual umbrella, pronounced "un-kay-dee-sexual".

Vapubsexual

Asexuals who are also genitalia repulsed (pronounced vay-pub-sexual); pink is for femininity, blue is for masculinity, red is for passion, white X means lacking.



Requissexual

Limited or no attraction/interest/activity due to some form of emotional exhaustion.

Somnisexual

Believing you have sexual attraction ONLY for people in your dreams. Otherwise, you do not have sexual attraction for ANYONE while being awake. Controversial.

Tempsexual

The belief that your sexual orientation changes, depending on what time of day it is (night vs day, evening vs daybreak, etc.) Controversial, sub-section to abosexual.

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Someone who feels sexual attraction to THREE sexes and/or gender identities, found in the polysexual community.

Uniattraction

Feeling attraction towards one person and one person only for advanced periods of time or one's whole lifetime. You are attracted to them regardless of their gender/sexuality/changing appearance etc.

Vexesexual

Believing you belong to the asexual umbrella, but unsure where you belong in the asexual umbrella.

Romantic orientations, political and fetish



Bear Brotherhood

In general, a "bear" is a large, hairy, overtly masculine gay man - however, the community champions inclusion and self-identification is the only required characteristic.



Leather Pride

The leather pride flag is not associated with any particular gender preference but instead indicates a preference for kink. The "leather subculture" is somewhat hard to define as it encompasses a wide variety of activities.



Master/Slave Pride

The symbols represent, to nobody's surprise, master and submissive. The single vertical line is for authority, power, or dominance. The grouping of three horizontal lines is apparently a standard psychological symbol for submission or passive intellect.



Rubber Pride

At a very basic level rubber fetishism is similar to leather fetishism, in that it revolves around clothing made of rubber (latex, PVC, polyurethane, etc.). Likewise, it has developed a significant number of associated sub-fetishes.



Uniform Pride

Uniform Fetish revolves around wearing uniforms during play - very often these will be military uniforms, but we have seen the term used in a very broad sense as well (think nurses and schoolgirls).



Trans Ally

A person who doesn't identify as Trans but supports the Trans communities and the activities.



Straight Ally

A person who identifies as heterosexual but supports the lgbt+ communities and the activities.



Biromantic

Someone who enjoys behaviour typically associated with dating and love, like cuddling, hugging, gift-giving, love notes, but probably not kissing, etc. and enjoys it with both genders, without necessarily desiring subsequent sexual experience.



Demiromantic

A type of grey-romantic who only experiences romantic attraction after developing an emotional connection beforehand. Demiromantics do not experience primary romantic attraction, but they are capable of secondary romantic attraction.



Diamoric

Is the love/attraction of any kind of, for, between or involving nonbinary people. It is a term for a form of attraction that doesn't fit a "same vs opposite gender" dichotomy due to being a uniquely nonbinary form of attraction.



Greyromantic

Umbrella term for lithromantics and demiromantics.



Gynoromantic

A person who's romantically attracted to femininity.



Heteroromantic

Attracted to the opposite sex in a romantic way, but not necessarily in a sexual way.



Homoromantic

Attracted to the same sex in a romantic way, but not necessarily in a sexual way.



Lithromantic

A person who feels attraction but does not want there feeling returned in any way.



Monoromantic

An individual who is romantically attracted to individuals of only one gender identity.



Panromantic

Attracted to all sexes in a romantic way, but not necessarily in a sexual way. Used by asexuals instead biromantic to disregard the idea that there are only two sexes.



Polyamorous

A person who accepts, desires or practices the acceptance of having more than one intimate and/or sexual partner at a time.



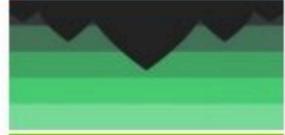
Polyromantic

Umbrella term for lithromantics and demiromantics.



Skolioromantic

Someone who is romantically attracted to persons outside the gender binary.



Nothoromantic

Being sure or nearly sure that you're of an orientation, but having intrusive (sexual, romantic, otherwise) thoughts about other genders or situations you are not attracted to.



Androromantic

A person who is romantically attracted to masculinity.



Aromantic

One who lacks interest in or desire for romantic relationships.



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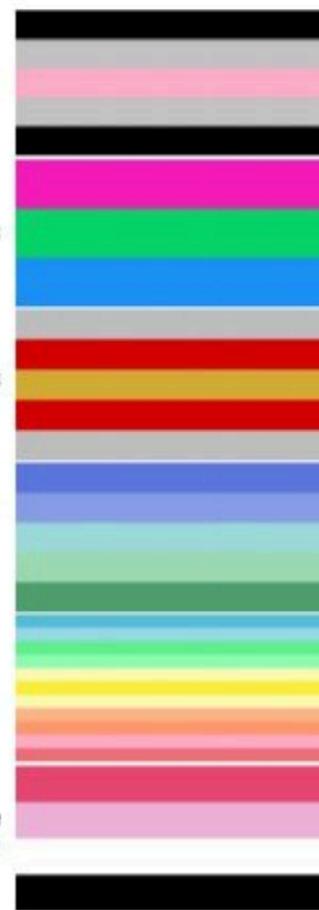
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OPINION
GUEST ESSAY

Where in the World Are All the Trans Children? Everywhere.

June 23, 2021



By Marlo Mack

Marlo Mack writes under a pseudonym about parenting a transgender daughter, in order to protect her child's safety. Her memoir, "How to Be a Girl," is based on her podcast of the same name.

I live in Seattle, a large, liberal city in a very blue state. Is that why my child is trans?

According to supporters of the raft of proposed laws targeting trans youth in state legislatures around the country, the answer is emphatically yes: Transgender children are a liberal American fad.

Are they right? Is the Family Research Council, a powerful right-wing organization that supports many of these bills, correct when it claims that children like mine are the [result](#) of "a resurgence of postmodern thinking"? Is it true, as a best-selling [book](#) has argued, that my daughter is part of a "transgender craze" sweeping America's youth?

The evidence in my inbox suggests otherwise. I write a blog and host a podcast about parenting my trans daughter, and as a result I receive emails from parents of transgender children every day. I can assure you they are not all writing to me from San Francisco, New York City and Seattle. I can also assure you that my child was not channeling postmodern ideology almost a decade ago when she told me, at age 3, that she was not the boy we all believed her to be.

"My heart is a girl heart," she said.

Soon after her announcement, I stumbled into the loving arms of a fledgling support group full of parents like me as we grappled with raising gender-diverse children in a world that had yet to hear the name [Laverne Cox](#). I don't know how I would have managed without them. And I wondered — and worried — about how parents like me were faring elsewhere. Because everything I



Richard Hanania @RichardHanania · 54m



Young people so desperate to be LGBT now that if they can't pull it off in this lifetime they'll imagine it in a previous life.

#vidaspasadas

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so we decided to do a Past Life Regression Meditation

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**we were a lesbian
couple (and had to
keep it secret bc of
the hard times)**

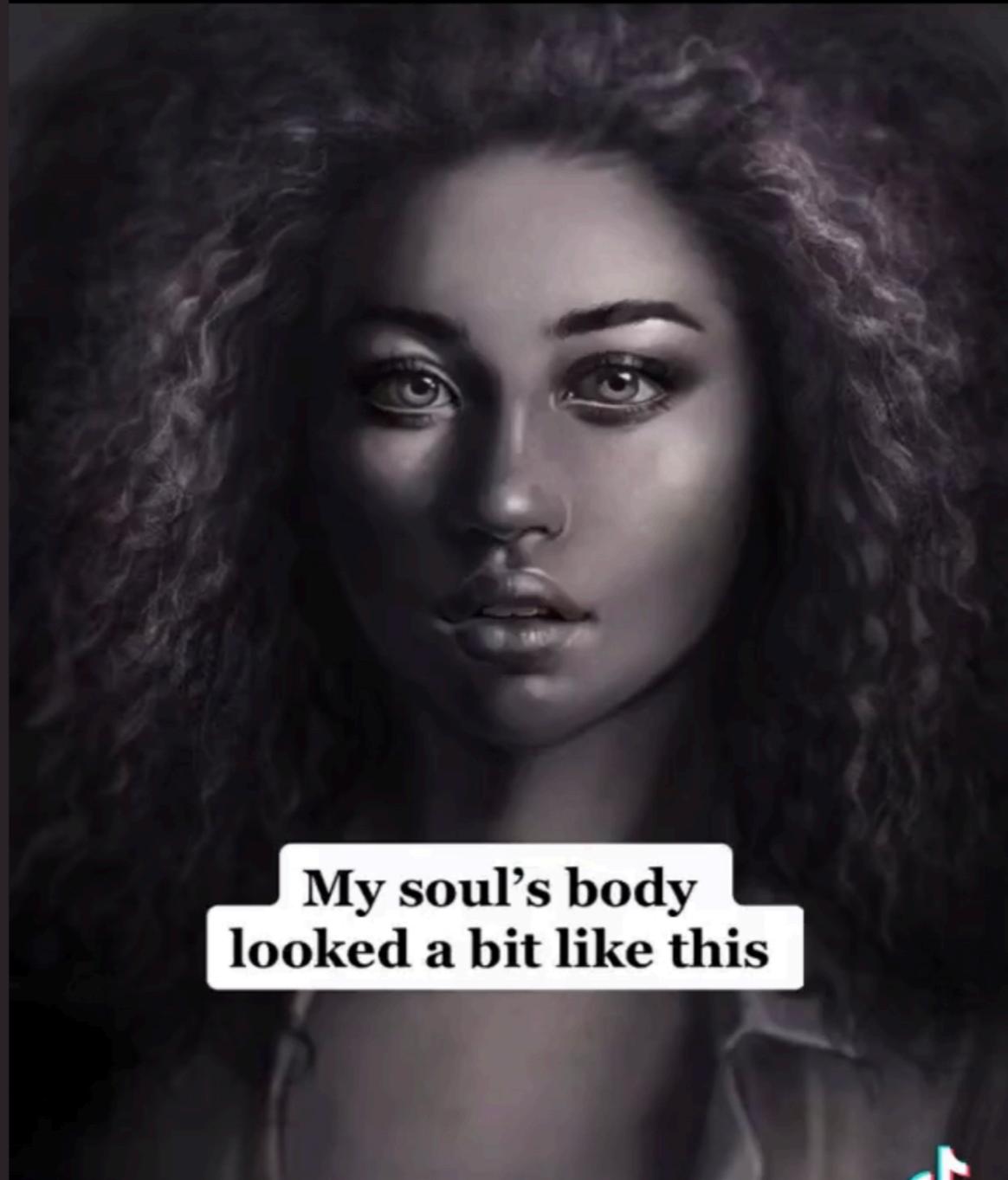


TikTok
@liriette



3

From 🐸



**My soul's body
looked a bit like this**



TikTok
@liriette

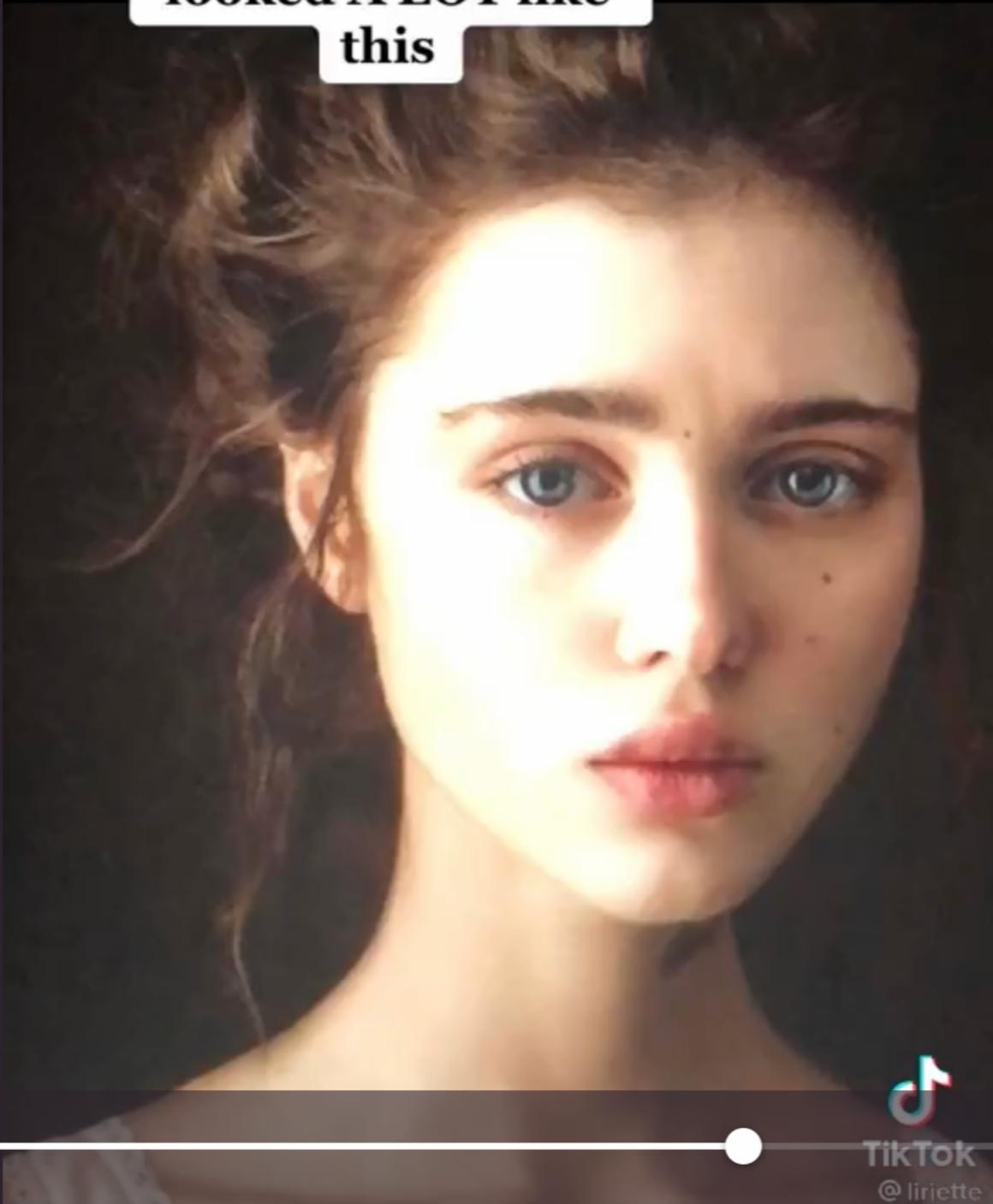




From 🐸



**and his soul's body
looked A LOT like
this**




TikTok
@liriette



0:21 / 0:33



 3



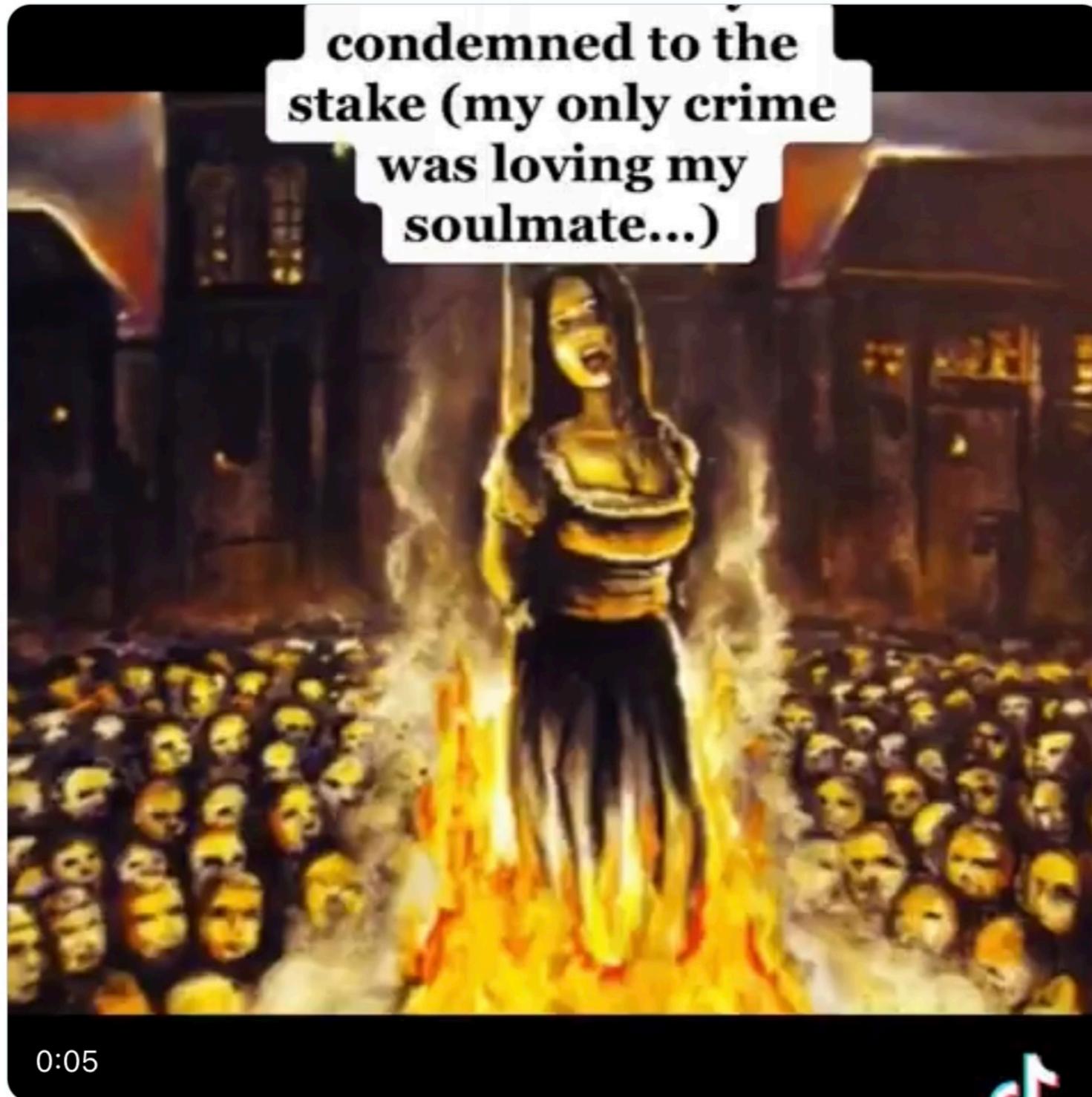
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Richard Hanania @RichardHanania · 54m



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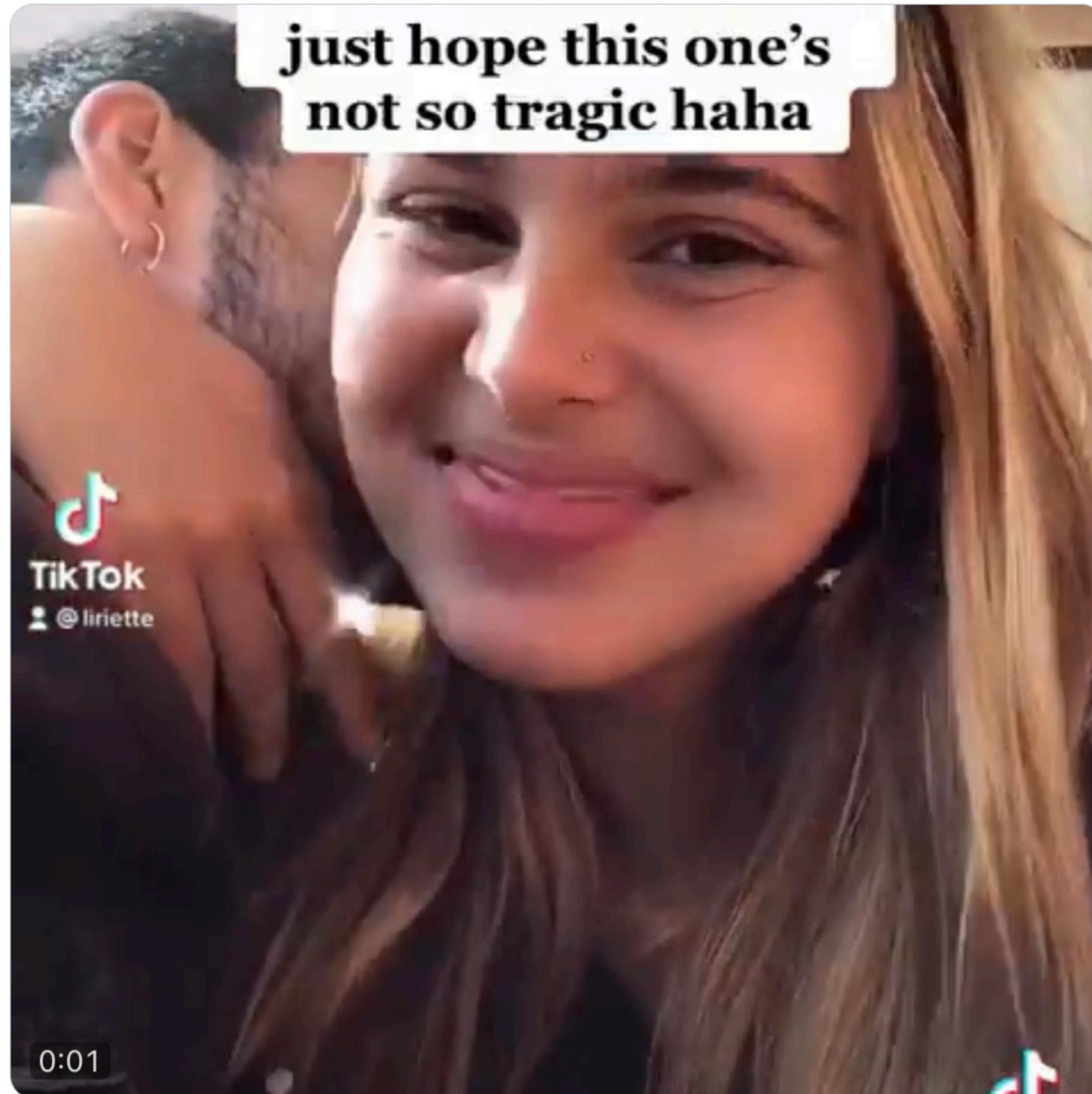
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Richard Hanania @RichardHanania · 54m



Young people so desperate to be LGBT now that if they can't pull it off in this lifetime they'll imagine it in a previous life.



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FOR SUBSCRIBERS

Carl Nassib just came out as gay. But could coming out as LGBTQ be over someday?

David Oliver, USA TODAY

Published 9:17 AM EDT May. 27, 2021 | Updated 9:51 AM EDT Jun. 22, 2021

ILLUSTRATION BY RYAN SPARROW

The lump lodged in your throat. The tears fast and furiously flowing from your eyes. The uncomfortable crack in your voice.

Then you say it.

"I'm gay." "I'm transgender." "I'm nonbinary."

Every out member of the LGBTQ community has said these words, or a variation of them, to the person or people they love, not knowing how they'll react. But what if they lived in a world where they didn't have to disclose anything?

Las Vegas Raiders defensive end Carl Nassib became the first

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Las Vegas Raiders defensive end Carl Nassib became the first active openly gay NFL player after coming out in an Instagram post on Monday. Nassib alluded to such a coming-out free world in a video accompanying the post: "I actually hope that one day, videos like this and the whole coming out process are not necessary, but until then I will do my best and my part to cultivate a culture that's accepting and compassionate."

Last month, Joshua Bassett – the actor/singer from "High School Musical: The Musical: The Series" and man who apparently broke

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"There's going to be a future where coming out is not relevant because I politically believe that there's going to be a future where gender is irrelevant," Smythe says. "That's part of why we have to come out: It's because there is an overwhelming norm, that is called the patriarchy that is called heterosexuality that is presumed. And I fundamentally believe that that's going to be abolished in our lifetimes."

For now though, a post-coming out world seems more attainable for some than others.

ANDROGYNY: THE PAGAN SEXUAL IDEAL

PETER JONES*

... being a gay man or lesbian entails far more than sexual behavior alone . . . [it entails] a whole mode of being-in-the-world.¹

Paiens unt tort e Chrestianes unt dreit
Chanson de Roland²

I. INTRODUCTION

Like the ancient pagan Sodomites pounding on the door of Lot's house millennia ago, the modern gay movement is gathering at the doors of our churches, our academies, and our once traditionally "Christian" culture, demanding entrance and full recognition. Notable scholar David A. J. Clines, professor of OT at Sheffield University, for one, appears ready to lay down the welcome mat. He wrote in 1998: ". . . [though] queer theory has yet to show its face at the SBL [Society of Biblical Literature],³ gayness is challenging . . . all that we hold dear. When we begin to redraw the alterity map, the boundaries between same and different . . . we find ourselves having to think through everything, and not just sexuality, from scratch."⁴ Clines, who not long ago was known for his conservative theological position, illustrates how far acceptance of the gay movement has come in recent years, even among those from strongly Biblical backgrounds.

This movement has come a long way fast. It will not go away soon, I believe, because it is so intimately tied to deep changes in modern society, in particular those associated with philosophical postmodernism.⁵ Because

* Peter Jones is professor of New Testament at Westminster Theological Seminary in California, 1725 Bear Valley Parkway, Escondido, CA 92027-4128.

¹ J. Michael Clark, "Gay Spirituality," in *Spirituality and the Secular Quest* (ed. Peter H. Van Ness; New York: Crossroads/Herder, 1996) 335.

² Translation: "Pagans are wrong, Christians are right." The classical theological notion of the antithesis can thus be dated at least to eleventh-century France.

³ Since it is already ubiquitous in the sister organization, the American Academy of Religion, the appearance of "Queer theory" amongst the Bible scholars of SBL is surely only a matter of time, as Clines suggests.

⁴ D. J. A. Clines, "From Salamanca to Cracow: SBL International Meetings," in *On the Way to the Postmodern*, Volume 1 (Sheffield, UK: Sheffield Academic Press, 1998) 169.

⁵ Significantly, one of the original theorists of postmodernism, Michel Foucault—see his *The History of Sexuality*, Vol. 1, "An Introduction" (trans. Robert Hurley; New York: Vintage, 1978); Vol. 2, "The Use of Pleasure" (trans. Robert Hurley; New York: Vintage, 1985); and Vol. 3, "The Care of the Self" (trans. Robert Hurley; New York: Vintage, 1978–86)—was self-consciously and ideologically gay.

III. THE ANDROGYNOUS PRIEST/SHAMAN AS THE EMBODIMENT OF PAGAN SPIRITUALITY

Throughout time and across space, the pagan cultus consistently, though not exclusively, holds out as its sexual representative the emasculated, androgynous priest. Mircea Eliade, a respected expert in comparative religions,

²² For the neo-pagan version, see the seven defining points enumerated by Ken Wilbur, outlined in Schwarz, *What Really Matters* 354:

First, Spirit, or God, or a Supreme Reality exists. Second, it is found within one's self.

Third, most of us don't recognize this Spirit because we live with an illusory sense of separateness from others and from the universal ground of all being.

Fourth, the path to liberation requires building a broader identity in which the wholly separate sense of self is surrendered.

Fifth, if this path is followed to its conclusion, it leads finally to rebirth, or enlightenment—in the form of either a direct experience Spirit within or oneness with God.

Sixth, this experience marks the end of suffering.

And seventh, the natural outgrowth of such enlightenment is a life grounded in compassion and directed toward selfless service.

²³ This was one of the epithets hurled by homosexual rights demonstrators at Gary Bauer of Family Research Council when he gave a talk in Livonia, Michigan, on October 22, 1998, according to *World* (December 19, 1998) 15.

argues that androgyny as a religious universal or archetype appears virtually everywhere and at all times in the world's religions. Much evidence exists to support his judgment.²⁴

The clearest textual testimony in ancient times comes from nineteenth-century BC Mesopotamia. Androgynous priests were associated with the worship of the goddess Istar from the Sumerian age (1800 BC).²⁵ Their condition was due to their "devotion to Istar who herself had 'transformed their masculinity into femininity.'"²⁶ They functioned as occult shamans, who released the sick from the power of the demons just as, according to the cult myth, they had saved Istar from the devil's lair. ". . . as human beings," says a contemporary scholar, ". . . they seem to have engendered demonic abhorrence in others; . . . the fearful respect they provoked is to be sought in their otherness, their position between myth and reality, and their divine-demonic ability to transgress boundaries."²⁷

The pagan religions of ancient Canaan appear to maintain a similar view of spirituality and sexuality. The goddess Anat preserves many of the characteristics of Istar.²⁸ Like the Syrian goddess Cybele, Anat is headstrong and submits to no one.²⁹ She is both young and nubile but also a bearded soldier, so that many commentators conclude that she is either androgynous or bi-sexual.³⁰ She thus symbolizes the mystical union, which was celebrated by her worshipers as a ritual enactment of the *hieros gamos* [sacred spiritual marriage].³¹ The OT gives some indication that Canaanite religion included homosexual androgyny, against which Israel was constantly put on guard.³²

Livy describes initiation into the Bacchanalia of 186 BC as involving homosexual rape, *simillimi feminis mares*. Walter Burkhardt, professor of Classical

²⁴ Besides the seminal work of Eliade in a number of publications referenced below, see the more recent work of Arlene Swidler, ed., *Homosexuality and World Religions* (Valley Forge, PA: Trinity Press International, 1993).

²⁵ Nissinen, *Homoeroticism in the Biblical World: A Historical Perspective* (Minneapolis: Fortress, 1998) 28. For what follows of this older period, I am greatly indebted to this study.

Philology at the University of Zurich, comments upon this testimony: “Scholars at one time gave advice not to believe in slander of this sort, but we can hardly be sure. Parallels from initiations elsewhere are not difficult to find.”³³ In other words, Burkhardt recognizes that there was something going on related to the cultic nature of the event, not simply a frenzied lack of control.³⁴

Examples of “religious” androgyny can be found in various forms in Syria and Asia Minor in the third century BC,³⁵ but its clearest and closest expression in that area comes from the Roman Empire at the beginning of the Christian era. It is well documented that the Great Mother under the names of Atargatis or Cybele had androgynous priests, called *Galli*, who castrated themselves as a permanent act of devotion to the goddess.³⁶ A particular version of the goddess is worshipped under the name of Artemis

from the people of Yahweh (Deut 23:2; cf. cf. Isa 56:3–5) and the command against cross-dressing [equally a pagan cultic common place, as we noted above] (Deut 22:5). Since the context refers to pagan worship activities like child sacrifice to Moloch (18:21; 20:1–5) and the calling of ghosts and spirits (20:6, 27), “religious” homosexual androgyny may well be implied. Further proof is (a) the use of the term *tô’ebâ*, translated “abomination” or “detestable custom,” which evokes the notion of pure and impure worship; (b) the reference to both male and female “shrine” prostitution in Deut 23:18; (c) the mention of the “quarters of male shrine prostitutes in the temple of the Lord and where women did weaving for [the goddess] Asherah.” According to Richard J. Pettey, *Asherah: Goddess of Israel* (American University Studies VII, Vol. 74; New York: Peter Lang, 1990) 25ff., Asherah shows similarities to Anat. For other work on Asherah,

at Ephesus where Paul established a church (Acts 19).³⁷ In Syria, Cybele is called Rhea,³⁸ whose effeminized itinerant priests imitated the deeds of the mythological Attis³⁹ in trance-like ecstasies.⁴⁰ The rites of initiation into the Cybele or Rhea cults included baptism in the blood of a slaughtered bull or ram. This took place in a pit or *taurobolium*. At the end of the ceremony sometimes certain “powers” of the sacrificial bull, no doubt the animals’s genitals, were offered to the Mother of the gods, again a powerful symbol of male emasculation before the female divinity.⁴¹ The obvious intentions and results of such cultic mythology and practice were the feminization and emasculation of men under the occultic power of the goddess.⁴² In other words, even in death the ideal male is emasculated, like the *Galli* in life. Though there is no evidence of a specifically emasculated Isaic priesthood, the yearly festival to Isis included men dressing in women’s clothing.⁴³ In this period, another example can be found in the worshipers of Aphrodite in

³⁷ According to Livy, *Natural History* 35:132, the Temple of Artemis at Ephesus was controlled by castrated male priests called *Megabizes*—see “Artemis,” *ISBE* (rev. ed.; Grand Rapids: Eerdmans, 1982–87) 1:306–308. Clinton Arnold, *Ephesians: Power and Magic: The Concept of Power in Ephesians in the Light of its Historical Setting* (Cambridge: Cambridge University Press, 1989) 20–27, shows some deep connections with Cybele and powerful personifications of the Magna Mater of magic. A different view of Artemis, based on epigraphical evidence, sees her as “Artemis the pure,” a virgin huntress, quite different from the Magna Mater, who spurned marriage and relations with men, and whose devotees maintained perfect chastity—see S. M. Baugh, “A Foreign World: Ephesus in the First Century,” in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (ed. Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin; Grand Rapids: Baker, 1995) 29–30. However, the rejection of marriage and normal heterosexuality may not be as far removed

**I AM NOT
ASHAMED
OF THE GOSPEL**

ROMANS 1:16