

practices toward God, self, and neighbor; how the church relates to sexuality/gender in mission, worship, sacraments, and rites. The erotic spiritualities of translesbians have the potential to revitalize Christianity.

A queer theology can proceed only from critical analysis of the social context that forms our experience, our struggles, and our emergent, innovative, and transgressive sexual practices. Such a theology is an organic or community-based project, including our sexual contextuality, a commitment to radical inclusion, and the realization that our theological arguments are always tentative and open to revision from new contextualities and new emerging voices.

I am grateful to be in a church where queer inclusion is a primary value. Within my church there is a transgendered support group that meets. My learning about transgendered issues has been accelerated by my supervision of one of our clergy's doctoral dissertation on transgendered theology. I am convinced that the only way I can remain faithful to my vocation as a queer theologian is to remain open and to listen to the narrative histories of peoples different from myself. Oppressed, excluded, and marginalized peoples must remain as my mentors while I mentor younger queer theologians to transgress my theology.

TWELE

FROM GAY THEOLOGY TO QUEER SEXUAL THEOLOGIES

And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and daughters will prophesy, and your young men [and women] shall see visions, and your old men [and women] shall dream dreams.
—Acts 2:17

In attempting to envision what future directions queer Christian praxis and theology may take in the twenty-first century, I have no particular clairvoyant gifts to offer. But I can make some reasonable speculations by examining how the translesbian/gay Christian movement came into existence, its organizational developments, and directions for theological growth and practice. At the heart of my speculations is the belief or rather the hope that queer Christianity may partner with progressive elements of various Christian denominations to form a new church committed to a sexual reformation of Christianity and committed to justice-love.

The lesbian/gay Christian movement developed during the radical 1960s and the revolutionary 1970s to solidify theological growth. Theological growth has accompanied the organizational growth and complex development of the queer movement in the twenty-first century. Groundbreaking for the emergence of gay theology was Derek Bailey's *Homosexuality and the Western Christian Tradition* in the mid-1950s.¹ Bailey, a heterosexual scholar, traced the development of homophobia from the biblical texts through the formation of Christian practice and theology in the early and late Middle Ages. Homosexual theology started in the late 1950s with Robert Wood's *Christ and the Homosexual*, followed by the blossoming of homosexual theology in the 1970s with such works as Tom Horner's *Jonathan Loved David*, John McNeill's *The Church and the Homosexual*, and Virginia Ramey Mollenkott's and Letha Scanzoni's *Is the*

1. Derek Bailey, *Homosexuality and the Western Christian Tradition* (New York: Longmans, Green, 1955; repr. Hamden, Conn.: Archon Books, 1975).

*Homosexual My Neighbor?*² These were apologetic works that attempted to reconcile the opposition of the churches to homosexuality and offer a theological interpretation of homosexuality. They focused on pastoral care and inclusion of the homosexual into the life of the church; their method was to muster psychological, biblical, historical, and psychological data for an argument for the inclusion of gays/lesbians. These classic books strengthened the nascent formation of denominational groups, but perhaps more importantly, they empowered a future generation of queer scholars, including myself, who commit themselves to find the liberating resources within Christianity to fight against intolerance.

John Boswell's *Christianity, Social Tolerance, and Homosexuality* marked a development from a theology of homosexuality to the historical reclamation of gay voices within Christian traditions.³ Boswell's work met with general academic acclaim but empowered denominational gay/lesbian groups in their loyal opposition. Boswell's book initiated serious discussion of the social context of the biblical texts of terror but generally was ignored by church leaders. In the 1980s, debate shifted to an apologetic battle for the interpretative control of the biblical text. Heterosexual biblical scholars such as Robin Scroggs, Victor Furnish, and George Edwards and openly gay biblical scholar L. William Countryman contextualized the texts of terror and elaborated upon the general lines of biblical interpretation initiated by Boswell.⁴ The debate still fiercely rages over interpretative control of the biblical texts, but historical-critical approaches together with the works of identifiable queer biblical scholars are slowly beginning to prevail in many mainline denominations.⁵

2. Robert Wood, *Christ and the Homosexual* (New York: Vantage Press, 1959); Tom Horner, *Jonathan Loved David: Homosexuality in Biblical Times* (Philadelphia: Westminster Press, 1978); John McNeill, *The Church and the Homosexual* (Kansas City, Mo.: Sheed Andrews and McMeel, 1976); Virginia Ramey Mollenkott and Letha Scanzoni, *Is the Homosexual My Neighbor?* (San Francisco: Harper & Row, 1978).

3. John Boswell, *Christianity, Homosexuality, and Social Tolerance* (Chicago: University of Chicago Press, 1980).

4. Robin Scroggs, *The New Testament and Homosexuality* (Philadelphia: Fortress Press, 1983); George Edwards, *Gay/Lesbian Liberation: A Biblical Perspective* (New York: Pilgrim Press, 1984); L. William Countryman, *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and Their Implications for Today* (Philadelphia: Fortress Press, 1988).

5. Robert L. Brawley, ed., *Biblical Ethics and Homosexuality* (Louisville: Westminster John Knox, 1996); Sally B. Geis and Donald Messer, eds., *Caught in the Crossfire* (Nashville: Abingdon Press, 1994); Jeffrey Siker, ed., *Homosexuality in the Church* (Louisville: Westminster John Knox, 1994); Marion Soards, *Scripture and Homosexuality* (Louisville: Westminster John Knox, 1995); Thomas Schmidt, *Straight and Narrow* (Downers Grove, Ill.: Intervarsity Press, 1995); Daniel Helminiak, *What Does the Bible Really Say about Homosexuality?* (San Francisco: Alamo Square Press, 2000); Peter Gomes, *The Good Book: Reading the Bible with Mind and Heart* (New York: William Morrow, 1996); Martti Nissinen, *Homosexuality in the Biblical World: A Historical Perspective* (Minneapolis: Fortress Press, 1998); Bernadette

Gay theology in the 1980s centered on two issues: biblical texts that were used to justify homosexuality as sin and psychological issues of sexual orientation to deconstruct moral theologies based on natural law. It found itself in an apologetic mode attempting to make cosmetic changes within the churches to justify the acceptance of gay/lesbians. Gay theology did not address the issues of sexism; it was unable to make theoretical connections between misogyny and homophobia or connect homophobia to other forms of oppression. The writings of Maury Johnston, Chris Glaser, John McNeill, and John Fortunato among others hardly dialogued with the lesbian theologies of Carter Heyward, Mary Hunt, or Virginia Mollenkott.⁶ Gay theology focused on the expulsion of "out" gay male and sometimes lesbian clergy, the denial of ordination to gays/lesbians, and the refusal to bless same-sex unions. Theological anthologies — including gay, closeted-gay, and straight contributors — responded with an apologetic for or against church statements on the issue of homosexuality.⁷ These writings remained reactive to church statements about homosexuality but provided little challenge to the authority of the churches.

Gay theology inevitably became problematic in its singular focus on gay male issues, excluding lesbian voices. The theological split along gender lines between gay and lesbian started in the late 1970s with the feminist movement, slowed in the early years of the AIDS pandemic, but resurfaced in the late 1980s and early 1990s. While John Boswell's earlier work was important to the gay/lesbian Christian movement in the 1980s, it had a major shortcoming: almost all the material that Boswell covered regarded male homoeroticism, while the history of female homoerotic relations and desires within Christianity was conspicuously absent. More recently, Bernadette Brooten's *Love between Women: Early Christian Responses to Female Homoeroticism* (1996) provides a correction to the absence of female voices in Boswell's work. A second factor that problematized gay theology was its failure to include bisexual, transgendered, and ethnic/racial voices. The push for inclusion of lesbian, bisexual, and transgendered voices impacted gay theology, expanding

Brooten, *Love between Women: Female Homoeroticism in Early Christianity* (Chicago: University of Chicago Press, 1996); Thomas Hanks, *The Subversive Gospel* (Cleveland: Pilgrim Press, 2000).

6. Maury Johnston, *Gays under Grace* (Nashville: Winston-Derek Publishers, 1983); Chris Glaser, *Come Home* (San Francisco: Harper & Row, 1990); John McNeill, *Taking a Chance on God* (Boston: Beacon Press, 1988); John Fortunato, *Embracing the Exile* (San Francisco: Harper & Row, 1982).

7. For example, Jeannine Gramick and Pat Furey, eds., *The Vatican and Homosexuality* (New York: Crossroad, 1988); Robert Nugent, ed., *A Challenge to Love: Gay and Lesbian Catholics in the Church* (New York: Crossroad, 1983).

beyond its white, middle-class male parameters and addressing issues of gender, patriarchy, class, and race.

The final context, problematizing gay theology, was the ravages of the AIDS pandemic and the escalating social hatred of the churches. Both AIDS and cultural homophobia forced gays into coalition and partnerships with other groups. Translesbians had responded to the AIDS pandemic as it affected gays, beginning a broad coalition based upon HIV health issues and voluntarism in creating major AIDS response organizations in every major city. Many infected by HIV and those affected by HIV have found themselves defensive in affirming that sexuality is a gift of God despite the condemnation of churches. The Reagan years were a period when HIV placed homosexuality in a negative national spotlight nearly on a daily basis. The various groups of the religious right were focused on a wide variety of political issues from abortion to anticomunism. With the end of the Cold War, the religious right turned its attention to the gay/lesbian movement, using it as a mechanism for fundraising and galvanizing its membership against a homosexual menace that threatened families, churches, and the nation. Coalitions expanded gay concerns from a single issue to a broad range of issues. Gays became concerned with women's issues such as reproductive freedom, sexism, and health because lesbians were there for their HIV-positive gay brothers. AIDS activism and queer activism developed from social violence, apathy, discrimination, and the growing backlash from the religious right. The explosion of activism in the late 1980s and early 1990s also transformed gay theology into queer theology and widened its dialogue partners.

The transformation into Christian queer theology continues, currently revolving around four inclusionary issues: (1) changing the churches or creating a postdenominational church, (2) the challenge of post-Christianity, feminism, and other spiritual paths, (3) queer sexual theology, (4) justice perspectives of other cultural contexts and social groups. These challenges, I believe, will determine the success of the new liberating theologies of the translesbian Christian movement and will be invaluable for the creation of a postdenominational church of justice-love in the twenty-first century.

Changing the churches or creating a postdenominational church

The erotophobia and homophobia of the churches force the question: How much progress have queer Christians made in the churches in the last three decades? Is church any longer a relevant category for

translesbians? The church has been, at best, an inhospitable social community, refusing to bless their unions and ordain open "practicing" homosexuals. At its worst, the church is as hostile a community as the rapists of Sodom in Genesis 19, committing overt violence against queers. What binds translesbians to their churches is no longer cultural denominational loyalties in the face of ecclesial violence and exclusion. The continual broadsides of denominational homophobia have forced a number of assimilationist and separatist strategies vis-à-vis the churches. The divisions within American churches, for example, have not raged so intensely since the abolitionist movement against slavery. Kathy Rudy opens her book *Sex and the Church* with this powerful assessment: "The issue of homosexuality threatens to divide Christian churches today in much the way that slavery did 150 years ago."⁸ The Lutheran (ELCA), United Methodist, Presbyterian, and Episcopal Churches are deeply divided over the issue of homosexual ordination and the blessing of same-sex unions.

One of the earliest strategies was the formation of denominational groups such as Dignity, Integrity, Affirmation, and Lutherans Concerned as points of loyal resistance to ecclesial homophobia. In existence for nearly a quarter of a century, many of these mainline denominational groups have been generally gay-male dominated and resistant to women's issues. Many translesbian Christians hoped that these denominational groups would not merely resist the violence and exclusion of their own churches over their sexual orientation but would eventually overcome denominational opposition to themselves. Their vision of church transformation was often limited to the inclusion of themselves, not realizing that the failure to include themselves was symptomatic of deeper problems and exclusions.

How much success have they had in moving their denominations to recognize gay/lesbian ordinations and bless same-sex unions? Some have had more impact than others on their churches by creating a movement of open and affirming congregations. The National Gay and Lesbian Task Force (NGLTF) has organized the Religious Roundtable to bring denominational and national religious groups together to fight the political organization and national campaigns of the religious right against translesbians. The queer activists within the NGLTF learned through several setbacks in ballot initiatives to realize that they needed to tap the resources of queer faith activists to fight the religious right.

Dignity, once the largest U.S. denominational group, experienced a

8. Kathy Rudy, *Sex and the Church* (Boston: Beacon Press, 1997), xi.

period of decline when the Catholic bishops undermined the group, forbidding Catholic priests to celebrate Mass for the group, denying meeting space on Catholic property, and setting up diocesan outreach groups as alternative parishes for homosexuals with a "Don't Ask, Don't Tell" policy. Catholic hierarchical persecution led to the silencing of Sister Jeanine Grammick and Robert Nugent from New Ways Ministry in their pastoral outreach to Catholic homosexuals.

More promising developments occurred in the emergence of More Light, the Reconciling Congregation Program, and Open and Affirming churches. These groups have made efforts to draw translesbians back into their churches. Some translesbian Christians have not given up hope of effecting change. Many are happy that individual churches are finally facing their own homophobia, dealing with their own violence before inviting queers into the community. Welcoming back translesbian Christians, however, means partial inclusion, closeting erotic lives, not blessing queer unions, and not ordaining queers. These welcoming churches are not yet prepared for the full and indiscriminate inclusion envisioned and brokered by Jesus in his table fellowship. They have begun to deal with the issue of homosexuals, but very few have faced bisexuals and the transgendered within their congregations.

When should translesbians say "enough is enough" and leave their churches? How much pain is necessary before it is time to shake the dust from their feet and move into exile and find a space that is more welcoming and fruitful for their spiritual development? For many translesbian Christians, their churches have betrayed God's gift of sexuality and continue an erotophobic agenda. Many queer Christians see moving out of their denominational churches as the only way to escape religious abuse and to experience God's liberating grace. To leave and embrace exile takes a commitment of faith. Dan Spencer uses the image of the diaspora church in his discussion of the ecclesia of lesbians and gays.⁹ I have used the liberation model of a "base community" from Latin American liberation theology or the queer *ecclesia* to image our creating church and struggling with ecclesial homophobia.¹⁰ Both diaspora and base community are contained in the image of exile space, the fundamental matrix for the development of queer-inclusive, postdenominational church.

In the last two decades, there has been a proliferation of independent churches, imitating their denominational churches: independent

9. Dan Spencer, "Church at the Margins," in *Sexuality and the Sacred*, ed. James B. Nelson and Sandra P. Longfellow (Louisville: Westminster John Knox, 1994), 397-402.

10. Robert E. Goss, *Jesus ACTED UP: A Gay and Lesbian Manifesto* (San Francisco: HarperSanFrancisco, 1993), 123-25.

orthodox and ecumenical catholic churches; evangelical, nondenominational, and even fundamentalist churches. These churches frequently duplicate their churches of origin with the one exception of the inclusions of translesbians.

The queer Christian movement has also witnessed the emergence of postdenominational religious organizations, networks, and churches. In the United States and Europe, Other Sheep, a nonprofit, ecumenical organization, has developed a ministry to sexual minorities in Latin America. It has fostered and developed translesbian Christian networks in Latin and South America and elsewhere, even fostering connections with queer Christians in Cuba, Africa, and India. In Europe, Protestant and Catholic translesbian Christians have come together in Jonathan and David communities while in the UK the Lesbian Gay Christian Movement formed to support individual queer Christians across denominational lines and to help the churches reexamine their theological positions on sexuality and inclusion. Such global groups have crossed ecumenical, national, and cultural lines to build faith coalitions and justice networks. They have become visible in pre-sessions to International Lesbian Gay Association (ILGA) conferences. Such networks are in their infancy as they organize internationally.

In 1968, Troy Perry founded the Universal Fellowship of Metropolitan Community Churches (UFMCC) as an alternative to the churches.¹¹ In its early history, the UFMCC understood its existence as temporary until the attitude of the churches changed on homosexuality. The UFMCC grew to become the largest queer church, with over three hundred churches in seventeen countries. The Dallas Cathedral of Hope is a mega-queer church with over thirty-five hundred members, providing extraordinary ministry to the poor of Dallas in such projects as a reading literacy program, restoring the houses of the poor, and providing major funding for AIDS outreach within the community. The UFMCC is a postdenominational church, representing and blending the diverse traditions of a number of Christian denominations. Mainline denominational groups place doctrinal adherence at the center of their churches but differ within their denominations in the area of sexual orientation. The UFMCC is postdenominational in that it starts with the principle not of doctrinal adherence but of doctrinal diversity, allowing for a wide range of ecumenical interpretations of doctrine and a blending of a variety of liturgical practices. One challenge to such a queer postdenominational church has been the inclusion of heterosexuals, but its

11. Troy Perry, *Don't Be Afraid Anymore* (New York: St. Martin's Press, 1990).

structural reorganization at its 2001 general conference made it possible to affiliate with other churches in the twenty-first century. I have publicly speculated that the UFMCC will affiliate with the United Church of Christ within the next twenty-five years. It has pursued an aggressive ecumenical-relations program with the National Council of Churches and other faith communities.

Two significant trends during the 1990s were barometers for social change. First, there was the rise of gay/lesbian seminarian groups at many of the major divinity schools and denominational seminaries in the United States. When I was finishing my work in 1990 at Harvard Divinity School, there was a lesbian caucus. Several years later transgendered students were included in the caucus. By 1990, the American Academy of Religion, the largest professional group of scholars in religion, saw the emergence of gay and lesbian groups. Out scholars began to deliver papers and collaborated in their work. These groups have fostered the professional development and academic recognition of queer studies in religion, resulting in major published books in religion and theology. Professional collaborations have resulted in increased visibility within the academy, new books, and scholars organizing on social and political issues.

These two trends prepared the way for the foundation of the Center for Lesbian Gay Studies in Religion and Ministry at the Pacific School of Religion. The center describes itself as follows: "The Center is dedicated to the encouragement of new, creative scholarship on the interrelations of religion and sexuality/sexual orientation; to the production and dissemination of innovative resources for the academy, faith communities, and the general public; to the development of enlightened leadership around issues of religion and sexuality through education; and to presenting a new public voice in the debate over sexual identity through media outreach and coalition building."¹² I expect the foundation of several other centers at the divinity schools of major research universities and the development of several endowed chairs in queer studies in religion and theology in the near future.

Dismantling barriers of ecclesial homophobia will only take place with pressure from within the churches over the continual scandal of exclusion and violence and with the challenge of inclusive love by translesbian Christians within mainline denominations and post-denominational churches. Marilyn Alexander and James Preston argue for a combination of insider and outsider "ACT UP" strategies, building

12. See the center's website: www.dgs.org/.

networks inside and outside denominations as pressure points to change the homophobic exclusion and violence of the churches.¹³ The building of interdenominational networks will only increase in the future, crossing international and cultural boundaries. These ecumenical networks will give rise to new postdenominational churches where inclusion of all peoples at the table will be a common mission.

Soulforce, founded by Mel White, is an ecumenical movement of clergy and laity dedicated to the nonviolent principles of Mahatma Gandhi and Martin Luther King Jr. and committed to combat oppression and religious abuse against translesbians.¹⁴ Over the last several years, Soulforce has staged nonviolent protests, symbolic rituals and vigils, and nonviolent arrest actions against the Roman Catholic bishops at the National Conference of Catholic Bishops, the Southern Baptist Convention, and the Episcopalian, Presbyterian, and United Methodist Church conferences. Joining the transgender affinity group, I participated in Soulforce's 2000 demonstration and arrest action at the Catholic bishops' meeting in Washington, D.C. Soulforce has launched a campaign to withhold tithes from homophobic churches. Whether the overt nonviolent tactics of arrest actions and media challenges will have the capability to organize translesbian peoples of faith across denominational lines for the creation of a postdenominational network committed to justice and change the hearts of the homophobic churches is yet to be seen.

The challenge of post-Christianity, feminism, and other spiritual paths

As the spirituality of many translesbians has increasingly become post-modern, it also has become post-Christian. Some post-Christians perceive queer denominational groups and postdenominational churches as rearranging deck chairs on the *Titanic*.¹⁵ Many queers find Christianity irrelevant at best and too often violent and oppressive. Can we create a Christianity that escapes its heritage of violence and erotophobia while addressing the authentic spiritual needs of translesbians? There is much value in the queer Christian movement and its theologians wrestling with post-Christian theologies, feminist theologies, and other

13. Marilyn Bennett Alexander and James Preston, *We Were Baptized Too: Claiming God's Grace for Lesbians and Gays* (Louisville: Westminster John Knox, 1996), 98-100.

14. See www.soulforce.org.

15. See Joseph Colombo's review of *Jesus ACTED UP*, in *The Journal of Men's Studies* 4, no. 3 (1996): 318-20.

non-Christian spiritualities and groups that have arisen within the translesbian community. Meanwhile Soulforce has exercised a prophetic, nonviolent challenge to the violent and homophobic denominations.

A number of queer theologians have moved away from dead doctrines and violent practices of the Christian churches into a post-Christian theology. New post-Christian theologies have no place for christological claims. Post-Christian theologies reflect some currents in the queer community, but there is no defined constituency in particular churches. Thus there is little connection between theological and communal practice. This does not mean post-Christian, queer theologies are irrelevant to Christian queer liberation theologies. I would argue that post-Christian theologians maintain a connection to the queer community, whose spiritual practices are countercultural rituals of circuit parties, communal rituals of erotic bonding, and explorations of alternative spiritual practices.

Ron Long's gay indigenous theology, for example, attempts to make a link between gay sex and religious experience.¹⁶ Long disengages gay sex from the question of legitimate, intimate relations and focuses on the religious dimensions of gay sex. He maintains that sex itself constitutes for gay men a religious experience. His phenomenology of gay sexual experience, while questioning Christian constructions and restrictions, provides a dialogue partner for queer Christians. J. Michael Clark, on the other hand, builds on feminist theologies and pushes gay theology into environmental issues.¹⁷ Clark reminds us that the Christian complicity in abdicating earthly responsibilities has led to a rampant view of disposability. Christian queer theologians need to give serious consideration to the works of Clark, Long, and many others and need to engage those works in dialogue in order to develop their own theologies. Queer Christian theologians need to be immersed within queer culture and totally in touch with its currents.

A second challenge to gay theology is listening to feminist, lesbian-feminist, and womanist concerns. Misogyny is rampant in conservative gay denominational groups and churches, and it is as destructive and insidious as heterosexual misogyny or lesbian separatism. It has often rendered the invisibility of lesbians, submerged lesbian voices beneath gay concerns, and generally been negative to the concerns of trans-

16. Ron Long, "Toward a Phenomenology of Gay Sex: Groundwork for a Contemporary Sexual Ethic," in *Embodying Diversity: Identity, (Bio)Diversity, and Sexuality*, Gay Men's Issues in Religious Studies, vol. 6 (Las Colinas, Tex.: Monument Press, 1995).

17. J. Michael Clark, *Beyond Our Ghettoes: Gay Theology in Ecological Perspective* (Cleveland: Pilgrim Press, 1993).

gendered folks. Gay theology and spirituality have recently undergone revision on their way to becoming queer by (1) becoming more aware of women's issues, (2) realizing the interconnections between misogyny, homophobia, race, and class, (3) and dialoguing with bisexual and transgendered people. For instance, Gary Comstock, Richard Cleaver, and Dan Spencer have articulated a gay theology that is feminist-identified, builds upon feminist theologies, is liberation-oriented, and is unapologetic.¹⁸ Both Spencer's and Cleaver's theologies are widening a gay male perspective to engage feminist, lesbian-feminist, and womanist theological strategies. While feminist-identified in his theological writings, Gary Comstock is implicitly queer in crossing the gender lines by advancing the feisty Queen Vashti in the Book of Esther, who resists patriarchy, as a model for gay men.¹⁹ Gay theology has been transformed into queer theology as it dialogues with feminist theology and aligns itself with feminist analysis into heterosexism and its sex/gender codes.

Finally, the Christian translesbian theologies need to also engage and dialogue with other spiritualities. Mark Thompson's *Gay Soul* made a significant contribution to the discussion of gay spiritualities in the 1990s.²⁰ Thompson sought sixteen diverse elders who have pioneered the development of gay spiritualities on such topics as transvestism, s/m, the gay wounded soul, androgynes, embodied and erotic spirituality, AIDS, homophobia, astrology, and gay archetypes. These indigenous gay spiritualities and practices form the matrix for the new queer theologies; they also represent a large segment of the translesbian population.

Post-Christian theologies, feminist theologies, and non-Christian spiritualities will not be easily dismissed. Nor should they be dismissed as irrelevant. Rather, they will become foundational for reformulating and reenvisioning imaginative Christian queer theologies. They reflect the diversity of translesbians' quest for spiritual meaning and the integration of their sexualities within diverse non-Christian religious

18. Gary Comstock, *Gay Theology without Apology* (Cleveland: Pilgrim Press, 1993); Richard Cleaver, *Know My Name: A Gay Liberation Theology* (Louisville: Westminster John Knox, 1995); Daniel Spencer, *Gay and Gaiia: Ecology, Ethics, and the Erotic* (Cleveland: Pilgrim Press, 1997).

19. Comstock, *Gay Theology without Apology*, 51-60. See Ken Stone's analysis in "Biblical Interpretation as a Technology of the Self: Gay Men and the Ethics of Reading," in *The Bible and Ethics of Reading*, ed. Danna Nolan Fewell and Gary Phillips, *Semeia* 77 (1997): 139-53.

20. Mark Thompson, *Gay Soul: Finding the Heart of Gay Spirit and Nature* (San Francisco: HarperSanFrancisco, 1995); Robert Barzan, *Sex and Spirit: Exploring Gay Men's Spirituality* (San Francisco: White Crane, 1995); Randy P. Conner, *Blossom of Bone* (San Francisco: HarperSanFrancisco, 1993).

communities; by engaging in dialogue and sharing practices, queer Christians will develop new, vibrant spiritualities that are connected to sexuality and to the practice of justice-love.

Challenges for queer sexual theologies

The queer revision of gay theology is grounded in strength, no longer in self-hatred, nor in accommodation or apology. Queer theology initially responded to the peril of political violence, the onslaught of the AIDS pandemic, and the emergent anger and activism. Violence made the queer movement "queer." Conservative gays, with post-gay dreams and hopes of "fitting in," argue that we are just like straight people. Although such arguments for fitting into straight society ring hollow as social violence escalates, there continue to be strong gay currents for assimilating into heterosexual society.²¹ Emerging with AIDS and queer activism, queer liberation theologies have refused to be co-opted into noncritical assimilationism and have taken critical and even transgressive stances to the dominant culture. ACT UP, Queer Nation, Outrage, and other AIDS and queer activist groups have reclaimed the epithet "queer" from cultural homophobic practice to brand our sexual desires and transform them into a postmodern label of political dissidence. It has evolved as a coalitional term for translesbian people and is inclusive of heterosexual activists who identify with queer sexual dissidence. "Queer" designates transgression, political dissidence, differences, and coalitional diversity. According to *Webster's Third New International Dictionary of the English Language*, "queer" as a verb means "to spoil the effect of, to interfere with, to disrupt, harm, or put in bad light." Queering an already spoiled and exclusive Christianity is to make it more inclusive for translesbians. Queering is a deconstructive critique of homophobic and heterosexist political theology that already excludes us. It inverts cultural symbols and perverts and disrupts valued theologies and church practices that are already spoiled for us. Queering imaginatively reconstructs theology, spirituality, and church practices in new, inclusive configurations.²² Queer performances are "prophetic," challenging ecclesial exclusions and hierarchical and gendered power relations. Queer

21. Bruce Bower, *A Place at the Table* (New York: Poseidon Press, 1993); Andrew Sullivan, *Virtually Normal* (New York: Alfred A. Knopf, 1995).

22. Jonathan Dollimore uses the notion of "transgressive reinscription" to describe the process of reclaiming "queer." See Jonathan Dollimore, *Sexual Dissidence* (Oxford: Clarendon Press, 1991), 323-24. See also Robert E. Goss, "Erotic Contemplatives and Queer Freedom Fighters," *Journal of Men's Studies* (February 1996): 243-61.

activists are attracted to public performances and demonstrations that have a flare for the dramatic and that confront oppression.

Some of the major publishing houses of religious books broke rank from the conservative houses to tap the gay/lesbian market niche. This resulted in the birth and the mainstreaming of queer theology as a disciplinary field of study in the 1990s. In 1992, Robert Williams's *Just as I Am* pioneered the development of queer theology.²³ Williams, speaking as a gay cleric ostracized from the Episcopal diocese of Bishop John Spong, attempted to forge a queer sexual theology, addressing many of the above challenges to gay theologies. The next year witnessed the publication of Gary Comstock's *Gay Theology without Apology*, J. Michael Clark's *Beyond Our Ghettos*, and my own *Jesus ACTED UP*. Clark speaks as an HIV-positive theologian, wrestling with ecofeminism to create a liberation theology and an ethic of right living. Comstock's book appealed to mainline Protestant denominations, building on feminist writings and gay readings of biblical texts. *Jesus ACTED UP* drew its audience from marginalized queer Christians within denominations, the UFMCC, and justice-oriented Christians.

Robert Williams, Nancy Wilson, Kathy Rudy, Elias Farajaje-Jones, and I, among others, openly identified our theologies as queer.²⁴ We developed our theologies in dialogue with the queer street activists and academics in the early 1990s. Queer politics, represented by the multiracial and multiethnic coalitions of translesbians, became the social context for early Christian queer theologies. Queer theologies represent a new liberation discourse of sexual dissidence and empowerment, deconstructing and reconstructing Christianity from a genuine perspective of marginality, gender differences, multiplicities, and prosex dissidence.

Each author speaks from a particular intersection of political struggle and oppression. Nancy Wilson, a charismatic elder and lesbian pastor of the UFMCC, expands her gay/lesbian theology to include a bisexual dimension. Elias Farajaje-Jones, one of my heroes, is a bisexual queer with a multiracial and multiethnic background who has an uncanny ability to blend profound multi-issue social analysis with liberation discourse and spirituality. None of the above queer authors speaks for all translesbian voices, but all are aware of wider concerns of other sexual minorities. Farajaje-Jones is one of the first open bisexual theologians to

23. Robert Williams, *Just as I Am* (New York: Crown Publishers, 1992).

24. Williams, *Just as I Am*; Wilson, *Our Tribe*; Rudy, *Sex and the Church*; Elias Farajaje-Jones, "Breaking Silence: Towards an In-the-Life Theology," in *Black Theology*, ed. James H. Cone and Gayraud S. Wilmore (Maryknoll, N.Y.: Orbis Books, 1993), 2:139-59; Goss, *Jesus ACTED UP*.

date who has committed his theology to writing, public lectures, and activist demonstrations. Bisexuality undermines the either/or categories of heterosexual and gay/lesbian, for it represents definitionally a both/and connection to heterosexuality and homosexuality.

Male-to-female Victoria Kolakowski and female-to-male Justin Tanis have pioneered transsexual theological reflection and raise the question of transgendered oppression and inclusion.²⁵ Transgendered theology promises to destabilize our fundamentalist notions of gender, proposing a wide range of fluid masculinities and femininities. Recently, Virginia Mollenkott has come out as masculine female. Her book *Omnigender* prepares the way for new, exciting theologies of transgendered and intersexed voices, and it has been followed by another transgendered theology, *Crossing Over*, by cross-dresser Vanessa Sheridan.²⁶ Transgendered activism may have propelled transgendered theology further along than bisexual theology. If you asked me several years ago, I would have thought the reverse. Maybe those trends are due to insufficient biactivism within communities of faith or to bisexuals not experiencing the degree of exclusion and hostility that transgendered folks do.

As bisexual and transgendered voices break silence, queer theologies will evolve to a new sophistication of theological discourse with new sexual particularities, new understandings of genders, and shades of differences. They will flesh out residual biphobia and transphobia, forcing earlier queer theologians, including myself, to engage expanded definitions of sexualities and genders. They will assist us to see sexual and gender oppression from novel perspectives as well as assist in recognizing how the sex/gender binary system is so ingrained in the economics and politics of compulsory heterosexuality.

Queer theologies proceed from critical analysis of the social context that forms our sexual and gender experiences and the web of interlocking oppressions and from our innovative and transgressive practices.

25. Victoria S. Kolakowski, "The Concubine and the Eunuch: Queering the Breeder's Bible," in *Our Families, Our Values: Snapshots of Queer Kinship*, ed. Robert E. Goss and Amy Adams Squires Strongheart (New York: Harrington Park Press, 1997), 35–50; Kolakowski, "Throwing a Party: Patriarchy, Gender, and the Death of Jezebel," in *Take Back the Word: A Queer Reading of the Bible*, ed. Robert E. Goss and Mona West (Cleveland: Pilgrim Press, 2000), 103–14; Kolakowski, "Toward a Christian Ethical Response to Transsexual Persons," *Theology and Sexuality* 6 (March 1997): 10–31; Justin Tanis, "Eating the Crumbs That Fall from the Table," in *Take Back the Word*, 43–54.

26. Virginia Ramey Mollenkott, *Omnigender: A Trans-religious Approach* (Cleveland: Pilgrim Press, 2001); Vanessa Sheridan, *Crossing Over: Liberating the Transgendered Christian* (Cleveland: Pilgrim Press, 2001). For an interested theology, see Sally Gross, "Intersexuality and Scripture," *Theology and Sexuality* 11 (September 1999): 65–74.

Queer theology is an organic or community-based project that includes our diverse sexual contextualities, our particular social experiences of homo/bi/transphobic oppression and their connections to other forms of oppression, and our self-affirmations of sexual/gendered differences, and it will impact the future developments of liberation theologies.

Queer theologies have an inclusive potential that ghettoized gay theology lacked in the 1980s and the early 1990s. It offends some Christians holding to earlier gay theology because it moves beyond binary divisions of straight/gay and blurs such constructions. Queer theologies comprehend gender, race, homophobia, class, ethnicity, and disability as shaping our sexuality in addition to our sexual desires. All these factors contribute to our constructions and experiences of human sexuality, and no single location is capable of speaking for all other social locations. Queer theologies have the potential to unite people over a range of barriers involving gender, sexual orientation, race, class, physical abilities, and ethnicity. One danger of queer theology is gay theological hegemony and the false exclusion of the voices of translesbians with various shades of contextualities.²⁷ A new generation is already beginning to speak, write, and develop queer theologies from womanist, Hispanic, and Asian perspectives.²⁸ These shades, variants, and tonalities in queer theologies will develop in imaginative configurations that will stretch earlier queer theologies and draw them into new sexual contextualities. The new generation of queer theologians, I believe, will mentor the pioneers of queer theology, teaching and instructing us on what was not of immediate concern, visible, or understandable.

The implications of queer theory in the reformulation of a Christian theology of sexuality are profound and exciting. Queer theologies no longer follow the dead-end routes of various Christian theologies of sexuality, but they reconstruct their theologies within a postmodern sexual paradigm, with its sexual and gender diversity. Queer liberation

27. Mary Hunt, "Catching Up to Queer Theology," *Frontiers* 10 (September 1993): 59–60; Robert E. Goss, "The Insurrection of the Polymorphous Perverse: Queer Hermeneutics," in *A Rainbow of Religious Studies*, ed. J. Michael Clark and Robert E. Goss (Las Colinas, Tex.: Monument Press, 1996), 9–31.

28. Renee L. Hill, "Who Are We for Each Other? Sexism, Sexuality, and Womanist Theology," in *Black Theology*, 2:345–54; Juan Oliver, "Why Gay Marriage?" *Journal of Men's Studies* 4, no. 3 (1996): 209–24; Irene Monroe, "The Ache Sisters: Discovering the Power of Erotic in Ritual," in *Women at Worship: Interpretations of North American Diversity*, ed. Marjorie Procter-Smith and Janet R. Walton (Louisville: Westminster John Knox, 1993); Monroe, "When and Where I Enter, Then the Whole Race Enters Me: Que(e)rying Exodus," in *Take Back the Word*, 82–91; Patrick S. Cheng, "Multiplicity and Judges 19: Constructing a Queer Asian Pacific American Biblical Hermeneutic," *Semeia* 90/91 (2002): 119–33; Cheng, "God Loves Sex Too (Getting Down with the Spirit)," *DRAGUN* (2000).

theologies leave behind the bankrupt Christian theologies of sexuality, committed to rigid gender codes and narrow sexual normativities, and they will challenge the churches to recognize their betrayal of God's gift of human sexuality in all its diversity. They have betrayed God's gift of sexuality and gender by not recognizing the original blessing of our sexuality, by refusing to bless our relationships, by refusing to recognize our families, and by denying us ordination. Most churches have an impoverished theology of sexuality that has lent itself to gender and sexual oppression.

Sexualities and new gender constructions become a paradigm for reconstructing Christian practice and traditional theology. They represent a millennial paradigm shift in theological discourse by including sexual and gender diversity and reinvesting the dead doctrines and practices of an erotophobic, gender-rigid Christianity. Queer sexual theologies have begun to concentrate on several questions: how sexuality and spirituality are connected; the fluidity of sexual identity and gender constructions; sexual relationships; rereading the biblical texts and the Christian tradition from a queer perspective; how spirituality and sexuality affect our attitudes and practices toward God, self, and neighbor; and how the church relates to sexuality/gender in mission, worship, sacraments, and rites.

Nancy Wilson, Elizabeth Stuart, Carter Heyward, Michael Kelly, Mary Hunt, and I have made initial contributions to a sexual theology, connecting eros to justice.²⁹

The challenge for queer theologies is whether they can integrate sexuality and spirituality. Can our sexual theologies raise questions of justice? Dan Spencer has developed the feminist reclamation of the erotic into a gay ecological framework of justice.³⁰ Can such a liberation theology transform queers into erotic contemplatives and freedom fighters? Can they continue to expand our vision of justice beyond the blinders of our current commitments?

Sex, relationships, and families are reconstructed into new categories of queer experience. Queers will reclaim family values through new

29. Wilson, *Our Tribe*; Elizabeth Stuart, *Just Good Friends: Towards a Lesbian and Gay Theology of Relationships* (New York: Mowbray, 1995); Carter Heyward, *Touching Our Strength: The Erotic as Power and the Love of God* (San Francisco: Harper & Row, 1989); Michael Kelly, "Christmas, Sex, Longing, and God: Towards a Spirituality of Desire," in *Our Families, Our Values*, 61-76; Hunt, "Catching Up to Queer Theology," 59-60; Goss, "The Insurrection of the Polymorphous Perverse," 9-31; Goss and Strongheart, eds., *Our Families, Our Values*.

30. Daniel Spencer, *Gay and Gai: Ethics, Ecology, and the Erotic* (Cleveland: Pilgrim Press, 1996).

patterns of community and new families of choice.³¹ Elizabeth Stuart embeds our sexual relationships within a retrieved Christian tradition of friendship while I queer the procreative privilege of heterosexual theology, arguing for a reconstructed procreativity inclusive of the reality of our relationships and our families.³² Nancy Wilson develops a Sabbath sexual theology, paraphrasing the Sabbath saying of Jesus: "Humans were not made for sexuality, but sexuality was made for humans." Wilson's sexual theology weaves pleasure and bodily hospitality into a promising framework for further ethical refinement.³³

Sex can open us to a spiritual dimension of meditative practice. Michael Kelly reclaims the Christian heritage of scriptures and medieval spiritual writings, predominantly homoerotic and bisexual in their meditative envisioning, as resources to reembody our sexuality and spirituality, and he does it very well in a series of video talks entitled *The Erotic Contemplative*.³⁴ In "Revising Sexuality" (vol. 2), Kelly proposes that deep spiritual experience draws us to sexuality and that deep sexual experience draws us into spirituality. Kelly's proposal is not really revolutionary, for Christian mystics have always been drawn to use erotic metaphors found in the Song of Songs to describe their union with Christ. It is God who draws us from spirituality to sexuality and from sexuality to spirituality, for God is the source of the longing for physical and spiritual union. For most of its history, Christianity barely tolerated sexuality or tolerated it only within heterosexual marriage. Queer Christians, when awakened to God in our sexual love-making, embark upon a transformative journey that includes a journey into the desert where we taste exile, rejection, and stigmatization. In the video "Liberation" (vol. 5), Michael Kelly notes that there is a turning point on our spiritual journey toward liberation where we are asked to make love to God. For Kelly, it is in making love with the crucified Christ that we learn to be sexually receptive to God as divine lover, become bottoms to God who has modeled being a bottom in Christ, and learn solidarity with all suffering peoples. Thus, we who have been forbidden love by our

31. Mark Kowalewski and Elizabeth Say, *Gays, Lesbians, and Family Values* (Cleveland: Pilgrim Press, 1998). For more radical reconstructions, see Kathy Rudy, "Where Two or More Are Gathered: Using Gay Communities as a Model for Christian Ethics," in *Our Families, Our Values*, 197-218; Mary Hunt, "Variety Is the Spice of Life: Doing It Our Ways," in *ibid.*, 97-108.

32. Stuart, *Just Good Friends*.

33. Wilson, *Our Tribe*, 231-80.

34. Michael Kelly, *The Erotic Contemplative*, 6 vols. (video series) (Oakland, Calif.: EroSpirit Institute, 1994).

churches are asked by God to become the lover. From this love-making with the crucified Christ we embark on building God's reign.

Heterosexist hegemony in the biblical academy has prevented imaginative interrogation of the biblical traditions. Much of gay scholarship has expended too much energy in deconstructing the biblical texts of terror that have been used to justify violence against us. New queer hermeneutics may reclaim those texts as part of our erotic history, shifting its hermeneutical gaze from reacting to homophobic biblical interpretations to reading the biblical texts from translesbigay perspectives. In chapters 9 and 10 in this volume, I traced the overthrow of heterosexuality by queer scholars who first battled over the texts to deflect textual violence and then have befriended the biblical text to provide imaginative queer readings. This is a cornerstone for the coming Sexual Reformation of Christianity.

Justice perspectives

The seeds of queer theologies planted at the end of the twentieth century will blossom in this century. The theological task of queer theologies will continue to be determining the implications of God's revelation through a community primarily consisting of queer Christians and determining what this means for life and ministry to the mainline churches and the world. Queer theologies espouse an ecumenical vision of community, doctrine, human sexuality, prophetic ministry, and human liberation. Queer theologies aim for the sexual reformation of the mainline, evangelical, and fundamentalist churches.

The greatest challenge to queer theologies will be to develop comprehensive social analyses to delineate interlocking networks of oppression. One of the most successful efforts in this regard is Marvin Ellison's *Erotic Justice*, developing a gay/lesbian social analysis linking homophobia, sexism, racism, and ableism.³⁵ I use his book to train future MCC clergy in a class on sexual theology meant to assist them in making the connections between their love-making in the bedroom and justice in the world. Future queer, multi-issue social analyses will further develop the connections between sexual theologies and social ethics. Future queer theologians will help our communities to end the privileging of our oppression, involve them in wider issues of global justice, and build international justice networks across interreligious lines.

35. Marvin Ellison, *Erotic Justice: A Liberating Ethic of Sexuality* (Louisville: Westminster John Knox, 1995).

During the twenty-first century, queer theologies will undergo profound changes as the contextual translesbigay theologies emerge from eastern Europe, Asia, South America, and Africa. The development of bisexual and transgendered theologies will offend some by their inclusiveness, moving beyond binary thinking of hetero/homo and deconstructing rigid gender boundaries. Bisexual and transgendered theologies will threaten those who want to assimilate into society and present the queer community in sanitized categories, not the messy bisexual and transgendered templates that upset gay/lesbian orthodoxy. Marcella Althaus-Reid's *Indecent Theology* pioneers a Latina, queer bisexual theology, making uncanny connections between gender, sexual orientation, class, and economic and political analyses.³⁶ There are many ways to be queer, and future queer theologians will connect those ways with the networks of power relationships that shape race, gender, sexuality, ethnicity, class, physical conditions, age, and our relationship to the earth. Rather than assimilate, future queer theologies will mainstream and celebrate diversities, promoting issues of global justice and sexual/gender freedom. Will they remain queer, or will queer theologies ultimately transgress themselves and reinscribe themselves into something entirely new?

Already the postdenominational UFMCC requires a course in sexual theology for all future and transfer clergy. Such a course promotes the diverse voices of translesbigays and their views on sexuality and gender, and it addresses how to do theology from our diverse sexualities and genders, how to integrate sexuality and spirituality, and how to connect sexuality to justice. New generations of erotic contemplatives, theologians, and freedom fighters will have the tools to widen their theological discourse and practice as they encounter the emergent theologies of translesbigay Christians in other cultural contexts. Such courses need to be introduced into all the mainline seminaries, equipping the next generations of clergy for ministry, ecumenical collaborations, ending global violence, and fighting for the survival of the biosphere.

These sexual theologies will prepare queer Christians for the twenty-first century and their mission to become theological troublemakers or prophets who will shake the theological roots of other Christian communities and challenge them to undertake a more inclusive theology of sexuality and justice-based sexual theology. This will be a Sexual

36. Marcella Althaus-Reid, *Indecent Theology: Theological Perversions in Sex, Gender, and Politics* (New York: Routledge, 2000).

Reformation, changing the paradigm for theological reflection as the Protestant Reformation did during the sixteenth century.

Queer sexual theologies will remain troublesome and even provocative for churches with their impoverished theologies of sexuality. Can our churches become “open and affirming” of heterosexuals without the tokenism that many queers now experience in many open and affirming congregations? Can we envision the full inclusion of heterosexuals at our table? Can we assist the churches in overcoming their erotophobia?

Our vision and mission of justice involve healing the split between sexuality and spirituality within the Christian churches and assisting those churches to rediscover God’s gift of diverse sexualities/genders. Our mission is the sexual and gender reformation of the churches and the forging of a new Church of Christ, a Church of Justice-Love. But is that enough to meet the challenges of the twenty-first century? Can such a postdenominational church forge affiliations and combine resources to create a worldwide network of peoples of all faith to work for global and environmental justice?

Is it so queer to dream of liberation in its entirety? Or is it queerer to accomplish the full liberation of oppressed and oppressor alike as well as the earth in future generations?

INDEX

- Achilles, 3, 133
 ACT UP, 24, 31, 33, 43–44, 185, 246, 250
 Aelred of Rievaulx, 125–127
 AIDS/HIV, 22–30, 103, 109, 223, 241–242, 249, 250
 Alexander, Marilyn, 246–247
 Althaus-Reid, Marcella, xvii, 170–176, 179–182, 257
 Ambrose, 146
 American Academy of Religion, 224, 246
 Augustine, 61–62, 115, 145–147
 Bailey, Derek, 239
 Barrett, C. K., 123
 Barzan, Robert, 58
 Bataille, Georges, 79
 Bawer, Bruce, 72
 Beloved Disciple, 16, 114, 119–122, 132–133, 134, 164, 210–211
 Benthham, Jeremy, 131–133
 Bersani, Leo, 79
 Bertrand, Raymond, 9–10
 Berube, Allan, 72
 Bhabha, Homi, 232–233
 Bible, 185–220
 Body Electric, 58, 66, 71
 Boers, Roland, 216–217
 Bolinger, David, xviii, 29–30
 Bornstein, Kate, 231
 Boswell, John, 125, 194, 198, 200, 206, 212, 240–241
 Boyarin, Daniel, 190–192
 Boyd, Malcolm, 135, 163–164
 Brock, Rita Nakashima, 56, 153
 Brooten, Bernadette, 200–201, 207, 208, 241
 Browning, Frank, 233
 Achilles, 3, 133
 ACT UP, 24, 31, 33, 43–44, 185, 246, 250
 Aelred of Rievaulx, 125–127
 AIDS/HIV, 22–30, 103, 109, 223, 241–242, 249, 250
 Alexander, Marilyn, 246–247
 Althaus-Reid, Marcella, xvii, 170–176, 179–182, 257
 Ambrose, 146
 American Academy of Religion, 224, 246
 Augustine, 61–62, 115, 145–147
 Bailey, Derek, 239
 Barrett, C. K., 123
 Barzan, Robert, 58
 Bataille, Georges, 79
 Bawer, Bruce, 72
 Beloved Disciple, 16, 114, 119–122, 132–133, 134, 164, 210–211
 Benthham, Jeremy, 131–133
 Bersani, Leo, 79
 Bertrand, Raymond, 9–10
 Berube, Allan, 72
 Bhabha, Homi, 232–233
 Bible, 185–220
 Body Electric, 58, 66, 71
 Boers, Roland, 216–217
 Bolinger, David, xviii, 29–30
 Bornstein, Kate, 231
 Boswell, John, 125, 194, 198, 200, 206, 212, 240–241
 Boyarin, Daniel, 190–192
 Boyd, Malcolm, 135, 163–164
 Brock, Rita Nakashima, 56, 153
 Brooten, Bernadette, 200–201, 207, 208, 241
 Browning, Frank, 233
 Buckley, Michael, 37
 Butler, Judith, 73, 170, 176–177, 223, 228
 Bynum, Caroline Walker, 129
 Calvin, John, 149
 Carpenter, Edward, 133
 Carr, Julia, 58
 Cathedral of Hope, xvii, 99, 216
 Celibacy, 21
 Center for Lesbian and Gay Studies, 246
 Chopel, Gendun, 65
 Chopp, Rebecca, 223
 Christ, 17–20, 43
 bi/Christ, 170–171, 174–76, 179–181
 Christa, 153–154, 167–168
 queer, xiv, 134, 160–163, 170
 transvestite, 179–182
 Christian Coalition, 52
 Chrysostom, John, 48, 146
 Churches
 Catholic, xiii–xiv, 4, 24, 36, 45–46, 89–90
 Mormon, xiii, 52, 89–90
 Protestant, xiii
 UFMCC. See UFMCC
 Clark, J. Michael, 248, 251
 Cleaver, Richard, 216, 249
 Clement of Alexandria, 115, 120–122
 Clinton, William Jefferson, 89
 Closet, clerical, 19
 Cohn, Roy, 226
 Coming Out, 16–20
 Comstock, Gary, 194, 207, 213, 215–216, 249, 251
 Concetti, Gino, 89

QUEERING CHRIST

BEYOND
JESUS
ACTED
UP

ROBERT E. GOSS

