**A Contemporary Reading: *In Search of Queer Theology Lost***by Professor Mark D. Jordan

Some Christian theologians have moved in fifty years from mere toleration of same-sex desire to its ethical affirmation, then its ‘liberation’, and finally its inclusion in the bright spectrum of identities…

from homosexuals and inverts to homophiles and lesbians and gays, to the mismatched elements of various acronyms like ‘LGBT’, only to reach - at last – the queer, an object that claims to be no object at all…

I could say that queer theology is Christianity’s long postponed encounter with all the spectres of pleasure.

 Or it is the effort to represent bodies that have been denied the creaturely gift of their sex.

 Or it is Christianity having second thoughts about surrendering to modern biopower.
 Or queer theology returns to the gospel prophecy of bodies subtracted from strategies of useful reproduction.

 Or it refuses the gender binary in the no name of an ungenderable God, who nonetheless begets.

 Or it reminds its readers stubbornly that the erotic is more than a storefront in mall of commodity fetishes.

 Each of these descriptions is true enough by topic, yet taken together they tell less than half the story…. They neglect queer theology’s very queer looks…

For Marcella Althaus-Reid, queer theology presents ‘the challenge of a theology where sexuality and loving relationships are not only important theological issues but experiences (that) unshape Totalitarian Theology while reshaping the theologians.’…

‘coming out’ is not the final revelation of my inner truth. It is, at best, one move in a strategy of resistance. At worst, it is just another script distributed by biopower.

 This is a hard truth. It is the beginning of queer theology. To refuse the metaphysics of identity is to reject the reduction of language that identities require…

Queer theology cannot just be a matter of cheering on or cheering up certain identities. It begins in the refusal to take identities as the basic units for a literal description. The sharpest protest we can make against the fictions of biopower is to deny again and again that a human life can ever be identified…

In order to reform power, we have to dislocate ‘social constructions’, still perpetuated by some feminism and the squirming reticence about sex in some liberation theology…

As Marcella Althaus-Reid expressed it, ‘if Queer holiness has a characteristic, it may be its unrepresentability… Holiness is always the holiness of the Other.’

The queer theology I await wants to change the world by reshaping subjects in community… It can never be reduced to cartoons of the party line, even if the line is ‘liberation’.

For words of queer encouragement in contemporary faith reflection
**Thanks be to God**