



An Author's Response

Robert Shore-Goss

To cite this article: Robert Shore-Goss (2015) An Author's Response, *Theology & Sexuality*, 21:3, 205-215, DOI: [10.1080/13558358.2015.1222680](https://doi.org/10.1080/13558358.2015.1222680)

To link to this article: <http://dx.doi.org/10.1080/13558358.2015.1222680>



Published online: 11 Nov 2015.



Submit your article to this journal [↗](#)



Article views: 8



View related articles [↗](#)



View Crossmark data [↗](#)

An Author's Response

ROBERT SHORE-GOSS

MCC United Church of Christ in the Valley, North Hollywood, CA, USA

Honored by the colleagues who celebrate *Jesus ACTED UP* with their reflections on the book's twentieth anniversary of publication, I respond briefly to each other in turn. I frame my response with recollection of the trauma of the 1980s and both governmental and ecclesial homophobia and AIDSphobia at the beginning and a brief portrait of ways I am still "ACTing UP" in partnership with my husband Joe and the members of MCC in the Valley, especially in relation to ecology and US–Mexican border violence. With Michaelson, I reflect on the necessity of confrontational activism in the pursuit of social justice reforms. With Cheng, I consider the role of *Jesus ACTED UP* in inspiring the continuing development of queer theology. With Jordan, I emphasize the interdependence of silence and the speech of protest, of spiritual disciplines and social activism. Finally, with Hunt, I recognize my own journey of spiritual development and growth in relation to the diversity of LGBTQ communities and the intersectionality of the structures of dominance against which we contend.

KEYWORDS silence = death, action = life, ACT UP, MCC, AIDSphobia trauma, Michaelson, Cheng, Jordan, Hunt

Let me begin my response with words penned for me by The Reverend Charles Bewick:

Out of the depths of suffering and pain of HIV

Came ACT UP,

Power to fight back and challenge.

In the midst of pain, challenges of despair, death and grief, the failure of the churches to champion gay men with HIV

ACT UP was born from the urgings of the Spirit...

Charles Bewick was the chaplain and lover of an Anglican Bishop who came to the wealthy parish of St. Michael and George in Clayton, Missouri. Charles came down with pneumocystis carinii pneumonia and was hospitalized on Christmas

Eve. The good parishioners of St. Michael and George Episcopal Church placed all his belongings onto the sidewalk through their homophobia and AIDSphobia that very same night. The scene becomes a contemporary AIDS Christmas narrative of not finding a room at the inn for the birth of Christ with AIDS, for on Christmas Eve Charles was expelled from the church. This re-enactment of an “AIDS queer posada” could have occurred at any number of Catholic, Orthodox, and Protestant Churches in the America who shunned and expelled people with HIV/AIDS in the mid- to late-1980s.

Charles was a colleague and friend, who crashed at our house on many Friday evenings for eucharist and the sharing of an agape-styled potluck to keep weight on our HIV+ members. Rev. Bewick is absolutely correct, from my experience: “ACT UP was born from the urgings of the Spirit.” ACT UP was born in the deafening silence of compassionate care from the majority of Christian churches. The graphic, “Silence = Death,” was not only on our ACT UP t-shirts, it was incarnated in churches as the deaths mounted with unfathomable grief.

I cannot stress enough the trauma of the 1980s and the early 1990s when beloved friends and colleagues and Jesuit priests died of AIDS. I wrote *Jesus ACTED UP* from a mixture of grief and anger as I watched my beloved spouse diminishing from the poisons of AZT and DDI. I grieved and channeled my anger at the callous treatment of people living with HIV and AIDS — as they went through physical suffering *and* the emotional shunning of families — on those pages, even as I sobbed while watching Larry Kramer’s *Normal Heart* — more than two decades ago at its stage production in St. Louis, at its more recent stage production in Los Angeles, and while watching the HBO movie version.

Response to Jay Michaelson

Let me start with Jay Michaelson’s critique. I am glad and quite comfortable that Michaelson has added to the alphabet soup of letters that are LGBTQI a “P” (poly-amorous) and an “A” (allied heteroflexible). I strongly accept the challenge of on-going inclusion as we widen the focus of social justice and align our solidarity with identifiable groups with differences. It is a sign of maturation when we begin to build lines of solidarity across differences.

Michaelson demonstrates his understanding of my intention in writing *Jesus ACTED UP* in the following:

Moreover, one of the things *Jesus ACTED UP* did was to show how everything is *already* queer; it’s not a process of embellishment, but rather of uncovering — of a kind of epistemological archeology. *Jesus ACTED UP* was not the first book to talk about the queer Christ, and queer Christology — but it memorably did so *in the context of activism*.

He asks whether radical theology can change the world. I think that question is incomplete because radical theology cannot change the world; it is radical theologians, both academics and activists, who live their theologies that impact social change.

In 1994, the Gay Men's Religion Group had a panel on books written by J. Michael Clark and Gary Comstock alongside my newly published *Jesus ACTED UP*.¹ In the exchange that ensued, Clark entertained a post-Christian question with a bit of a sneer: "Why *basileia* and Jesus?" I heard some further critique from a couple of gay de-constructionists of my retrieval of Christianity for my queer spirituality and activism. I asked my fellow panelists if they were members of ACT UP or Queer Nation. I asked the other panelists about what radical or activist politics they were involved with and received no answer. In my "sinful" hubris, I delighted in my queer mischief that I was perceived as an anachronistic Christian, albeit a queer one, and yet I was also apparently the most radically politically engaged member of the panel.

Michaelson affirms a generalized contemporary attitude in our LGBT successes in the last 15 years: "We only started winning when we got into the back rooms — the corporate ones, not ones in bars — wearing suits, cutting deals, and market testing messages that would appeal to middle America." This approach has been effective in the marriage equality movement in gaining ground and soon same-sex marriage will be the law of the land in all fifty States of the USA. However, he also counters this generalized attitude that queers need to "fit in" or assimilate in order to argue reasonably and thereby change ingrained attitudes and prejudices with acknowledgement of the contributions of more confrontational activism:

I think both liberal assimilationists and the radical liberationists play essential roles in a movement for social change....

Radicals create space for liberals to maneuver in. They grab attention, force issues, expand the zone of the possible. They articulate and attack fundamental issues. And they make moderates look, well, moderate. ... This is why both sides' historical narratives are incomplete. Sure, GAA and GLF didn't "accomplish" anything. But they shifted attitudes, forced issues, and if it weren't for them, no one would have ever paid any attention to the suits. They and countless others were the wake-up call, the standard bearers, the dreamers.

I agree with Michaelson that we need the pragmatic negotiators in suits who open doors, but we also need the radical dreamers and activist prophets to call us to pay attention to social injustice through their non-violent actions.

The medical and governmental AIDS bureaucracies refused in the mid- to late-1980s to deal with local AIDS organizations until ACT UP came along. The challenges of ACT UP activists triggered a certain cultural fear within the gay and lesbian community and the popular culture at large. Courageous men with AIDS and their friends struck a blow against the bigotry, apathy, and institutional inertia against AIDS. What ACT UP accomplished was to mainstream the AIDS organizations because the institutional powers had previously refused to deal with these AIDS service organizations (ASOs). Governmental agencies, health organizations, and pharmaceutical companies preferred to deal with ASOs rather than with ACT UP. We cannot fully comprehend our recent successes without

¹ See Clark, *Beyond Our Ghettos*; Comstock, *Gay Theology without Apology*.

appreciating the crucial role of radical engagement by both past and present activists in a variety of political commitments and contexts.²

Most theologies of that era failed to speak adequately — both spiritually and theologically — to the AIDS pandemic and to gay deaths. I sought out an example of disruption from the theological tradition that would help us to challenge cultural, ecclesial, and political AIDSphobia and homophobia. Here is an excerpt from an article that will accompany the online publication of *Jesus ACTED UP*:

Jesus' direct action in the Temple provided me with a template for queer Christians for direct action and for developing a transgressive, albeit "queer" liberation theology. Jesus' actions were offensive in staging the Temple demonstration and provided myself with an in your-face, unapologetic and queer disruption of homophobic Christian theology and opened an interpretative context beyond Christian interpretations that allegorized and sanitized the action into a "cleansing of the Temple." It provided me a central symbolic media for a theological method to queer, to symbolically disrupt the institutional ecclesial theologies that excluded and harmed LGBT folks. Queering the theological symbolics of Christian theologies and practices that excluded became a hermeneutical strategy for breaking down theological divisions to provide inclusion of LGBT outcasts within Christianity.³

I read the Temple disturbance also in light of the chief priests' charges against Jesus before Pilate: "We found this man perverting the nation ..." (Luke 23:2). The word "perverting," with which the NRSV translates the Greek word, *diastrepho*, implies a subverting or a turning away. Jesus challenged the holiness codes of various Pharisaic groups and the Temple leadership with his kingdom message and praxis. Jesus "perverted" institutional religion in the same way that ACT UP did in the 1980s and other queers have also done in their more recent challenges to both social and ecclesial order. Jesus was a movement outsider, who was consistently a rule-breaker and proposed a radical inclusiveness at table. In these ways, he challenged the religious and cultural normativity of his time. He challenged the Temple authorities and intruded upon sacred space. For his critics, Jesus turned religion "inside out and upside down." I concluded in my reflections on the ACT UP demonstration and Jesus' Temple disturbance: "The Jesus tradition within biblical sources is far more conflict laden and open to queer political hermeneutics."⁴ This sort of perverting and subverting Jesus provides me, theologically, with what I had intuited was missing from feminist and Latin liberation theologies.

Response to Patrick S. Cheng

Patrick Cheng asks a pertinent question I have asked myself over the years: "Whether *Jesus ACTED UP* is nothing more of a 'period piece' or 'museum relic' of a bygone era?" From a Buddhist perspective, our cumulative queer theologies are an interdependent trajectory of past, present, and future queer theologies.

² Hirshman, *Victory*.

³ Shore-Goss, "Silence = Death, Action = Life: ACT UP".

⁴ Goss, *Jesus ACTED UP*, 149.

In an autobiographical passage, Patrick mentions a time when he was struggling personally and was going to drop out of doctoral studies at Union Theological Seminary. He had already informed me how personally significant *Jesus ACTED UP* was to him, and I had also read several of Patrick's posted articles on his website. I found these articles creatively queer and ultimately subversive. I reached out to Patrick and expressed that I thought, despite his doubts and frustrations, that he would become a great queer theologian, exceeding anything I ever produced and that I looked upon him to take queer theologies to places I could never reach. Patrick Cheng has proven my intuition correct in his flurry of very fine and thought-provoking publications.⁵

A second person that *Jesus ACTED UP* had impacted was Marcella Althaus-Reid, a dear colleague and friend, greatly missed. I want to read an email to myself from her husband upon her death:

Has news reached you yet about the recent sad passing of Marcella Althaus-Reid, after her long illness? I am her husband, and although the official newspaper announcements were only today, word has spread far and wide so, sorry if this comes as a shock to you.

She held your work in the highest regard, I remember being with her in Dartmouth Bookstore when we came across one of your books [i.e., *Jesus ACTED UP*]. At that point she was drafting *Indecent Theology*. I don't think it would be too much to say that in some way that event changed all our lives.⁶

Marcella and I met for the first time in the book displays at the AAR. She was, of course, dressed stylishly in black with shiny black leather laced boots. She asked me if I spoke Spanish. I confessed "no." She indicated that she thought I was a liberation theologian. And I told her that I was an admirer and "imitator of Latin liberation theologies." If *Jesus ACTED UP* is a period piece, it has served to spark the creativity of two theologians whom I deeply admire and others who write to me about its influence upon their own work.

Jesus ACTED UP, however, has generated several counter-reactions. It was the object of Webster University's first hate crime, when a security guard carved out the pages of the hardback and stuffed it with rotten meat. It also suffered mutilation on its shelf in the "gay and lesbian" section of the San Francisco City Library.

Response to Mark D. Jordan

This leads me into discussing Mark Jordan's critique. Mark picks up the notion of "gay Manifesto," comparing my book to the Communist Manifesto. This makes me flashback to the day when I decided to name it a manifesto in dialog with Harper San Francisco editors; our attitude was more reminiscent of Martin Luther nailing his 95 theses on the door of the Castle Church of Wittenberg.

As Jordan notes, Chapters 3–5 form the core of my attempt to take Christianity back for queers, for the heart of Christian sources are Christology, scripture, and

⁵ Cheng, *Radical Love*; Cheng, *From Sin to Amazing Grace*; Cheng, *Rainbow Theology*.

⁶ Email from Gordon Althaus-Reid to the author (26 February 2009).

ecclesiology. If my assertion in the introduction was that Christianity is not the enemy of the queer community but institutional Christianity is, then it would be natural to find some retrieval of the Christian gospel and theological tradition. I am after all queer and Christian, and I see no real conflict. This evolution in theological and spiritual practice becomes apparent in a few more paragraphs below.

Jordan is correct to call attention to the centrality of the resurrection in my theology. This reflects my traditionalist view that the dead remain in communion with us: deceased friends and lovers, and all those who are a part of the family with AIDS. In *Jesus ACTED UP*, however, I extend the notion of the communion of saints in order to respond to the larger question of a queer theodicy — “the millions of people attracted to the same-sex tortured murdered oppressed or rendered invisible; the tens of thousands of gay men and lesbian who are victims of hate crimes.”⁷ Resurrection connects me in solidarity and identification with the memory of suffering and loss, *and* connects with me a powerful hope — as in, when I state, “God will remember them and do justice.”⁸ Is this a theological affirmation of faith, a prayer for hope, or an *epiclesis* (invocation to the Spirit) to realize a resurrection scene like the one on Fire Island in *Long Time Companion*? For me, it is, and must be, all three.

Jordan “outs” my Catholic foundations of queer theology; it does have liturgically performative foundations. These include: the recovery of an erotic relationship with Christ, or erotic embodiment of incarnation and resurrection (chapter 3); a queer contextual reading of scripture (chapter 4); and, an epictetic invocation of the Spirit in performing church (chapter 5). Mark is also correct to intuit the importance of the eucharistic liturgy in *Jesus ACTED UP*. From my college days until now, I have held to a strong devotional practice that understood that liturgy (or, *leiturgia*, in Greek) means “work of the people” or perhaps “Christian service,” which spills into contemplative action or activism on behalf of people living with AIDS and the queer community. It contributes to the composition of the middle three chapters. I maintain that there is nothing “queer-er” in Roman Catholic theology and praxis than the work of liturgy.

Jordan further suggests in his response that there are four functions of queer theology: critique, re-narration, invocation, and efficacious ritual. These appear quite natural to me. I would counter with terminology of St. Ignatius in his teachings about spiritual practices to describe the dynamics of my queer spirituality, which I have practiced since I came out as a gay man: examen, imaginative composition of placing yourself in scripture (queerly), colloquy, and contemplation in action. These form the ebb and flow of my daily spiritual practice of prayer and meditation. In this way, I integrated being gay with an Ignatian-oriented spirituality long before the writing of *Jesus ACTED UP*.

Let briefly explain the flow of these four interrelated elements of my spirituality:

- *Examen*: Ignatius of Loyola made it a requirement to perform a prayerful examination of yourself and your activities twice daily (for me, usually at noon

⁷ Goss, *Jesus ACTED UP*, 111.

⁸ *Ibid.*

before lunch and before I fall asleep in the evening). There in God's presence and with a sense of gratitude, you critically review the hours before. "How have I found God in my activities in the previous hours of the day?" You become mindful of your emotions, and pray for faithfulness during the rest of the day.

- *Imaginative composition of placing yourself in scripture*: This is a form of *lectio divina* (meditative reading). Ignatius invites you to contemplatively enter a scriptural text by imaginatively envisioning yourself in the story with as much detail as you can visualize. Jesuit Joseph Tetlow writes, "You do not merely imagine the event as though you were watching it on film. ... You enter into the scene as though you were a part of it, standing warm in the temple or ankle deep in the water of the Jordan."⁹ I started placing my "gay or queer" awareness of myself into the scriptural texts used in meditation. This queer imaginative visualization through which I placed myself within scripture became foundational to practices now known as "queering scripture" or "queer re-narration" or "queer contextual readings" of biblical texts.¹⁰
- *Colloquy* is a conversation with God or Christ. Jordan calls this function "invocation," a form of prayerful request for assistance or presence. You share your experiences and the feelings generated by those experiences with God. I ask such questions of God: "What am I doing for you? What ought I do for you today? How can I be of greater service or live more compassionately?" My colloquies usually end in the apophatic silence of centering prayer.
- *Contemplative action*: Ignatian style prayer moves me to action. It is what Buddhists call mindfulness in action or what Ignatius understands as extending contemplative silence into actions and interactions. Jordan terms this fourth function of queer theology, "efficacious ritual." Contemplation leads to compassionate action, which, for me, is usually translated into social action: fighting against homophobic oppression, protesting, chanting, non-violent civil disruptions, queer parody, or camp actions.

Jordan states, "I wish that Goss had said more about the practices — including the silences — that are required for disrupting present speech deeply enough to make a different future." Initially, I read this comment via Mark's work on Michel Foucault as that of a negative theoretician and his notion of "unsaying."¹¹ My own engagement with Foucault led me to the reading practice of asking hermeneutical questions about any given text: "Whose voices are within the text? And whose voices are conspicuously absent within the text?" I started contextual re-readings of scriptural and theological texts by displacing the interpretative power of patriarchal or heterosexist voices with that of the marginalized voices of queer folk. This process of narrative unsaying and intrusive insertion of gay and lesbian voices into the process of textual interpretation started me upon a trajectory of queer re-narrative strategies of Christology, biblical hermeneutics, and religious practices.

⁹ From Tetlow, *Making Choices in Christ*, quoted in James Martin, *The Jesuit Guide to (Almost) Everything*, kindle loc. 2504.

¹⁰ See, for example, chapter 4 of Goss, *Jesus ACTED UP*; Goss and West, eds., *Take Back the Word*; Guest, West, Goss and Bohache, eds., *The Queer Bible Commentary*.

¹¹ Jordan, *Convulsing Bodies*, 121.

Upon further reflection, there are numerous silences or “unsayings” in the practices both of theological writing and of contemplative actions. These lead to interlocking interrogations of myself, of the text at hand, and of the larger social context, which I describe as two silences:

- First, there is the silence of personal grief and anger mixed with tears at so much loss, especially the loss of so many dear friends — and the loss of my spouse Frank and, just 6 hours later, my brother Bill, to AIDS. Death creates personal and social rupture in life; it is the rupture of the impermanence of everything. Eric Rofes likens such grief to “post traumatic syndrome.”¹² There is the ACT UP insight and slogan Silence = Death, and it is contextually true to the experience of people living and dying with AIDS in 1980s and early 1990s. There is profound “unsaying” that grief produces.
- The second silence builds upon the apophatic dimensions of my Buddhist and Christian awareness that all theological discourse is “empty.” To “queer” is a method that recognizes the apophatic, serves as a negative that defies stability and fixity, and remains empty of absolutes. Queer Christian theology also recognizes the apophatic positionality of both “queer” and “theology” as it recognizes the openness and instability of categories of normativity. For Gerard Loughlin, queer is a name for the ineffable God for God is radically unknowable: “God in Godself is an identity without an essence.”¹³

ACT UP provided a contemporary messianic street theater — both a liturgical and a queer space of parody — to disrupt the language and exclusionary practices of those who did nothing in response to the epidemic. As I experienced ACT UP meetings in which we were preparing for public dramatic actions, I recognized the similarity to times of preparation of dramatic liturgical celebrations and their execution. Both performances are derived from a pathos, a suffering born of wordless silence and grief, tinged with holy rage, and with a clear sense that while Silence = Death ... Action = Life. To sum up, I borrow a phrase from David Matzko McCarthy; in my mind, *Jesus ACTED UP* intended “to disturb the world with God.”¹⁴

Response to Mary Hunt

Mary inhabits a doubly queer space as a lesbian feminist and Catholic theologian. I often perceive somewhat parallel, albeit different, trajectories in our work. I share with her the notion that theological praxis is liberative and motivates us to take action. Above, Mary confesses her initial uneasiness with ACT UP and its out of the box staged actions, especially the (in)famous “Stop the Church Action” at St. Patrick’s Cathedral, where the masterful Cardinal O’Connor turned the public media tables on ACT UP. Mary writes, “When I reread *Jesus ACTED UP*, I only wished that I have been even louder and prouder earlier and more often than I was in those years.” I have only admiration for her journey as a lesbian activist/theologian.

¹² See Rofes, *Dry Bones Breathe*.

¹³ Loughlin, “Introduction,” 10.

¹⁴ McCarthy, “Desirous Saints,” 307.

She points out that the book does not reflect a broader context beyond the USA. My response is twofold: Yes, my focus was laser-like and very culturally and personally bound. I was overwhelmed: by my personal grief and anger at the loss of so many, by the demands of caring for friends and loved ones with HIV/AIDS, especially my spouse Frank, by my involvement with ACT UP and Queer Nation, and by writing both this book and a dissertation on Milarepa and the mad saint movement in Tibet.

Perhaps the greatest gift that the writing of *Jesus ACTED UP* imparted to me was the way in which it furthered my growth in queer activism and beyond. It propelled me to seek out a Christian faith community where I might fit as an openly gay yet un-laicized Catholic clergy. Happily, I stumbled into the, then, vibrant prophetic Christian community of the MCC in St. Louis, a congregation within the movement led by its activist prophetic founder Rev. Troy Perry. Later, after a lethal tenure battle with covert homophobic scripts, I found myself becoming pastor of an MCC in the Valley, where I remain to this day.

As a queer pastor, I learned about queer diversity first-hand — from one of the largest leather communities in the USA, from motorcycle clubs and from a transgendered dominatrix with her own polysexual dungeon, who each gathered tons of food for the poor and elderly in Los Angeles and collected toys for kids with HIV at Christmas; from a dominatrix to a Hollywood clientele in my own congregation; from an activist for marriage equality who was fighting Prop 8; from the Sisters of Perpetual Indulgence (one of whom I ended up marrying and with whom I now have the privilege of serving as co-pastor); and from an interfaith LGBTQI clergy group. Similarly, the opportunity to produce Terrence McNally's play *Corpus Christi* became a form of missionary outreach across the country. Such pastoral engagements sparked a trajectory of personal growth in the areas that Mary finds lacking in *Jesus ACTED UP*: my sensitivity and acuity in race, class, sex, ability, ethnicity, and, of course, gender analysis in queer multicultural settings.

At MCC in the Valley, the open table fellowship of Jesus defined us as a radical inclusive community. Recently, we expanded our understanding of inclusion by making the Earth a member of our congregation as we achieved a carbon neutral footprint, winning a Green Oscar from California Interfaith Power & Light in 2011. We have been transformed into “green” faith community living more reverently with the Earth and are steadfastly committed to environmental justice.¹⁵

In the last four years, I accompanied my husband Joe to lead a travel seminar on issues at the US–Mexican border. In Arizona, we met retired citizens with the Tucson Samaritans (Los Samaritanos) who violated the law to save lives of border crossers in the desert by leaving food, water, and medicine at strategic points along the route.¹⁶ A three-day immersion seminar on immigration concerns at the UCC Centro Romero made Joe and I and MCC in the Valley resolve further to become

¹⁵ Over a two year period as we discerned about becoming a dually affiliated congregation with the United Church of Christ, we scored 73 on the UCC scale of “Becoming a Green Justice Congregation.” By the time MCC United Church of Christ in the Valley was installed as a dually affiliated church we scored over 1475, an incredibly high rating for a Green Justice Church. See: <http://www.ucc.org/environmental-ministries/just-green-congregations.html>.

¹⁶ To support or join this critical ministry, see the website of Tucson Samaritans at <http://www.tucsonsamaritans.org/> (accessed on 28 July 2016).

a welcoming immigration community. Here, at the San Ysidro-Tijuana border, there are five fences — one electrified. There was also a concrete moat designed to kill those who might enter it to swim because one would be unable to pull oneself out. And, of course, both armed guards and helicopters patrol the border constantly. On the Tijuana side, the fence was strewn with approximately 5000 crosses, one for each of the men, women, and children who died attempting to cross into the USA. There was a large cross with the inscription in Spanish: “The way of Jesus the migrant, assaulted by the police, betrayed by the coyotes (smugglers) and pursued by immigration.” It has horrified me personally on so many levels and radicalized me in embracing immigration issues.

I thank my friends and colleagues for their response to *Jesus ACTED UP* twenty years after its publication. The work continues: “Queer dissidents can follow in the footsteps of the queer Christ; they can Stop the Church. Like Jesus, queer Christians can: ACT UP! FIGHT BACK! END HATE!”¹⁷

References

- Cheng, Patrick S. 2011. *Radical Love: An Introduction to Queer Theology*. New York: Seabury Press.
- Cheng, Patrick S. 2012. *From Sin to Amazing Grace: Discovering the Queer Christ*. New York: Seabury Press.
- Cheng, Patrick S. 2013. *Rainbow Theology: Bridging Race, Sex and Spirit*. New York: Seabury Press.
- Clark, J. Michael. 1993. *Beyond Our Ghettos: Gay Theology in an Ecological Perspective*. Cleveland: The Pilgrim Press.
- Comstock, Gary. 1993. *Gay Theology without Apology*. Cleveland: The Pilgrim Press.
- Goss, Robert. 1993. *Jesus ACTED UP: A Gay and Lesbian Manifesto*. San Francisco: HarperSan Francisco.
- Goss, Robert, and Mona West, eds. 2000. *Take Back the Word: A Queer Reading of the Bible*. Cleveland: The Pilgrim Press.
- Guest, Deryn, Mona West, Robert Goss, and Thomas Bohache, eds. 2005. *The Queer Bible Commentary*. London: SCM Press.
- Hirshman, Linda. 2005. *Victory: The Triumphant Gay Revolution*. New York: Harper, 2012.
- Jordan, Mark D. 2014. *Convulsing Bodies: Religion & Resistance in Foucault*. Stanford: Stanford University Press.
- Loughlin, Gerard, ed. 2007. “Introduction.” In *Queer Theology: Rethinking the Western Body*, 1–34. Malden, MA: Blackwell.
- McCarthy, David Matzko. 2007. “Desirous Saints.” In *Queer Theology: Rethinking the Western Body*, edited by Gerard Loughlin, 305–312. Malden, MA: Blackwell.
- Rofes, Eric. 1998. *Dry Bones Breathe: Gay Men Creating Post AIDS Identities and Cultures*. New York: Harrington Press.
- Shore-Goss, Robert. “Silence = Death, Action = Life: ACT UP: What ACT UP Can Contribute to Climate Activism.” www.mischiveousspiritandtheology.com.
- Tetlow, Joseph. 2010. *Making Choices in Christ*, quoted in James Martin, *The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life*. New York: HarperCollins ebooks.

Note on contributor

Robert “Bob” Shore-Goss is a pastor, an activist, and a scholar. He is the author of *Jesus Acted Up: A Gay and Lesbian Manifesto*, which this issue of *Theology and*

¹⁷ Goss, *Jesus ACTED UP*, 180.

Sexuality celebrates on the occasion of the 20th anniversary of its publication, among his many books, scholarly articles and pastoral resources. He now serves as pastor of MCC United Church of Christ in the Valley in North Hollywood, California. His newest work in which he constructs an ecological theology is in production for publication later this year; it is entitled *God is Green: An EcoSpirituality of Incarnate Compassion*.

Correspondence to: MCC United Church of Christ in the Valley, North Hollywood, CA, USA. Email: revdrbobshoregoss@mccinthevalley.com