

## **The pot of gold: a *queer* method for theology.**

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### **Summary**

This article proposes an approach to theology through the *queer* method. *Queer* theory leads to a paradigm shift in which the Other (masculine), the Other (feminine), as subjects, assume a key role from the theoretical perspectives born out of post-structuralism and deconstructivism, not as an identifying mold, but by objectifying post-identity. The novelty for Latin American theology is in the possibility of re-conceptualizing the subject not with fixed, stable aspects, but with ample freedom. This also broadens the possibility for other aspects of conceptual renewal surrounding theological discourse, and of metaphors about God.

Keywords: Queer method, Theology, Feminism, Post-identity, Subjects.

### **Introduction**

In 2006 as I was preparing my doctoral research project<sup>2</sup>, I was confronted with an intriguing doubt: to choose a theology able to interact with the poetry of Adélia Prado,<sup>3</sup> which in its literary production possessed various combined elements such as Biblical ones, theological ones, together with body, the erotic, sensuality, sexuality, and daily life. It was exactly at that juncture, when I was searching for theologies that would work with the hermeneutical key of sexuality, when I stumbled across lesbian feminist theologies (which I was already familiar with, just not on a deeper level), *gay* theologies and queer theology. These theologies provided me with a key to transgression such as suspicion to deconstruct concepts that are well established yet at the same time simplify the very same theological discourse.

I was presented with an extremely attractive landscape, as I learned and deepened my understanding of my readings of *queer* theory. This theory leads to a

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<sup>2</sup> Boehler, Genilma. *Quando elas se beijam, o mundo se transforma. O erótico em Adélia Prado e Marcella Althaus-Reid*. Rio de Janeiro: Metanoia, 2013.

<sup>3</sup> Adélia Prado es escritora brasileña, su obra fue analizada en mi investigation de doctorado.

paradigm shift in which the Other (masculine), the Other (feminine), as subjects, assume a key role from the theoretical perspectives born out of post-structuralism and deconstructivism, not as an identifying mold, but by objectifying post-identity.

The novelty that caught my attention in queer theory was in the possibility of re-conceptualizing the subject not with fixed, stable aspects, but with ample freedom and unlimited potential.<sup>4</sup> According to Guacira Lopes Louro, “from the movements led by feminists, *gays*, lesbians and blacks, or by subjects and groups that reject labels and titles, arose other practical questions and experiences that dare to subvert ways of life and sacred-held notions.”<sup>5</sup>

*Queer* theory in particular utilizes concepts of corporeality by seeking to understand the theoretical, analytical and methodological implications involved in the study of identity and corporeality.

For these reasons I have traveled this path, and I am increasingly convinced of the importance of the *queer* theory method for theology, particularly as the expression of a contextual theology. The debates surrounding new subjects of law, subjectivities and post-identity are snippets we can find in *queer* theory that make it highly attractive for theology.

## 1. The origins of *queer*

Theoretically and methodologically, *queer* studies arose from the encounter between a school of thought Philosophy and of North American Cultural Studies, together with French post-structuralism, which shook the foundations of the classic concepts of subject, identity, agency and identification.<sup>6</sup>

The word “*queer*” was first used in 1991 by Teresa de Lauretis, in the introduction to an edition of the magazine *Differences*.<sup>7</sup> Her proposal was to translate the political attributes of transgression for academia, from the *queer* movement that arose from the streets.<sup>8</sup> In reality, *queer* is heavily influenced by feminism, by anarchist groups, by

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<sup>4</sup> Simosas, 2007, p. 13.

<sup>5</sup> Louro, Guacira L. *Os Estudos Queer e a Educação no Brasil: articulações, tensões, resistências. Contemporânea – Revista de Sociologia da UFSCar*. São Carlos, v. 2, n. 2, jul-dez 2012, p. 365.

<sup>6</sup> Miskolci, Richard. *A theory queer e a sociologia: o desafio de uma analítica de normalização*. In: *Sociologias*, Porto Alegre, ano 11, n. 21, jan-jun, 2009. p. 150-182. <http://www.scielo.br/pdf/soc/n21/08.pdf>, acesso, 2 novembro, 2012.

<sup>7</sup> Simosas, 2007, p. 49.

<sup>8</sup> Ramirez, Fernando. Una breve introduccion a lo queer. In: *i.letrada – revista de capital cultural*. Disponible:< [http://i.letrada.co/n7/santa\\_nerda.html](http://i.letrada.co/n7/santa_nerda.html)> Acceso: junho, 2013. p. 1

leftist and anti-globalization social movements, by rock and especially punk rock groups, which influenced its theoretical-political premises.<sup>9</sup>

As Louro explains<sup>10</sup>, the word *queer*, with all the weight of its oddness, was taken up by an aspect of the homosexual movements, precisely in order to centralize their perspectives of opposition and contestation. For that group, *queer* meant to put oneself in opposition to normalization, where it came from.<sup>11</sup> *Queer* is not a movement or an identity theory. It goes much further than that concept, because it affirms post-identity, which indicates an important epistemological shift<sup>12</sup>, as it does not seek a new identity or to be accepted or integrated into society, but does represent “questioning and criticism.”<sup>13</sup>

*Queer* can refer to an open network of possibilities, gaps, overlaps, discordance, lapses and excesses of meaning when the constitutive elements of gender of any one of us, of someone’s sexuality, do not have (or cannot have) one sole meaning. It challenges and changes hetero-normativity and focuses its theoretical and analytical efforts on any kind of social norm. It utilizes concepts, strategies and theoretical statistics to discuss the challenges and paradigm shifts of corporeality.

In many articles on *queer* themes, *queer* is defined as a theory. I prefer the direction chosen by Louro, which states that “*queer* is a set of knowledge (which goes beyond a theory, which brings to mind systematization and structure) and a political disposition.”<sup>14</sup> This occurs because *queer*, together with feminist, *gay* and lesbian studies, allows us to challenge knowledge previously imposed on us and “have challenged the white, male, heterosexual monopolies on the sciences of Education, Arts or Law, to the so-called minorities affirming themselves and allowing themselves to speak of sexuality, gender and culture.”<sup>15</sup>

In order to consider the enormous contribution of post-structuralist theory to *queer* and to feminism, it is important to mention the thought of theorists like Jacques Derridá and Michel Foucault. In the case of Foucault, in particular the first volume of *The History of Sexuality*. It is also important to mention Deleuze and Guattari here,

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<sup>9</sup> Ramirez, 2013, p. 1.

<sup>10</sup> Louro, Guacira Lopes. *Um corpo estranho – Ensaio sobre sexualidade e teoria queer*. Belo Horizonte: Autêntica, 2004, p. 38-39.

<sup>11</sup> Louro, 2004, p. 39.

<sup>12</sup> Cf. Louro, 2012, p. 367.

<sup>13</sup> Louro, 2012, p. 367.

<sup>14</sup> Louro, 2012, p. 365.

<sup>15</sup> Louro, 2012, p. 365.

while naturally making the necessary distinction between them and the thought of Derridá. These authors continue to be references thanks to their enormous contribution toward the nuances and fine lines of *queer* theory that they draw in their questioning and to existing standardizations.

Another important reference for *queer* theory is that of American Judith Butler. One of the most relevant aspects of her work is the deconstruction of “truths” surrounding sexuality and the questioning of the binary concept of gender. In her book, *Bodies that matter*<sup>16</sup> she asks the question: In what way is "sex" a production, a forced effect that sets boundaries and at the same time regulates the terms that confirm (or not) the validity of our bodies?<sup>17</sup> Such a question is key to debating what has been excluded from the sphere of “sex”, offering a disturbing return that radically impacts the symbolic horizon under which some bodies are more important than others.<sup>18</sup>

## 2. Basic principles of queer theory

Some principles are key tenets of *queer* theory, which may or may not warrant mention, such as: “the vision of decentralized and relational structures and power, produced by human action, a contempt for any type of essentialism, for identity as an identity *performance*, or contempt for any category of representation and emphasis on differences.”<sup>19</sup> What all this means is that *queer* is not a gender or sexual identity to be lumped together with others. No one is going to identify *queer* in the same way as someone can identify a lesbian, gay or a heterosexual. It is not an ontological or substantive identity. In reality it is a verb, an unfinished identification, because it is always in movement.<sup>20</sup>

In its articulation one can observe the intersections from the perspective of sex and gender with ethnicity, class and other social categories.<sup>21</sup> Simultaneously, it

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<sup>16</sup> Butler, Judith. *Cuerpos que importan. Sobre the limites materiales and discursivos of the “sexo”*. Buenos Aires: Paidós, 2008.

<sup>17</sup> Queer Kong, Disponible in: <http://queerkong.blogspot.com/2011/10/theoryqueer-cuerpos-que-importan-de.html>, acceso, agosto, 2013.

<sup>18</sup> Queer Kong, 2013, p. 1.

<sup>19</sup> Léon, Adriano de. Os labirintos do desejo: desenhando uma metodologia anarcoqueer. In: *Revista de Ciências Sociais*, n. 36, abril, 2012, pp. 219-235, disponible en: <http://periodicos.ufpb.br/ojs2/index.php/politicaetrabalho/article/view/12872>, acceso en: noviembre, 2012, p. 222.

<sup>20</sup> Ramirez, 2013, p. 4.

<sup>21</sup> Ramirez, 2013. p. 2

analyzes discourses and power structures that create, maintain and reinforce discriminations in the face of gender differences and of sexuality.

### 3. Queer theology

Theology is any and all discourse about God, and as such, is characterized by the transience of the history of cultures and societies. It corresponds to theology to permanently exercise the renovation of its discourse and the search of its questioning.<sup>22</sup> As such, *Queer* theology is just one of the possibilities of renewing the theological discourse that draws from the method developed by *queer* theories. It is a modern, contextual theology, one that indicates a new path for humanity to move forward to deepen its understanding of God.

In Latin America there are many theologians that work with the *queer* method. The most extensive work to date is that of Argentine theologian Marcella Althaus-Reid, followed by André Musskopf (Brazil), Hugo Córdoba (Argentina), Darío García (Colombia), Nancy Cardoso Pereira (Brazil) and Loreto Fernandez (Chile), among others that are developing *queer* theology with their published works.

In Christian theology, for centuries – repeated and subscribed by certain groups and people – many concepts took shape in the form of doctrines and dogmas, as if it were not possible to make other references to God, faith, sin, justice, love, solidarity, compassion, morality and ethics, or of the human body or sexuality.

According to Deborah Britzmann, “any knowledge contains its own ignorance.”<sup>23</sup> This sentence can help us take a critical view of theology in how knowledge and ignorance are intertwined, precisely because the concepts are sown by ideologies or interests that move between obscuring and revealing themselves.

When we find problems within theology, as they were formulated using hetero-normative and patriarchal logic, we can discover why some problems were left out and some questions were not raised.<sup>24</sup> This is one of the contributions of *Queer* theology, which seeks to analyze theological, dogmatic and doctrinal principles that were have been established, legitimated and respected.

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<sup>22</sup> Kortner, Ulrich H. J.. *Introdução à Hermenêutica Teológica*. São Leopoldo: Sinodal|EST, 2009, p. 9.

<sup>23</sup> Britzman, Deborah. O que é esta coisa chamada amor – identitye homossexual, educação e currículo. Trad. Tomaz Tadeu da Silva. *Educação e Realitye*, v. 21 (1), jan./jun. 1996, 91.

<sup>24</sup> Britzman, 1996, p. 91

*Queer* theology breaks with the heterosexual ideology that establishes itself as a universal norm for sexuality, predominant in the history of Christianity and theology.<sup>25</sup> The methodological rigor occurs upon analyzing the heterosexual experience that has molded our understanding of theology, and at the same time, upon analyzing the role of the theologian and of his/her hermeneutics.<sup>26</sup> According to Althaus-Reid, this method requires bravery and honesty, which goes far beyond the analytical and critical commitment with *queer* theory, which will require non-heterosexual thought and courage for critical analysis.<sup>27</sup>

The truth is, theology is used to dealing with stable subjects. Burdening the subject and its diversity and fluidity destabilizes or creates resistance and discomfort for theology, if only because we lose control of the process. For this reason, theology behaves like a judicial, constitutional system, where exceptions are not allowed, lacking recognition and a voice. Theology seen from *queer* theory breaks with the rigidity of such principles and defends diverse sexual identities. As the concern is not with absorption or incorporation, one is free to question and criticize without fear, refusing to confer homogeneous identities to sexuality and reflecting new subjects of law, such as bisexuals, homosexuals, transvestites, and transgendered individuals.

In general, Christian theology has tried to codify and regulate behaviors and thoughts, generating exclusionary and classificatory moral rules. *Queer* theology represents resistance to this principle of normality. Because “normality” represents a construction that affects the various sociocultural spheres reflected in the identity of individual and collective subjects. The hegemonic constructions of unique sexual identity have historically contributed to the consolidation of oppressive power structures in Christian churches with their theologies. The *queer* proposal, however, builds on the imprecision of human identities, which constitutes a powerful element of resistance not only against normative sexual discourse, but also against the domestication of God. *Queer* theology is a critical theology that stands up to the element that sustains the discourses, the public battles of the church regarding sexuality, as it affirms that both heterosexuality and homosexuality are constructed identities, and that there exist other sexualities that do not fit into either of those categories.

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<sup>25</sup> Althaus-Reid, *From Feminist Theology to Indecent Theology: readings on poverty, sexual identity and God*. Londres: SCM, 2004, p. 2.

<sup>26</sup> Althaus-Reid, 2004, p. 2.

<sup>27</sup> Althaus-Reid, 2004, p. 2.

#### 4. *Queer Theology according to Althaus-Reid*

For Althaus-Reid, hermeneutics is a way of perversion<sup>28</sup>, that must be understood as the choice of an alternative path to the hegemonic heterosexual model. It is a complete exercise in interpretative analysis based on suspicion and criticism.

Althaus-Reid is perhaps the only Spanish-language *queer* theologian that has sought to name her theology with terms that in one way or another touch on the meaning of *queer*. For that reason, she plays with terms and facts. The adjectives she uses to name her theology offer the key to understanding this ambiguity.<sup>29</sup>

She calls her theology Indecent<sup>30</sup> or Twisted,<sup>31</sup> to call attention to the immoral practices prevalent during the colonization of Latin America, with Christian evangelization, in which the tools used were those of domination, exclusion, subordination and violence.<sup>32</sup>

The *queer* element of her theology is in what she defines as “indecent theology operates [...] as a process of liberation that consists solely of calling into question traditional sexual presuppositions, a process due to its public nature, can have transformative political implications”.<sup>33</sup> She adds: “in theology, indecent acts require creativity to see the unseen, but also courage to denounce what does not work.”<sup>34</sup> As such, Althaus-Reid considers Twisted Theology as that which “goes further in its hermeneutical suspicion and calls into question the theological constructions that serve the interests of power, and especially questions the ideological construction of sexual identities.”<sup>35</sup>

In chapter three of her book, *Indecent Theology*, she makes an interesting play on words by exploring sexual and erotic themes in theology: “Sing obscenity to theology. Theology as a sexual act.”<sup>36</sup> In her arguments, she points out the sexual aspects of theology confirming them as ideology, orthodoxy, orthopraxis and sexual activity.<sup>37</sup>

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<sup>28</sup> Althaus-Reid, 2005, p. 104.

<sup>29</sup> Musskopf, André. *Via(da)gens teológicas*. Itinerários para uma theology queer no Brasil. São Paulo: Fonte; 2012, p. 215-248.

<sup>30</sup> Althaus-Reid, 2005, p. 34.

<sup>31</sup> Althaus-Reid, Yo soy the desintegration. In: EGGERT, Edla (Org.) *[Re]leituras de Frida Kahlo: Por uma ética estética da diversidade machucada*. Santa Cruz do Sul: EDUNISC, 2008, p. 96.

<sup>32</sup> Althaus-Reid, 2005, p. 24.

<sup>33</sup> Althaus-Reid, 2005, p. 104.

<sup>34</sup> Althaus-Reid, 2005, p. 116.

<sup>35</sup> Althaus-Reid, 2008, p. 96

<sup>36</sup> Althaus-Reid, 2005, p. 127.

<sup>37</sup> Althaus-Reid, 2005, p. 127.

In *Indecent Theology*, Althaus-Reid questions and criticizes “the interpellative and normative forces of patriarchal theology.”<sup>38</sup> In the renovation of the theological discourses she defends the right to reinterpret the human-divine identity<sup>39</sup> without restrictions. She alleges that Queer theology has the right to rename God, as indecent theologians: “God the Faggot; God, the Drag Queen; God the Lesbian; God the heterosexual Woman God that does not accept the constructions of ideal heterosexuality; God, the ambivalent, not easily classified sexuality.”<sup>40</sup>

Althaus-Reid affirms the reclaiming of the power of the words, of resignification through the criteria of sexuality; “to say “God the Faggot” is to proclaim not only a sexuality that has been marginalized and ridiculed, but also a different epistemology and the challenge of positively appropriating a word that has been used to scorn and humiliate certain individuals.<sup>41</sup> But it is not about being irresponsible in her arguments when we are seeking new understandings of God. She writes:

The question of a Bi/Christ is related not to the sexual performances of Jesus, which we ignore. As far as we are concerned, Jesus may have been a transvestite, a butch lesbian, a gay or a heterosexual person. Heterosexual patterns of thought prevail in the narratives, and this is easy to identify not by the “girl meets boy” model (or girl meets God), but by the patterns of hierarchical, binary constructive organized thought. The Systematic Messiah is a Christ of clear limits and boundaries, a compromise found amongst the ambiguities of his character and the almost military precision and clear planning of his life which heterosexual thought requires.<sup>42</sup>

In the method used by Althaus-Reid, the illustrative metaphors from the concretion of life, as well as the questions, fill key spaces for profound reflections. The questions found in her texts— books and articles – require the reader to leave his/her usual place, and to look at other ways of understanding.

Althaus-Reid states that the Jesus born of a “clean” virgin birth, and who later rises from the dead, supports a theological representation whose fallacy is in the concept of the masculine, and the impurity associated with the feminine.<sup>43</sup> The representation of Mary and Jesus by the systematic theologies has always defined them according to the hegemonic model of heterosexuality. In her arguments, she claims that “[...] our theological dealings with Jesus are queer, of an indecent nature, precisely because Jesus' gender performance is blurred with a sexuality which depends on a subtle divinity

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<sup>38</sup> Althaus-Reid, 2005, p. 138.

<sup>39</sup> Althaus-Reid, 2005, p. 138.

<sup>40</sup> Althaus-Reid, 2005, p. 138

<sup>41</sup> Althaus-Reid, 2002, p. 96 [672].

<sup>42</sup> Althaus-Reid, 2005, p. 165.

<sup>43</sup> Althaus-Reid, 2005, p. 148.

consciousness (his own, and that projected on him by friends, family, enemies and admirers) and on location.”<sup>44</sup>

As a result, the challenge is in deconstructing the hegemonic, with the possibility of recovering the personal, the fragment, the provisory, but which gives reason to a community of faith. She points out that “the heterosexual Christ, the gay Christ, the lesbian or transsexual or other Christ need not be exclusive, but rather placed in the space-time of the experience of a community.”<sup>45</sup> For the theologies used to dealing in universal truths and absolutisms, what indecent theology proposes makes it seem strange.<sup>46</sup> Althaus-Reid concludes:

The indecent sexual theologies do not need teleology or systems, but can be effective inasmuch as they represent the resurrection of the excess in our context, and a passion for organizing the lewd transgressions of theological and political thought. The excess of our emaciated lives: our hunger for food, for contact with other bodies, for love and for God; a multitude of unsatiated hungers that grow and extend, and out us in challenging and risky situations [...] of twisted hermeneutical options in the road of thinking theology, politics and gender from our sexual experiences and our identities. [...]<sup>47</sup>

As a matter of fact, Althaus-Reid reclaims the innovation, the creation of a new theological epistemology based almost exclusively on non-heterosexual paradigms. In her vision, “the *new poor*, in his theological system is made up exclusively of gays, lesbians, transvestites and transsexuals.”<sup>48</sup> The recovery and the valuation of these subjects are perfect, because they make clear that “homosexuality is an expression of sexuality. It involves forms of love, feeling and thinking.”<sup>49</sup> The risk is in reverting to dominant binary structures, such as normative-perverse coupling,<sup>50</sup> and in considering it as the only possibility, the only path.<sup>51</sup>

## Conclusion

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<sup>44</sup> Althaus-Reid, 2005, p. 150.

<sup>45</sup> Althaus-Reid, 2005, p. 167.

<sup>46</sup> Althaus-Reid, 2008, p. 98.

<sup>47</sup> Althaus-Reid, 2005, p. 280-281.

<sup>48</sup> Carvalhaes, Claudio. *O pobre não tem sexo: a ausência dos discourses de sexualidade na construção da noção de subjetividade na Theology da Libertação*. Disponível em: <http://www.claudiocarvalhaes.com/pt-br/articles-pt-br/o-pobre-nao-tem-sexo/?lang=pt-br> Acesso: 10 abr. 2010, p. 29.

<sup>49</sup> Roese, Anette. Deus escolheu as cousas loucas... para envergonhar as fortes. *Religião e Homossexualidade – Revista Mandrágora*, São Bernardo do Campo: Universitye Metodista de São Paulo, ano 5, n. 5, 1999, p. 49 a 60, à p. 51.

<sup>50</sup> Carvalhaes, 2010, p. 29.

<sup>51</sup> Sharma, Jaya. Reflexões sobre a linguagem dos direitos numa perspectiva *queer*. In: Cornwall, Andrea; Jolly, Susie (orgas.). *Questões de sexualidade: ensaios transculturais*. Rio de Janeiro: ABIA, 2008, p. 114.

Legend has it that at the end of every rainbow there is a pot of gold. Whoever follows this path will find his/her treasure. I use this illustration because I feel it shows theology that the path is still incomplete, that the theological discourses have not said it all. On the contrary, the possibility of theology dialoguing with queer theory is like looking up at a blue sky after the rain, which when lit up by the sun, allows the eyes to contemplate the beauty of the colors of the rainbow with the hope that there is a pot somewhere that holds the treasure of inclusion and diversity.

What I mean here is that *Queer* theology, in finding in post-identity one of its hermeneutical keys, uncovers the possibility of including everyone without discriminating, because it reclaims the right to diversity, to weirdness, to breaking with the classifications that stigmatize, divide, persecute, abuse, rape and kill.

It is an interesting methodological proposal because it claims no universal pretensions nor does it seek to be taken up by institutions or organizations, because it does not seek to be legitimized by hierarchical power structures. On the contrary, its irreverence and its critical view destabilize certainties and safeties and offer us questions, generating doubt, contributing to the proposals of collective change. This does not mean that it paints an ideal picture of society to be imitated, but instead points to the mistakes in the concept of hegemonic normativity from the heterosexual prototype of universal truths. For that reason, it is a fluid methodology, one “that does not sit comfortably with activism nor with academicism, but rather moves freely between streets and classrooms, museums and nightclubs, conventions and occupied social centers, popular street festivals and academic magazines.”<sup>52</sup>

For theology, *queer* offers multiple possibilities for reconsideration. *Queer* can be considered in the context of Incarnation Theology, which forces us to rethink the radicalness of the nature of the incarnation. Affirming that God inhabits the flesh leads to a breaking down of the rigid principles instilled by the Christian churches with the concepts of sexuality and human nature. The dynamics of a divine life force invade diversity with an energy that cannot be held back by laws or statutes.<sup>53</sup> The incarnation

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<sup>52</sup> Herrera, Coral. Defensa of the enfoque *queer* como herramienta de análisis e instrumento de lucha social: oda a sus ventajas and utilities. Disponible in: <http://www.ciem.ucr.ac.cr/spip.php?article144> Acceso Julio de 2013.

<sup>53</sup> Althaus-Reid, Marcela, e Isherwood, Lisa. *The Sexual Theologian – Essays on Sex, God and Politics*. London : T& T Clark International, 2004. p. 7.

pushes us to look at a world in motion whose function decidedly operates outside boundaries or security.

However, through incarnation we can see the reality of a God immersed in the divinity of the flesh, which translates into a baby born crying amidst cow manure and fleas, covered with the blood of its birth and held in the insecure arms of a young woman and who, from that moment, assures salvation for all.<sup>54</sup> This frontal reality enables us to think of theology in the context of the humanity of those who are constantly excluded and who are odd. The essence of Incarnation Theology is odd, as it challenges human and divine identities,<sup>55</sup> such that, its oddness reaffirms the possibility of understanding through *queer* theories, through post-identity.

*Queer* theology proposes recovering the particular, the fragment, and the fluidity that gives reason to a community of faith. Naturally it confronts previous theological established thought because it does not seek exclusivities, but does value the experiences of the communities found in its spaces and times, and its people that, by simply being human, are characterized by oddness and diversity.

*Queer* theology, from its rebellious and transgressor position, can also be seen as prophetic, as it denounces the roots of homophobia, proposing a conceptual break with the definitions of sin that for centuries have excluded and marginalized thousands of people.

With this view, it is possible to long for the future and understand the miracle of the resurrection, which comes from a place of exclusion, of suffering and misery of people that on a daily basis know several different deaths: the death of hope, of rights, of love, and of desire.<sup>56</sup> In this way, there opens the possibility of a new heaven and a new earth.

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<sup>54</sup> Idem, p. 7

<sup>55</sup> idem

<sup>56</sup> Althaus-Reid, 2005, p. 175.

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