



# STARR KING

SCHOOL FOR THE MINISTRY

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## Queering Ecclesiology and Rites Asian and Latin American Contexts (RSHR-8450)

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Virtual office hours: Tuesday 10am – 2pm (PST)  
Syllabus – Fall 2018

## Course Description

Across Asia and Latin America we are witnessing the emergence of queer faith-based communities in very dissimilar contexts and with very different histories. Exploring the way that these communities address issues of ecclesiology and rites would benefit students to explore the ways that our global village is moving in terms of the intersections among religion, gender, and sexuality. The course investigates what are the struggles and mechanisms that these communities have to cope in their context with ingrained homophobia, transphobia, lesbophobia and the like. At the same time, it will examine how those communities enact interreligious and multireligious dialogue and rituals and how faith and activism are coupled to counter oppressive discourses and colonial performativities in their own situations. The course also features guest ministers and activists from different context to whom we can turn to learn from their experiences and who will be “present” every class through recorded videos.

## Learning Objectives

1. Provide the student/s with the basic knowledge on the many issues present in the lives of queer believers and their communities in Asia and Latin America.
2. Learn from the pastoral experience of queer ministers and allies in different cultures and societal contexts.

## Learning Outcomes

Upon completion of this course you should be able to:

- (1) Identify the different situations of the emerging Queer communities in the contexts of Asia and Latin America;
- (2) Interrelate the different aspects of Christianity within the queer theologies that help queer communities and believers to genderize/sexualize their own religious context;
- (3) Distinguish particular trends in queering religious structures —ecclesiologies— and their rituals —rites— by comparing the pastoral work in Asia and Latin America, Asia.

Given the time limitation of the course (one semester) it would be impossible to provide extensive insight into the complex situation of Queer communities in both continents. The main goal of the course is to provide the students with tools and key information that would guide them into deepening certain aspects in their own research or specific studies.

Some of the ministers lecturing in this course are not queer themselves. Some of them are allies who value the important of inclusive communities while others report on this situation from their own perspective and do not necessarily uphold

themselves the beliefs or positions analyzed in this course. We need to remember that the movement towards liberation and inclusive communities is not only a task for queer ministers and believers but for all Christians who want to follow the liberative message of the Gospel.

## Course Materials

All the course materials will be available for access at the GTU Moodle's course site. Due to GTU's compliance with fair use regulations, you will not be able to download the reading materials. Audio-visual materials will be posted whenever technical means make this possible.

## Course Requirements and Grading

In order to pass this course you are expected to fulfil the following requirements:

1. **Posting your comments** and interacting with the other students by responding to their interventions on the conversations on the Moodle's course site. This is a way to engage in a collective processing of the topics by paying attention to what others think and to what you reflect on both the materials and your experiences. Although you are not required to always agree with your peers, respect and politeness are expected on these responses. Whenever possible, please use gender inclusive language. You are expected to interact a minimum of three times per week in the conversations in order to get your grade. You have the right to be absent three times from the class (equivalent to one week) throughout the semester. At the end of the semester, this assignment will count for thirty percent (30%) of the course grade
2. At the end of each section, students will submit a three (3) pages reflection paper. It is a **reflection paper** and **not a summary** of class materials. In other words, this is the product of your analysis, intuitions, concerns, and/or «thirst» for knowing more on the course topics. The goal of the reflection is to encourage you to begin articulating your own discourse by expressing your own concerns, voicing your agreement or disagreement with the authors' scholarly work, etc. Each of these assignments will count for ten percent (15%) of your final grade, that is thirty percent (30%) in total at the end of the semester.
3. During the last week of classes, you are required to **submit a final project**. The overall idea of the final project is show how you would communicate the topics studied and discussed throughout the course to an audience that is not academic (for example, by imagining how to present the class topics to your congregation, faith-based organization, place of activism, and the like). The project should make evident your own voice articulating a theological discourse by using the social science tools acquired in the course. This assignment will count for forty percent (40%) of your grade in the course.

## Academic Conduct

Throughout the course you are expected and encouraged to maintain an academic spirit. Especially, you are expected to pay attention to the following aspects:

**a) Respectful interactions:** Respect for the opinion and right of expression of your fellow classmates is mandatory, whether your interaction is face-to-face (synchronic) or online (diachronic). You have all the right to disagree with a classmate or with your instructor. There are ways to politely express your point of view and have a civilized interaction. Be always intentional to state the basis upon which you build of position.

**b) Language:** Inclusive and non-discriminatory language is expected in spoken and written formats whenever is possible. It may be necessary—in specific cases in order to understand certain topics—to use a word that it is no longer “politically correct.” In these cases, be very intentional to state first the purpose of you recalling that term and, if in written, always include it between quotation marks. Otherwise, this may offend or hurt any or your peers. When in doubt about this, please consult me **before** you mention or write that term. Except in this situation, any derogatory or offensive term would be considered as inappropriate for a class interaction.

**c) Plagiarism:** Your ideas and work as well as others’ are valued in this class. Taking words, graphics, and/or ideas from any other sources without full attribution constitutes an academic offence. Proper citation must be given to all formats of production (written, visual, auditive). Many students are often tempted to cut-and-paste directly from the internet. Although there is no reason to dismiss citation from the internet—when authorship, URL address and date of accessing the website is properly given—, lack of these element **also** constitute plagiarism. Whenever in doubt on how to proceed on this issue, please contact the instructor before you submit your materials through the discussion board. To learn the basis for appropriate academic conduct is an ongoing process, and as your instructor I will always be willing to assist you.

**d) Confidentiality:** Related to the compliance with FERPA (see the section below), please refrain from using classmates’ comments (High res and hybrid courses) or Moodle postings in forums (online courses) either in your papers or outside the classroom. Please respect your classmates right to keep their comments aimed only to this class.

To learn the basis for appropriate academic conduct is an ongoing process, and, as your instructor, I will always be willing to assist you. However, in the event of miscommunication or offence against your peers, you are expected to apologize and cease on your behaviour/comment. Otherwise, you may be subjected to a disciplinary action.

## Notice to Students About Your Privacy

Starr King School for the Ministry takes maximum care to maintain safety for our students. Under FERPA (the Family Educational Rights and Privacy Act), your records are confidential and protected. Under most circumstances your records will

not be released without your signed consent although certain directory information may be released without your prior consent unless a written request to restrict this is on file. You can learn more about student rights to privacy at <http://www.sksm.edu/academics/policy-statements/ferpa-family-educational-rights-and-privacy-act/>.

At the same time, SKSM faculty members are encouraged to use whichever educational technologies support learning objectives, but you need to remain aware that anything that gets posted (whether assumed private or not) can always be re-posted and broadcast widely. In this course, we will be working with third party applications online (i.e. chat and internet phone systems). While GTU Moodle has built-in safeguards meant to protect you from privacy infringements, different proprietors of these external sites may or may not have privacy guarantees, nor does FERPA policy at the GTU (<http://gtu.edu/academics/registrar/policy-statements/ferpa>) apply to these sites.

It will be your responsibility to read the privacy documentation at each site. There are other options for protecting your information at these sites. If you have filed the paperwork and are classified as protected under the GTU FERPA qualifications, it will be acceptable for you to use an alias when using the Web 2.0 sites required for this course. If you still have concerns, please e-mail SKSM registrar Blyth Barnow at [bbarnow@sksm.edu](mailto:bbarnow@sksm.edu) as soon as possible to discuss your options.

## Disability Policy

As a member school of the Graduate Theological Union consortium, Starr King School for the Ministry students are included in the GTU “[Students with Disabilities](#)” policy. SKSM Student Services Coordinator, Lindi Ramsden, who can be reached at [lramsdn@sksm.edu](mailto:lramsdn@sksm.edu), can provide assistance in the process of requesting after you filled out your [form](#) and accessing accommodations through the Graduate Theological Union. Your SKSM Advisor can assist you in planning a course of study but you need to grant [permission](#) for this as Faculty in your courses need to be notified.

As a student, you are responsible for fully participating in the process and exercising due diligence to ensure that the provision of accommodations is successfully accomplished. In order to submit your request, you need to include official written documentation with the form from a professional who has the credentials and expertise to diagnosis your condition. The form for this step is available on the [GTU website](#). GTU/SKSM stipulate that students are responsible for incurring any cost associated with the documentation as well as require that students request accommodations in advance (no longer than the first week of classes) of when the accommodation is needed.

## Reading Assignments and Class Schedule

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### Week 1 (Sept 4-9): Introduction: Queering Theology

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#### Required materials

- ✓ Córdova Quero, Hugo (2015). «Queer Liberative Theologies.» In: *Introducing Liberative Theologies*, edited by Miguel A. de la Torre. Maryknoll, NY: Orbis Books, pp. 210–231. [ISBN: 978-1-62698-140-9; \$35].
- ✓ Schippert, Claudia (2005). «Queer Theory and the Study of Religion.» *REVER: Revista de Estudos da Religião* 4: pp. 90–99.

#### Optional materials

- ✓ Cheng, Patrick S. (2012). «Religion and Sexuality, Intersections of.» In: *Encyclopedia of Diversity in Education*, edited by James A. Banks. Thousand Oaks, CA: Sage Publications, pp. 1810–1815. [ISBN: 978-1-4129-8152-1; \$655].
- ✓ Schneider, Laura C. (2009). «Homosexuality, Queer Theory, and Christian Theology.» In: *Men and Masculinities in Christianity and Judaism: A Critical Reader*, edited by Björn Krondorfer. London: SCM Press, pp. 63–76. [ISBN: 978-0-334-04191-7; \$75].

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### Week 2 (Sept 10-16): Religion and Sexuality in the Asian and Latin American Contexts

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#### Required material

- ✓ Wilson, Ara (2006). «Queering Asia.» *Intersections: Gender, History and Culture in the Asian Context* 14 (November). Available at: <<http://intersections.anu.edu.au/issue14/wilson.html>>.
- ✓ Nesvig, Martin (2001). «The Complicated Terrain of Latin American Homosexuality.» *Hispanic American Historical Review* 81, No. 3-4: pp. 689–729.

#### Optional material

- ✓ Johnson, Mark, Peter Jackson, and Gilbert Herdt (2000). «Critical Regionalities and the Study of Gender and Sexual Diversity in South East and East Asia.» *Culture, Health & Sexuality* 2, No. 4 (October-December): pp. 361–375.

- ✓ Wilets, James D. (2011). «From Divergence to Convergence? A Comparative and International Law Analysis of LGBTI Rights in the Context of Race and Post-Colonialism.». *Duke Journal of Comparative and International Law* 21: pp. 631–685.

## First Section: Asia

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### Week 3 (Sept 17-23): Malaysia

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**Guest Lecturer:** Rev. Dr. Joseph N. Goh, Lecturer in the School of Arts and Social Sciences, Monash University — Malaysia Campus.

#### Required material

- ✓ Goh, Joseph N. (2014). «Sacred Sexual Touch: Illness, Sexual Bodies and Sacramental Anointing in Rural Bidayuh Villages.» *Rural Theology: International, Ecumenical and Interdisciplinary Perspectives* 12, No. 1 (May): pp. 42-52.

#### Optional material

- ✓ Goh, Joseph N. (2014). «“You Must Follow Our Belief or Else You Can’t Receive God”: Constructing a Sexual Bi/Theology of Eucharist.» *Dialog: A Journal of Theology* 53, No. 2 (Summer): pp. 149–158.
- ✓ Bong, Sharon A. 2009. «Not “For the Sake of Peace”: Towards an epistemology of the Sacred Body.» *Asian Christian Review* 3, No. 1 (Spring): pp. 50–68.

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### Week 4 (Sept 24-30): Taiwan

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**Guest Lecturer:** Rev. Mao-Chen Joseph Chang, Senior Pastor of True Light Gospel Church, Taipei, Taiwan.

#### Required material

- ✓ Chang, Mao-Chen Joseph (2014). «Christian Faith and Marriage Equality from the Perspective of the Gospel», Translated by Chong Yee Shan. *Queer Asian Spirit* 4. Available at: <http://www.queerasianspirit.org/41.html>.

*Optional material*

- ✓ Tseng, Elias (2009). «The Lord is My Shepherd and He Knows I'M Gay.» Available at: <<http://elias.myweb.hinet.net/English.htm>.>
- ✓ Ngeo, Boon Lin. 2013. «We Are Comrades! — Tongzhi (Comrade) Theology (同志神学) and Its Contribution to Christian Theologies of God in the New Millennium.» PhD Dissertation. Boston, MA: School of Theology, Boston University, pp. 130–182.

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**Week 5 (Oct 1-7): Hong Kong**

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**Guest Lecturer:** Lai Shan Yip, co-founder and former coordinator of COMPASSION — Hong Kong LGBTQ Catholic Union.

**Required material**

- ✓ Yip, Lai-Shan (2012). «Listening to the Passion of Catholic *Nü-Tongzhi*: Developing a Catholic Lesbian Feminist Theology in Hong Kong.» In: *Queer Religion: Homosexuality in Modern Religious History*, Vol.2, edited by Donald L. Boisvert and Jay Emerson Johnson. Santa Barbara, CA: Praeger, pp. 63–80. [ISBN: 978-0-313-35358-1; \$121].

*Optional material*

- ✓ Leung, Josephine (2010). «A Feminist cum Queer Reading of Liturgy.» *In God's Image* 29, No. 3 (September): pp. 30-45.
- ✓ Ng, Chin Pang. 2000. «Breaking the Silence: A Post-Colonial Discourse on Sexual Desire in Christian Community.» Master's Thesis. Hong Kong, SAR: The Graduate School, Chinese University of Hong Kong, pp. 34–48.

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**Week 6 (Oct 14-21): Indonesia**

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**Guest Lecturer:** Rev. Juswantori Ichwan, Pastor in the Indonesia Christian Church (GKI) in Semarang, Indonesia.

**Required material**

- ✓ Ichwan, Juswantori (2014). «The Influence of Religion on the Development of Heterosexism in Indonesia.» *Religión e Incidencia Pública. Revista de Investigación de GEMRIP* 2: pp. 197–223.

*Optional material*

- ✓ Lauterboom, Mariska (2014). «“Queering Jesus”: A Breakthrough in Doing Theology in the Indonesian Context.» *Theologia: Jurnal Teologi Interdisipliner* 1. Available at: <[ris.uksw.edu/download/jurnal/kode/J00854](http://ris.uksw.edu/download/jurnal/kode/J00854)>.
- ✓ Damien, Chrystoph. 2012. «The Christed Trans-Jesus.» *Queer Asian Spirit* 1. Available at: <<http://www.queerasianspirit.org/12.html>>.

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**Week 7 (Oct 22-28): Reading Week**

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**Week 8 (Oct 29- Nov 4): Singapore**

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**Guest Lecturer:** Rev. Miak Siew, Senior Pastor of Free Community Church, Singapore.

**Required material**

- ✓ Córdova Quero, Hugo, Joseph N. Goh, Elizabeth Leung, Michael Sepidoza Campos, Miak Siew, and Lai Shan Yip (2014). «Desire, Nation and Faith: A Roundtable among Emerging Queer Asian/Pacific Islander Religion Scholars (EQARS).» In: *Queering Migrations Towards, From, and Beyond Asia*, edited by Hugo Córdova Quero, Joseph N. Goh, and Michael Sepidoza Campos. New York, NY: Palgrave MacMillan, pp. 61–76. [ISBN: 9781137447722; \$92].

*Optional material*

- ✓ Chong, Terence (2011). «Filling the Moral Void: The Christian Right in Singapore.» *Journal of Contemporary Asia* 41, No. 4 (November): pp. 566-583.
- ✓ Bong, Sharon A. 2011. «Negotiating Resistance/Resilience through the Nexus of Spirituality-Sexuality of Same-Sex Partnerships in Malaysia and Singapore.» *Marriage and Family Review* 47, No. 8 (December): pp. 648–665.

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**Week 9 (Nov 5-11): Japan**

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**Guest Lecturer:** Rev. Reina Ueno, Pastor of Tsuchizawa Church, Nihon Kirishito Kyōdan [United Church of Christ in Japan], Hanamaki, Iwate, Japan.

### **Required material**

- ✓ Horie, Yuri (2007). «Possibilities and Limitations of “Lesbian Continuum”: The Case of a Protestant Church in Japan.» *Journal of Lesbian Studies* 10, Nos. 3-4: pp. 145-159.

### *Optional material*

- ✓ Taira, Aika (1998). «Blessed as Homosexual.» In: *Queer Japan: Personal Stories of Japanese Lesbians, Gays, Transsexuals, and Bisexuals*, edited by Barbara Summerhawk, Cheiron McMahill, and Darren MacDonald. Norwich, VT: New Victoria Publishers, pp.128-130.

### **Required Assignment**

- ✓ Submission of reflection paper #1.

## **Second Section: Latin America**

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### **Week 10 (Nov 12-18): Mexico**

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**Guest Lecturer:** Rev. Héctor Gutiérrez, MCC Elder and Associate Director of the Office of Emerging Ministries.

### **Required material**

- ✓ Cervantes, Vincent D. (2014). «Traces of Transgressive Traditions Shifting Liberation Theologies through Jotería Studies.» *Aztlán: A Journal of Chicano Studies* 39, No. 1 (Spring): pp. 195-206.

### *Optional material*

- ✓ Cardoso Pereira, Nancy and Cláudio Carvalhaes. 2010. «God’s Petticoat and Capitalism-full Fashion.» In: *Dancing Theology in Fetish Boots: Essays in Honour of Marcella Althaus-Reid*, edited by Lisa Isherwood and Mark D. Jordan. London: SCM Press, pp. 240–253. [ISBN: 978-0334-043614; \$75].

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**Week 11 (Nov 19-25): Brazil**

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**Guest Lecturer:** Murillo Araujo. Coordinator of the National Coalition of Roman Catholic Inclusive Ministries, Rio de Janeiro, Brazil.

**Required material**

- ✓ Musskopf, André Sidnei (2009). «A Gap in the Closet: Gay Theology in the Latin American Context.» In: *Men and Masculinities in Christianity and Judaism: A Critical Reader*, edited by Björn Krondorfer. London: SCM Press, pp. 460-471. [ISBN: 978-0-334-04191-7; \$75].

*Optional material*

- ✓ Ribas, Mario (2006). «Liberating Mary, Liberating the Poor.» In: *Liberation Theology and Sexuality*, edited by Marcella Althaus-Reid. Aldershot, UK: Ashgate, pp. 123-135. [ISBN: 0-7546-5080-4; \$35].
- ✓ Musskopf, André Sidnei (2009). «Ungraceful God: Masculinity and Images of God in Brazilian Popular Culture.» *Theology and Sexuality* 15, No. 2: pp. 145-157.

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**Week 12 (Nov 26 - Dec 2): Colombia**

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**Guest Lecturer:** Fidel Ramírez Aristizábal, Coordinator of Other Sheeps, Colombia.

**Required material**

- ✓ Althaus-Reid, Marcella. 2000. «Gustavo Gutiérrez Goes to Disneyland: Theme Park Theologies and the Diaspora of the Discourse of the Popular Theologian in Liberation Theology.» In: *Interpreting Beyond Borders*, edited by Fernando F. Segovia. Sheffield: Sheffield Academic Press, pp. 36-58. [ISBN: 1-84127-104-7; \$55].

*Optional material*

- ✓ Greenlee, Edwin (2016). «Qu(e)er(y)ing Mary: Popular Mariology as Visual Liberation Theology.» *Horizontes Decoloniales* 1: pp. 75-104.

- ✓ Carvalhaes, Cláudio (2016). «Oppressed Bodies Don't Have Sex: The Blind Spots of Bodily and Sexual Discourses in the Construction of Subjectivity in Latin American Liberation Theology.» In: *Indecent Theologians: Marcella Althaus-Reid & The Next Generation of Postcolonial Activism*, edited by Nicolas Panotto. Alameda, CA: Borderless Press, pp. 155-212. [ISBN: 978-0-9962017-3-5; \$ 18].

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### Week 13 (Dec 3-9): Argentina

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**Guest Lecturer:** Rev. Andrés Albertsen, Former Pastor at Iglesia Dinamarquesa de Buenos Aires, Argentina.

#### Required material

- ✓ González, Roberto y Norberto D'Amico (2006). «Love in Times of Dictatorships: Memoirs from a Gay Minister from Buenos Aires». In: *Liberation Theology and Sexuality*, edited by Marcella Althaus-Reid. Aldershot: Ashgate, pp. 179-188.

#### Optional material

- ✓ Córdoba Quero, Hugo. 2010. «Risky Affairs: Marcella Althaus-Reid Indecently Queering Juan Luis Segundo's Hermeneutic Circle Propositions». In: *Dancing Theology in Fetish Boots: Essays in Honour of Marcella Althaus-Reid*, edited by Lisa Isherwood and Mark D. Jordan. London: SCM Press, pp. 207–218. [ISBN: 978-0334-043614; \$75].
- ✓ Sprinkle, Stephen V. 2009. «A God at the Margins? Marcella Althaus-Reid and the Marginality of LGBT People.» *Journal of Religious Leadership* 8, No. 2 (Fall): pp. 57-83.

#### Required Assignment

- ✓ Submission of reflection paper #2.

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### Week 14 (Dec 10-14): Study Week

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#### Required Assignment

- ✓ Submission of the final project.