When asked, I describe my Que(e)rying Religion course succinctly: "Que(e)rying Religion examines religion and lesbian/gay/queer lives." My syllabus lists assignments, office hours, and readings. But a course is much more than its syllabus. It is the conversations that emerge, the actions that students and professors take, the psychological events that occur, and the letters that appear years later in my mailbox. I see my course as an intervention in the academy and in the world that I make for personal, professional, and professorial reasons. What, then, is the purpose of this intervention?

A quick glance at newspapers reveals why such courses are important: religion and sexuality intersect in (and religious studies) on the part of LGBTQ Studies and embed heterosexism in religion and religious studies.

Ultimately, teaching about these topics enables us to explore how knowledge and power are conjoined in the modern world. When we locate religion and sexuality outside history and outside the realm of critical intellectual discourse, we ignore the particularities of history, just as we do when making distinctions between the curriculum and co-curriculum, between "mind" and "heart," between fact and value, and between other polarized subjects. By studying these topics together, we expose not only their epistemologies, but also the process of historical creation itself.

Whether or not we teach about these subjects, we educators are embedded in institutions that are fundamentally influenced by the histories of religion and of gender/sexuality. We share these spaces with students who are religious and not; queer, lesbian, gay—and not. These students form a community of inquiry and accountability. They remind me of how difficult subjects of identity are to discuss and how important it is to challenge ourselves to do so—in the service of critical inquiry and hope for an engaged citizenry that is not merely diverse, not merely tolerant, but committed to an ethic of pluralism and inclusion.