

Queerology: A Podcast on Belief and Being

Episode 48 – Broderick Greer

Transcript

Matthias: If you enjoy listening to Queerology, then I need your help. Here's why? I create Queerology by myself on a shoestring budget, recording and editing every episode in my tiny closet. How's that for irony? That's where you come in. Will you help keep Queerology on the air by supporting it financially? By tipping as little as \$1 a month, you can help me improve and keep making Queerology every week. All you have to do is jump over to matthiasroberts.com/support to make a pledge and listen away. Hey friends, this is Matthias Roberts and you're listening to Queerology, a podcast on belief and being. This is episode 48.

Broderick: Theology is null and void if it's not undergirded by joy, creativity and imagination.

Matthias: The Reverend Broderick Greer is a priest on staff at Saint John's Cathedral in Denver where he directs liturgy and oversees the ministry with people in their 20s and 30s. He occasionally offers lectures and facilitates conversations related to the interplay of culture, theology, and justice. His work has appeared in The Guardian, Teen Vogue, The Washington Post and On Being. I am so excited to have Broderick on the podcast today. We're talking about those exact things, culture, theology, justice specifically the idea of the ways that theology and liberation are intertwined. Now, Broderick is really active on Twitter. If you don't follow him on Twitter, you need to do that now. It's [@broderickgreer](https://twitter.com/broderickgreer). Something that he tweets about often is that if theology can be used to a process, it can also be used to liberate us and we get into that conversation a fair amount.

Before we dive into that, this is some news that I'm really excited to share. Queerology is going to be at Wild Goose Festival this year. I'm going to be recording a live episode on the main podcast stage there in Hot Springs, North Carolina this summer. It's July 12th through 15th. The Wild Goose Festival is an art, music and story-driven festival that's grounded in faith-inspired social justice. They're bringing people from everywhere. Like this year, they've announced already like Amy Grant, Barbara Brown Taylor, Jen Hatmaker, Ruby Sales, Jacqui Lewis, Brian McLaren, and so many more people including a ton of people who have actually been on this podcast. If you're interested in joining me at the Wild Goose Festival this year, listeners of this podcast can get a 25% discount by entering GOOSECAST18 when you register, G-O-O-S-E-C-A-S-T-1-8, 25% off.

Now, I would love it if you all could join me. Come see the first ever live episode of Queerology, and hang out with a bunch of cool people. With that, let's just go ahead and dive in. Broderick, hi. Welcome.

Broderick: Hey, Matthias. How are you?

Matthias: I'm doing well. How are you doing?

Broderick: I'm well. Thank you.

Matthias: Good. Thank you so much for joining me. I'm so excited to have you.

Broderick: It's a joy. Thanks for inviting me. I'm honored.

Matthias: Yeah. To start, the question that I ask everyone, how do you identify and how would you say that your faith has helped form that identity?

Broderick: There are lots of dimensions of my identity. I am queer and black. My pronouns are he and his, and I would say that my faith is probably most similar to that of Jacob and the strange angel God type being that appeared to him and he wrestled with it, and he would not let it go until it gave him a blessing, and I think that that probably is the best metaphor for my faith up to this point at age 27 that Christianity, my faith, there's something that I felt I had a birth right to, and that I am at home in, but maybe Christianity didn't realize that and I had to teach it a lesson overtime and wrestle it until it said, "Okay. This is truly where you belong." That's my faith at this point in my life.

Matthias: Yeah. I'm fascinated by this concept of kind of wrestling and you said like teach it a lesson. I love that. What has that been like for you?

Broderick: Well, growing up, it was this sense as a kid of knowing that God love me even if I, at times, could not love myself. I would often get very weepy as a child in the middle of church because I would have these profound realizations of God's love in many ways similar to how the revivalist would refer to in the 19th century of the warming of the heart in the sense that it's only me and God in the room, and I was able to hold on to that for a really long time especially in times of great doubt and confusion. I would say my journey has been gritty and rough and anger inducing at times, but always undergirded with love.

Matthias: Always undergirded with love. I feel like with my familiarity with your work in ... I have seen you speak at GCN Conference, and I feel like that is something that permeates your theology deeply, this idea of love, but not this kind of fluffy love that I feel like we often bring about sometimes in our theology, but something kind of deeply rooted in ... I'm trying to think of a good language for it, but it's deeply rooted in something a lot deeper than that love everybody kind of idea that comes up, I think a lot of times in more progressive theology.

Broderick: Exactly. Well, I would say that one of the most frustrating pieces that I hear from progressives who either don't have a robust theology of either scripture or of history or whatever is it's this all are welcome. All people and it sounds great and it's a great idea, but we're not dealing with the US constitution. We're dealing with the living God who makes each of us in God's image and calls us not by category, but by name according to

theologian, James Alison. There is this sense of thinking my own theological worldview that there is a universality to the living God, and there's a particularity as well and that's probably my Baptist upbringing. There is a sense in black Baptist kind of devotion and piety that each person has their own testimony or their own story as a lot of our progressive evangelical friends would say their own story or encounter of God. It can't be disputed.

There is it once when it comes to love and theology and the way we refer to God, a universality that can be we're at large, and there's also a particularity that cannot be argued with that we've experienced God on our own terms, on our bodies, through our own experiences in the context of our own lives and therefore, must speak of it. We have to tell what we've seen and what we've heard, and so it is not ... That's the thing. I'm not a touchy feely sentimental ... I think we have to always remember when we're doing theology that we're bringing our own personalities and I am not sentimental.

I don't need you to tell me some personal anecdote at the beginning of the sermon like I'm not looking to feel good in church, I'm looking to encounter something difficult and fiery and bling and awesome. Yeah. That's how I approach theology. I don't care for sentimentality. I care that our world is in need of transformation and a need of God intervening in the middle of history through us. Yeah. That is not the road I was expecting to just go down, but that's where I'm coming from.

Matthias: I feel like this is the word I use often on this podcast, but it feels like a very embodied theology. A theology that so much importance in weight, in the work of the people and in the impact that we can have in this world through embodying the work of God. Does that seem fair?

Broderick: Yeah. Absolutely. I'm an episcopal priest who did not grow up in the episcopal church or an Anglicanism, and what the Anglican and an episcopal faith has given me as a gift is the sense that when we love, we love not because we are so great. We love because God loved us first. We're only ever, in prayer and in justice work, in anything, we're only ever responding to God's initiative. When I was in college and was still in evangelical, the priest that I built a relationship with, that was something he said in the sermons all the time, "It's always God's initiative. Grace is always God's initiative. If it's not, then it's not grace." Often in our liturgies, when we renew baptismal vows or people are confirmed or are baptized, we say, "I will with God's help," but yes, it is us, but it is also spirit is helping us and it's the synergistic movement of God and us, and creation hopefully working in tandem for a better world and for a better reality.

Matthias: I'm thinking about you often write and tweet about this concept of theology is survival and if theology can be used to oppress us, theology can also be used to liberate us. It feels like that ties in a whole lot with what you're saying right now like theology is more than just this kind of thought exercise, but it's something that is done in the world.

Broderick: Well, exactly. Today is what? April 29th, and the reading for Lutherans, Episcopalians, Roman Catholics and other Christians who followed the revised common lectionary, today from Acts was story of Ethiopian eunuch and has baptism. I was struck again sitting in church this morning hearing the story and hearing the fact that the Ethiopian

eunuch comes to Phillip with a very specific question about scripture, and as we understand scripture today, we understand it very differently and we have it divided very differently and he was quoting from the scroll of the prophet Isaiah. It's the part of Isaiah that we understand today as like Isaiah 51 or so, through 54 or 55, or 56, and I can enter the Ethiopian eunuch's mind and he is not basically Jewish by birth possibly. He has been in Jerusalem being a developed practicing Jewish person of African descent. He probably because of his status as a eunuch was not allowed into the holiest place that lay Jewish man could go into, and he gets to that point in the scroll of the prophet Isaiah and says, "Is there a place for me basically in God's story?"

Isaiah's talking about a eunuch who has been cut off, which is a double entendre cut off, not only physically but cut off from his own people because he will not have descendants on and on and on. Imagine being this eunuch and seeing yourself in the scripture and thinking, "What is the point of all of this if I won't have descendants. If there's no heritage for me, there's nothing for me to pass on. What is the point?" Phillip, in a genius way, makes the connection with Jesus and says, "This is like a lamb. He is like a lamb led to the slaughter. He is the one who took on the burdens and inequities of Israel and humanity and the whole creation. Jesus identifies with you." Phillip's kind of preaching and argument is so compelling to this eunuch that he says, "Here is water. What hinders me from being baptized?"

It's in this very physical act, the sacramental act of baptism that Phillip invites this eunuch to reimagine his life and his place in God's story, his place in Israel, his place in creation and what's interesting is I think it's around Isaiah 56, the scroll says it's very hopeful that even though you won't have a physical heritage, there is a general heritage you can pass on to the world because of God's decisive action of history. For me, sitting in church week by week, day by day and more in prayer and other prayer services, you get this sense that God is not in the prophets, and really the whole sweep of structure, is deeply interested in helping us just use our imaginations about what's possible when we unlock ourselves from self-judgment and open ourselves to self-compassion.

There are weird passages in Amos and Micah that talk about each person having their own god and there's still being a place for them in God's eschatological vision for Israel. These are weird obscure passages we don't really read in church, but there's always this universality, this inclusiveness, this sense that there is a place for you. Sometimes you have to force yourself into it. Sometimes you have to interrogate the scripture. Sometimes you have to interrogate history, but there is a place even if you have to make it for yourself. The seat at the table is not necessarily going to be offered to you by the person presiding at the table, sometimes you have to bring your own chair. You have to bring your own folding chair to the throne room and that's the kind of people that raised me, scrappy people, southern black people who have this sense that they were worthy of dignity and they were worthy of respect, and they were worthy to be inheritors of a nation that they built and that they weren't going to take no for an answer.

My parents did not raise me to be a pacifist. They raised me to fight back to claim my dignity, to claim my place in the world because they had a sense that there would be people who would say that I did not belong, and that I did not have a place. That's what

I mean when I say theology is survival. It's people who have taken text, taken history, taken the church and said, "I belong here. Please get used to it," and probably not even polite enough to say please. They'd just say, "Get used to it."

Matthias: Bring a folding chair to the table and saying like, "Get used to it. I'm here." I feel like that's work that you're doing ... My mind is going in a lot of different directions around James Cone and the liberation theology over and against kind of evangelical theology in that folding chair of being like, "No. Theology is liberating." I'm wondering if you could maybe talk about that a little bit more.

Broderick: Well, yeah. Dr. Cone died yesterday at the time of this recording, and people are saying he's the founder of black liberation theology. Yes and no. Yes in the sense of it being an academic discipline. No in the sense that black Christianity in this country or what Ruby Sales would call black folk religion preceded him by centuries. He was just one of the first to say our way of doing theology is valid. It's not marginal. It actually matches up with the way that people in two thirds of the world have been doing theology for centuries and that's why he has been so important to kind of the US theological scene in particular, and I never met Dr. Cone. I never saw him in person, but I know many, many of the students who, on Twitter and on other platforms yesterday and today, thanked him for saying, "It is okay to remain Christian and it's okay to remain in the church. It's okay to claim theology for yourself."

One of the difficulties of being in dialogue with people who either come from white Roman Catholic or white evangelical or mainland protestant backgrounds is even though they did not see us like they didn't hear our sermons, they didn't hear our music, we existed and do exist and have been doing that kind of gospel work for a very long time and a lot of people are just now acknowledging the people exist in theology and exist in society and in culture and in music and that we have a distinctiveness about the way we live in the world and the way we sound in the world and the way we embody in the world. Just because something is new to someone doesn't mean that it's new.

Matthias: Right.

Broderick: That's part of the difficult work of this era is catching some people up to the fact that this is not a new thing. You think about Denmark Vesey back in the 19th century in Charleston and the way that he as a minister, if I'm not mistaken, he was an AME minister, African Methodist Episcopal. They staged a revolt in the 19th century, and that Turner staged the revolt. So many different black people have resisted white supremacy, enslavement and other forms of indignity from day one. People say, "Well, no one knew enslavement was wrong in the time of George Washington, Thomas Jefferson." Black people knew why else did they jump off of slaveships. Why else did they try to escape the labor camps that they were being held on? They knew that there was no dignity, and the way that they were being commodified and turned into private property.

The difficulty of this time is not getting just so frustrated. I live in the neighborhood of frustration emotionally because there are people who are coming to their senses about the presence of black theology and womanist theology and queer theologies and on and

on and on and are saying, "Oh my goodness. This is amazing. Why weren't you saying anything before?" We're all like, "You weren't listening. We have been saying this for centuries. This isn't new. Just because it's new to you doesn't mean it's new to us." I even remember being 12 years old and sitting in a pew and that church, it was like a Thursday night if I'm not mistaken and it was the day that the Iraq war started and the moderator of our Baptist District Association stood up and said, "War is wrong and we don't support this." These are black Baptist who historically aren't necessarily pacifist or whatever, but there was a sense ... People would say the whole nation was beating the drum of war. Not everybody.

There were people who were saying, "This isn't right," but when the priority is destruction and creating a sense that there is a consensus to be destructive, then all of the people who are concerned with life and dignity and respect and peace are ignored. They're not silenced because they don't stop talking. They don't stop organizing, but they are ignored and that is literally what we have ... That has been our story this whole time. We've been ignored. That's what I tell people all the time because sometimes I have checked myself and looked back on things I've said on Twitter, and I basically have been saying the same stuff on Twitter since 2011, but no one cared, which is fine. I was never saying it because I thought that I would build a platform or an audience.

I was saying it because I felt like it was right, and that's how so many people have existed in the world like we know we're not going to be noticed. We're not going to be famous. We're not going to have a huge platform, but we quietly do and try to act and try to live in a way that is consistent with Christ to use evangelical language, Christ being the center of our lives and what are those ethical and moral implications for that? Even when no one's watching, we're still baptized even when no one's watching. That is the task at hand in the church, in the academy, in theology is people not getting too ahead of themselves and saying, "This is great that you're just now saying this." It's a matter of having some humility and saying, "Wow. I didn't listen to you. You were right the whole time about your experience," and I was more concerned with not to berate them, but Karl Barth. Well, I actually always put Karl Barth in that category.

He does not belong in that category because he was actually very much opposed to fascism during World War II. I would say more of a Stanley Hauerwas. People who weren't, at the time that they're writing theology, facing oppression in a systemic way. People tend to be drawn in very conventional white theological spaces to those voices and perspectives and not to those of people who are on the receiving end of imperialism.

Matthias: You talked a little bit ago about this imagination of what's possible, and doing theology ... You didn't say this, but in an imaginative way is how I took that. I'm curious about this role of imagination in the way that you do theology and it sounds like maybe the way that you lived your life because I feel like there's a concept that we don't talk about a whole lot, this idea of imagination in the way that we worship and lived out our lives in the world.

Broderick: Oh, absolutely. People have said this about Anglicanism kind of tongue in cheek about the episcopal church in particular that Anglicanism produces musicians and poets and

not theologians, and it's true. We aren't great at theology the way that we, friends and reform Christians are, but we're really good at hymnody and we're really good at musical anthems, investments and beauty and incense and bells, and this visualization of what we understand as the awesomeness of God and of divinity. For me, because also in the episcopal church, we're not really keen on like statements of faith, but we don't do that. We're not confessional in that way like you sign this document saying you agree with these certain things, and then you're an Episcopalian. That's not how we roll.

We are from the creeds, the historic creeds of the church and the beyond that, the important thing to us is how we pray and that's what really drew me to Anglicanism that it wasn't so focused like my fundamentalist background was on what I've thought about very specific things. It was more concerned about making me a prayerful person and letting my praying shape my believing and letting my praying shape hopefully the way I operate in the world, the way I live my ethics, my moral center. I often fail with that, so on and so forth, but that's the telos or the goal of all of this. What's important to me ... I say all of that to say theology is null and void if it's not undergirded by joy, creativity and imagination.

When I was growing up in the black Baptist church of my childhood, the pastors and preachers would all often cue the congregation to do some imaginative work when they would say, "Now, I need you to use your sanctified imagination." If they were talking about the story of the woman with the issue of blood, they'd say, "It was dusty outside." They'd add all of these textures to the story because for them, the text was not a straight jacket. It was a launch pad for creativity and imagination. Anglicanism does the same thing. Why on earth do we use incense on high feast days and the episcopal church? Some people say it's a symbol of prayer. I am of the school of thought and opinion that we use incense for the sake of using incense. It has no other purpose than to just be incense in the presence of God and of God's people, that sometimes beauty has to happen and has to be presented for the sake of nothing other than beauty.

It's like asking a couple, "Why are you getting each other gifts for your anniversary?" Or a very uncreative spouse reading a list of reasons why their spouse is so great instead of just singing a song or playing a song in a guitar. We can be really very didactic about this stuff or we can be really creative about it, and like my friend, Mark Oakley says often, "A story is so much more interesting when you say once upon a time than when you don't." You can say, "Once a upon a time, a grocery ..." Then, read a grocery list. That's more compelling than just reading the grocery list because it's queuing the hearer that something creative and imaginative is happening. Theology must be undergirded by joy. It must be undergirded by creativity and it must be undergirded by the reality that we are co-creators with God, that God has not given up on us, and that this world is not done being created.

I have some friends who were a little more simplistic about biblical narratives and they say ... I agree with them to an extent. I won't endorse this fully, but they say, "Genesis begins with a garden and Revelation ends with a city." That's the trajectory that God wants us on. It's not to get back to the garden. When you hear murmurs of this in theology, people thinking we need to be more like Eden, and yet it seems we're being pulled toward new Jerusalem, the sort of holy urbanism. This sense that people from

every tribe and nation and tongue are living out their own context, praising God from their own context and it's this huge beautiful complex urban environment and that is where we're headed in the eschaton which is very exciting.

Matthias: Yeah. I love it because so often, I think especially within queer context, I think the garden is used as like that shining example of original creation and God's original design and quotation marks around all of that, but that idea of we have to go back to this idea of how things were originally created whereas like that doesn't seem to be the trajectory in scripture as you're saying. I'm curious maybe ... It sounds like you're about to say something.

Broderick: Well then, you have to break it to those people that Genesis one and two are myths. They're poetry. These things aren't literal, people. It's poetry. It's music. Let it be that. It's not a ruled list or whatever.

Matthias: I'm curious about how does that imagination show up in your life as a queer person who practices theology?

Broderick: Well, I think some of it is saying ... Giving myself permission and also giving other queer people permission to say, "We are complex. We're allowed to tell stories that are not call me by your name or some other gay classic like coming of age coming out story." Gay people also go to the grocery store and die, and get sick and we are interesting and we're complex and that is okay. I watched a couple of days ago, Janelle Monáe's new music video called "Dirty Computer," which is awesome, and it's like 46 minutes. One of the cool things about it, number one, is that she has black people existing in the future, which is awesome because a lot of sci-fi and futuristic films do not have us existing in the future, which just says a lot about white supremacy and whiteness and how we just don't exist in these people's imaginations. Number one, she has this existing in the future and number two, she has this main character who experiences joy and love and separation and loss, and ends up winning in the end, ends up taking up ...

This is interesting. The two people that she's in a relationship with out from this horrible laboratory. I hate to spoil it for other people who haven't seen it yet, but she wins. That's good. It's good for queer people of color, queer black people to win things and be heroes and not always live in the middle of a tragedy and always be ... Because that's not how our lives are. Our lives are complex. We win sometimes, we lose sometimes. We are human beings. We're not just this one dimensional characters who exist for the dominant gaze. We exist in our self referential and have a lot going on and are angry and get angry with our parents and don't always like our significant others and have really, really annoying landlords because we're human and we're here in many ways just like everyone else and yet like no one else.

Matthias: It feels like that concept of the universe on the particular again.

Broderick: Exactly.

Matthias: I'm curious. This feels like a pivot, but I also feel like it ties in because you also mentioned very briefly kind of more at the beginning of the conversation but this text and this idea of self-compassion. It was just something that you lightly touched out, but I'm curious about how ... Self-compassion is something that I'm super into, but I feel like that's something that undergirds maybe a lot of what you're talking about in ways that maybe are highlighted, but I guess what I'm asking is how does self-compassion play into all of this idea of imagination and just living a life in that universal and the particular? Does that make sense? Does that question makes sense?

Broderick: Yeah. I think a lot of it has to do with the fact that like either I think ... I don't think it's an either or, but in many ways, for me at least it's like either I think I'm super human and can do anything and then I realize I can't, and then I'm like, "Well, I can't do anything and I'm nothing more than a pile of bones and I don't deserve to live," which is just so extreme and so unrealistic because I know intellectually, that's not true. I know I'm complex and I know I make mistakes and I know I help people and I know that I fail, and I know that I succeed. All of these things can be true at one time. When you know that about yourself and when people are saying you're only a failure, you can say, "That's not true. That's not true. I'm not just a failure. Yes, I've made mistakes. Yes, I fail at times, but that is not the whole story."

I think that that is the motivating factor for so much of how liberation movements have operated at least in recent history where women who are extremely intelligent, and also women who are like normally intelligent. Just barely ... Whatever. Know that they're capable of working and running things and being CEOs and voting and when people say, "Oh, women should be able to vote." I just saw, I think it was Newsweek released a poll that said, "60% of republicans say they do not want to see a woman as president in their lifetime." Yet you have women who say, "Well, whatever. I'm still going to run for president. I'm still going to make this work because I know that I'm qualified," and gay people throughout the 60s, 70s and 80s, specifically in the 80s when the AIDS pandemic was ravaging urban gay communities, and people were saying, "I am entitled to healthcare. The president's press secretary should address this. The president should address this. I am worthy of dignity. Yes, I make mistakes but yes, I am like a complex human being."

All of these people, I think throughout history, black people, LGBT people, women, black LGBT women have come to these realizations and probably are born with the reality that, "I am deserving of more and I'm going to fight until I get what I deserve even when people define us by mistakes or define us or project." This is unfortunately what ends up happening is all of the greatest fears that people have, specifically straight white people have unfortunately about their own capability to be inhumane, they then project it on to us and scapegoat us. All this stuff, horrific, horrific things that Mike Huckabee said about the bathroom bills and saying, "Well, if I were a red blooded young man, I would dress up in a dress and go into a women's restroom." It's like no trans-person has ever done that, but just because you would do that, now you're claiming that we would.

We have this capacity. Even oppressive people have a capacity too, and I put myself in that category. All of us have the capacity to say, "Oh my goodness. I am profoundly in need of help and I have made profound failures in my life. I've made huge mistakes,"

and I'm loved. I think it's Brené Brown who says, "Shame says ..." No, no, no, no. What is it? It's like shame and what's the other word?

Matthias: Guilt.

Broderick: Yes. Guilt says, "I made a mistake." Shame says, "I am a mistake." It's really having that happy distinction that, "I'm not a mistake, like yes, I make mistakes. They may be profound, but I am my person. I am not a mistake." I think that that's what a lot of self-compassion is, is being able to make that distinction that, "Yes, I am guilty of whatever you want to say I'm guilty of, but I am not ashamed. I am not the sum of my mistakes."

Matthias: I'm thinking another Brené Brown quoting, she says, "Often, this idea of don't puff up. Don't back down. Just stand your holy ground." That's what it feels like you're talking about like that saying like, "I have a right to stay on this ground. This is my ground. I'm here."

Broderick: Oh, exactly. Well, I think about the number of people I know who are black and in their 60s actually, who are a part of these class action lawsuits against the federal government because of treatment by officials in their various capacities and in their employment in the 1980s and '90s and early 2000s. It's like these people have been in this class action lawsuits some of them since the early 1990s, and one since 1993, 25 years. Almost my whole lifetime and are saying, "I may die before a decision's made on this case, but I'm still going to file the case. I'm still going to stick my claim at this." That's courage knowing that the outcome may outlive me, but I'm still willing to asset my humanity and my dignity and show up and say, "I deserve better. I deserve better." Now, the issue and people will say ... I can hear them. All with that so self-centered. Yeah. It's self-centered if you are at the top of feeding chain and you still think that you're entitled to even more at the cost of everyone else.

These are people saying, "I'm at the bottom. I have been on the receiving end of violence upon violence, and I don't deserve to live in violence economically, socially, politically, religiously, familiarly in my own relationships or marriage. I don't deserve this." This is not a framework for people who are at the top, but that's the Apple Care woman. She's at the top and she wants more. That's this current president. He's at the top and isn't done. This endless kind of consumption, and hyper confidence about what one is entitled to is destructive, showing up on the continent and saying, "God is giving us this continent. This is a new world." That's wicked. That is evil. That is unrestrained capitalism and imperialism and colonialism at the cost of far too many lives.

This kind of self-referential, self-compassionate, whatever framework is for marginalized people. I'm not doing this for people at the top of the food chain. This is about people at the bottom, people like myself, people who I love in my own life who were just trying to make it, make ends meet, make sense of their lives, who have the courage to just get out of the bed in the morning even though they know that they're going to a low wage job. People who have never known ... People who have worked their whole lives and have never had a career. That's every person I grew up around, almost no one had a career but they worked their whole lives. Yeah. This isn't for suburban folks. Somebody else can do their theology.

Matthias: Thank you so much, Broderick. I think we're at the end of our time.

Broderick: I'm sorry that I took up so much time.

Matthias: No. This has been wonderful. Yeah. I's so, so, so grateful. How can people find your work?

Broderick: The easiest thing is just to follow me on Twitter on @broderickgreer, B-R-O-D-E-R-I-C-K-G-R-E-E-R, and that's where you can get the best sense of what I'm thinking kind of on a minute by minute basis. Then also, broderickgreer.com. I post some of my homilies and sermons on there from time to time.

Matthias: Great. Well, I'll put links to all of that in the show notes. Yeah. Thank you. I really appreciate it.

Broderick: Of course. Thank you for your time. This is awesome.

Matthias: You can find Broderick on Twitter, @broderickgreer or check out his website, broderickgreer.com. He's posted sermons there as well as a bunch of his other media and work that he's doing. That's broderickgreer.com. Queerology is on Twitter and Instagram, @queerologypod or you can tweet me directly @matthiasroberts. Queerology's produce a support from Natalie England, Tim Schraeder, Christian Hayes, and other Patreon supporters. To find out how you can help support Queerology, head over to matthiasroberts.com/support. A really easy way to help support Queerology is by leaving a rating and a review. You can do that right in your podcast app or head over to matthiasroberts.com/review and it will take you right there. As always, I'd love to hear from you. If you have ideas of what you want to hear in the podcast or just want to say hi, reach out and I'll get back to you. Until next week, you all. Bye.