

point less as a criticism than as an invitation to expand her thinking into the realm of normative and constructive theology.

My second quarrel lies at the level of project conception. Let me be clear: every theology student should read this book, as it will orient them immediately to the history and problems attached to homosexuality and theology. It is an excellent road map of where we have been, and points in the direction of where we might be going. But therein lies the conflict: where we (queers and Stuart) want to be going is in the direction of post-identity politics and theology. We want a world where gays are not only tolerated, but where the practices and sensibilities of gay and lesbian communities can be associated with long-standing goods of the Christian tradition. We want a world where gay and straight are not significant terms, especially in relation to theology. Why then, I ask, write a book about gay and lesbian identity projects? And why name it *Gay and Lesbian Theologies* when what is really desired is something like post-gay and lesbian theologies, or post-identity Christian politics?

My final criticism is vague, but it leans back to my opening comments in this review. I continue to believe that it is a serious mistake to talk about sexuality without sustained and serious attention to gender (what would it even mean to be 'gay' or 'straight' if there were no subjects called 'men' or 'women'?). Stuart does not take on feminism as a central concern in this book, and so in a way I am faulting her for something she does not set out to do. Perhaps it is the way that she sees the AIDS crisis as the central event for all gay and lesbian reality (thereby rendering males the center of attention, once again), perhaps it is the ease with which she breezes over church teachings on procreation and reproduction. But, for me, the book lacks a certain sensitivity around feminist issues. Perhaps it is just that I want to live in a world where I can be both gay and feminist, and want my reading material – especially theology – to reflect the hope of such a reality.

It is not without a sense of irony that I realize I have criticized Stuart for two mutually competing strategies (i.e., she's too attached to the label 'gay/lesbian' and not attached enough to the label 'woman'). That is the state of affairs that post-structuralism has left us in. We know we need to move beyond identity politics, but we also have to make sure that we generate the right amount of homage to our misguided forbearers, that we carry forward the correct formula of political convictions produced by those misguided stable labels. As we live through this shift into a world with different markers, we don't want to forget who we are or where we came from. Elizabeth Stuart's book will, without a doubt, help us to remember.

Kathryn Rudy

CLACK, Beverley, *Sex and Death: A Reappraisal of Human Mortality* (Cambridge: Polity Press, 2002), pp. 159, £ 50 hbk, £14.99 pbk.

'What is it to be a human being? ... We are animals left with three undeniable facts: that we are animals who are born, who reproduce sexually, and who will die' (p. 1). With these words Beverley Clack opens her stimulating discussion of how human life can be meaningful or spiritually fulfilling. What is it, given that we are embodied, finite and mortal, to engage with human depths? As Clack points out, many of the varying strands of seeking meaning and spirituality in the West have been based on efforts to resist sex and/or conquer death. How if, instead, we were to accept both? What sorts of spiritual fulfilment would be open to us then?

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