In November of 2012, I received an email from Paul Lucas and Gary Chan inviting me to be one of the keynote speakers at the Amplify 2013 conference in Hong Kong. I could never have imagined at that time what an amazing and transformative experience the conference would be in terms of my own scholarship and ministry. Although much of my theological scholarship prior to that time had focused on the intersections of LGBTQ and Asian theologies (Cheng 2002, 2006, 2011a, b, c, d, e), I had never before attended such a large gathering of LGBTQ Asian Christians and our allies. It was one thing to write about queer Asian theologies; it was quite another thing to live it.

As I wrote in a *HuffPost* article in June of 2013, the Amplify conference was an "incredible witness to the international ministries of queer Christians of Asian descent" (Cheng 2013a). Delegates from nearly a dozen countries were represented at the conference, including Australia, China, Hong Kong, Indonesia, Japan, Malaysia, the Philippines, Singapore, South Korea, Taiwan, and the United States. Reflecting upon the event shortly after it concluded, I wrote that Amplify 2013 was "one of the most moving experiences of my life" and that I would "always remember my experiences of living, loving, and leading in the midst of my queer Asian siblings from around the world" (Cheng 2013a). Indeed, to this day I still treasure the close friendships and connections that I made during those three days.

It is for this reason that I am so grateful for Dr. Joseph N. Goh’s monograph on the historical and ecclesiological significance of the Amplify conferences. From their inception in 2009 to their most recent incarnation in
2018, the Amplify conferences have touched – and transformed – the lives of so many queer Asian Christians around the world, including mine. Because it is not uncommon for grassroots events such as these to be erased from our collective memories, I believe that it is critical that these unique manifestations of queer Asian ecclesiology be documented for future generations. I am particularly appreciative of how Dr. Goh, taking the Amplify conferences as a starting point, has constructed his own queer ecclesiological framework of interminable flourishing, promiscuous irregularity, and eschatological accountability. Drawing upon an impressively wide range of sources from Karl Barth to Marcella Althaus-Reid, *Doing Church at the Amplify Open and Affirming Conferences: Queer Ecclesologies in Asia* is a learned and significant contribution to the discipline of queer theology and religious studies.

I have written about how, from a queer theological perspective, the church is an “external community of radical love.” That is, in my view, one of the key functions of queer ecclesiology is to recognize how the Body of Christ has “dissolved traditional boundaries that [have] kept people apart such as biological relationships, social class, and physical attributes” (Cheng 2011d, 106). In many ways, the Amplify conferences have served exactly this purpose. It was wonderful to see first-hand how many boundaries were dissolved at Amplify 2013. This included not only the aforementioned biological relationships, social class, and physical attributes, but also those boundaries relating to national origin, language, educational background, denominational affiliation, race, gender, gender identity, and sexuality. The Amplify conferences have been a sacramental manifestation of what I have called “rainbow theology” – that is, an outward and visible sign of the inward and invisible rainbow graces of multiplicity, middle spaces, and mediation (Cheng 2013b, 145–58).

In his First Letter to the Corinthians, St. Paul wrote to his beloved yet unruly church community in Corinth about how the Body of Christ “does not consist of one member but of many.” 1 Cor. 12:14. That is, no one part of the Body can say to another that “I have no need of you.” In fact, according to St. Paul, it is the “weaker” members that are “indispensable,” and it is the “less honorable” members that we “clothe with greater honor.” 1 Cor. 12:21–23. Although the Amplify conferences might be viewed by some as “weaker” and “less honorable” than the more established ecclesial gatherings in Asia – say, the distinguished assemblies of the Christian Conference of Asia – Dr. Goh has demonstrated convincingly in this work that the Amplify conferences are not only indispensable but should be clothed with greater honor.
From a queer theological perspective, God has chosen precisely "what is weak in the world to shame the strong," and "what is low and despised in the world, things that are not, to reduce to nothing things that are." 1 Cor. 1:27–18. And that is precisely what the Amplify conferences have done. They have shown us how the Word made Flesh is found not only in the midst of the scandalous and indecent contexts of a filthy manger in Bethlehem or a bloody cross on Golgotha, but also in the beautiful and loving gatherings of LGBTQ Asian Christians in Singapore, Malaysia, Hong Kong, Indonesia, and Taiwan. And it is for this reason that I give thanks for this wonderful and grace-filled work by Dr. Goh.

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