

Bisexuality as a Source of Hope

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Across the narratives in this book, bisexual Christians describe lives lived between genders, between countries, between denominations, between inherited doctrines and embodied truth. They speak from spaces of tension rather than resolution. Yet it is precisely here, in lives shaped by contradiction and movement, that new forms of faith, theology and belonging emerge. This conclusion draws together the major themes that surface across their accounts: faith that survives institutional harm; the Church experienced as both a wound and a home; bisexuality as a lens through which to view the world; Europe as a site of both constraint and possibility; the personal cost of truthfulness; and the emergence of a queer, embodied hope that refuses to choose between faith and identity.

A Faith that Survives

One of the most striking features of these narratives is the tenacity of faith. Many participants endure experiences that would, by any reasonable measure, justify a complete rejection of Christianity. Luis survives exorcisms intended to rid him of his sexuality, carried out not by extremists on the fringes but within the heart of his religious world. Cathy describes leaving church one Sunday in physical distress after her priest openly campaigned against gay rights from the pulpit. José grows up under what he calls a “wall of silence”, where deviation from heterosexual and evangelical norms is met with emotional exile. Victoria speaks with

devastating clarity of the lethal effects of enforced concealment: “Closets kill... they kill slowly, taking away your will to live.”

But faith persists. Not as naïve loyalty or institutional obedience, but as something deconstructed, reconstructed and chosen. Benedetta arrives at the realisation that “God never asked me to be less. The Church did”, disentangling divine love from ecclesiastical control. Christelle describes her relationship with Jesus not in terms of lordship or judgment, but affection, calling him her ‘big bro’. Daniela interprets her late-blooming bisexuality not as failure or deviation, but as vocation, a calling to “make people in my church face the reality” of queer holiness.

These stories directly challenge the assumption that queer people leave Christianity because they lack faith. Instead, they reveal that faith is often stronger, more imaginative and more ethically grounded than the institutions that harmed them. For many, belief is not inherited but constructed – sometimes reclaimed from the rubble of trauma, sometimes rebuilt from fragments of childhood devotion, sometimes discovered for the first time in adulthood.

The Church as both Wound and Shelter

A second, recurring theme is the Church’s paradoxical role as both a source of profound harm and a site of unexpected sanctuary. Participants describe institutional Christianity as coercive, hypocritical and at times violently opposed to their flourishing. Anna names the Church in Poland as “a source of oppression” and delivers one of the book’s standout critiques: “The biggest paedophile gang in Poland is actually the Catholic Church.” Kamilla leaves the Russian Orthodox Church after witnessing its alignment with war and nationalism, describing its teaching as “indoctrination”. Carol reflects on official church documents that label bisexual people “intrinsically adulterous”, while Will recalls having to assent “through gritted teeth” to doctrines that portrayed bisexuals as “immoral, adulterous beasts”.

However, alongside these accounts of exclusion sit stories of refuge and healing. Luis discovers the Metropolitan Community Church and

describes the relief of being received without qualification. Kamilla, after being arrested for anti-war activism, finds a spiritual home in the Anglican Church in Moscow. José experiences liberation in the Lutheran Church after years of evangelical silent oppression. Marilene describes the European Forum of LGBTQI+ Christians as a “warm bath of comfort” after decades of isolation.

What emerges is not a simple story of rejection or belonging, but a picture of the Church as a place of tension and contradiction, a space where harm and healing coexist. Exclusion and affirmation operate side by side. In this unstable space, bisexual Christians are often the very people doing the work of transformation – staying, leaving, returning, resisting, reimagining.

Bisexuality as Epistemology

Across these narratives, bisexuality is repeatedly described not simply as a sexual orientation, but as an epistemology, a way of perceiving and living in the world. Carol speaks of bisexuality as a “plurisexuality of mind” that enables her to bridge ideological divides. Jaime describes living “between the tick boxes” as a form of protection against the polarising logic of contemporary culture wars. Will argues that bisexuality exposes the “grey area” of human attraction and in so doing, opens up new ways of understanding God. For Oliver, learning that “neither gender nor love is that simple” becomes both a theological and existential insight.

This bisexual experience sits uneasily with Christianity’s long reliance on binaries – male and female, gay and straight, orthodox and heretical, sacred and profane. Participants describe the exhaustion of being forced into false categories. Benedetta recalls years spent “quietly drowning” in a culture that demanded certainty, only to discover that her faith and identity could coexist once she rejected the demand to choose.

In these accounts, bisexuality becomes a spiritual resource rather than a deficit. It cultivates empathy, attentiveness and the capacity to hold tension and contradiction. It encourages relational thinking over

rigid categorisation. It resists both church and secular narratives that frame bisexuality as indecisive, immature or transitional, emerging as a way of navigating complexity. In this way, bisexuality serves as a source of hope to communities struggling with nuance.

Europe as Uneven Ground

In terms of the European context, participants' lives are shaped by political climates, migration, local culture and national churches. Poland emerges as a site of acute struggle; Uschi fights for a "church of equals" while feeling perpetually like a "second-class citizen"; Anna rejects institutional Catholicism while remaining deeply shaped by its moral language. Italy appears as a place of suffocating ritual, where Benedetta feels herself "quietly drowning" until migration offers a new opportunity for self-understanding. Indeed, migration becomes both a geographical and theological journey for many of the participants, allowing them to cross not only borders but internal thresholds of faith, identity and belonging.

Russia is marked by authoritarian religion and political repression, pushing Kamilla toward Anglicanism and activism. Spain's evangelical culture enforces silence around sexuality, while Scotland offers both refuge and new pressures for participants like Luis, Anna and Carol. The Netherlands appears more progressive, yet Marilene still witnesses deep resistance when a gay pastor is appointed to a local church.

Europe, in these narratives, is neither uniformly hostile nor progressive. It is uneven ground.

The Cost of Living Truthfully

A recurring theme across the narratives is the personal cost of authenticity. For some, this cost is relational. Luis loses a long-term relationship and, for a time, his father. Jaime loses her mother's acceptance and her relationship with her eldest son. Victoria risks the stability of her family.

Daniela fears the loss of her pastoral ordination. Marilene ends a forty-year marriage in order to honour what she calls her “true feelings and desires”.

For others, the cost is psychological or spiritual. Andreas spends decades expecting divine punishment, waiting for “the big blast”. Benedetta begs God to “fix” her. Christelle describes biphobia from partners as well as churches. Cathy carries the scars of purity culture and institutional misogyny. It takes José a long time to realise the oppression he has endured.

Yet alongside loss sits liberation. Victoria speaks of “profound peace and fulfilment” after embracing her identity. Jaime describes life after the closet as a rebirth. Andreas arrives at the conviction that everything God made, including himself, is “very good”. Oliver learns to find peace not in certainty but in complexity.

Authenticity, in these stories, is not a single act of disclosure but an ongoing practice. It requires courage, community and often a reimagining of faith itself.

An Embodied Theology

Participants in this book are not merely subjects of theology; they are its practitioners. Through story, metaphor, humour and re-reading of scripture, they engage in theological work. Victoria’s reading of the Parable of the Talents leads her to “unearth” her identity rather than bury it. Christelle’s “big bro” Jesus offers an intimate, relational spirituality. Carol’s concept of “sermodity” blends satire and exegesis to expose theological absurdities. Will locates holiness in “messiness”. Daniela frames her bisexuality as integral to her pastoral calling.

This is theology done from lived experience rather than abstraction – theology shaped by love, loss, desire, parenting, activism and prayer. Far from being marginal, this work is generative, offering hope for the future for all those who do not fit neatly into binary categories.

Resistance as Faithfulness

For many participants, activism emerges not from ideology but necessity. Silence becomes impossible. Uschi returns to the Church on becoming a godmother “to make it better for this child”. Carol challenges institutional biphobia through scholarship and publishing. Kamilla protests war and is arrested. José confronts evangelical hypocrisy. Cathy pursues a successful Clergy Discipline Measure case. Resistance is not framed as rebellion against God, but obedience to a deeper moral truth. Faith and justice are inseparable. As José puts it bluntly: “If they were so wrong about basic sexuality... what authority do they have about queerness? None.”

Hope Grounded in Reality

Despite trauma and loss, these narratives are marked by hope, but not sentimental optimism, rather hope grounded in lived reality. It emerges through community, chosen family, transformed relationships and queer love. It appears in Victoria’s sense of divine mandate, in Andreas’s rediscovery of goodness, in Marilene’s support of her sons, in the ordinary joy of partnership and belonging.

Hope also emerges from the recognition that bisexuality itself is a theological gift. It disrupts binaries, expands imagination and invites the Church to adopt a more honest position on love and sexuality.

A Collective Witness

Taken together, these stories form a collective witness. They show that bisexual Christians are not anomalies, but essential voices in the ongoing evolution of European Christianity. They demonstrate that faith can survive exorcism, silence, doctrine, political repression and family rejection. They insist that their experiences are not a place of confusion, but of revelation.

As Oliver writes, “When they took that peek between my legs at birth, they thought they could see my entire future. Today, I know that neither gender nor love is that simple.” This refusal to accept imposed boundaries captures the heart of the book.

Despite the title of this book, these stories are not only about bisexuality, Christianity or Europe. They are about the universal human longing to live truthfully, to love freely and to belong fully. They testify to the sacredness of complexity – and to the God who is found there.