

LIVING THE WELCOMING CONGREGATION

Resources for Continuing the Welcoming Congregation Journey

First Edition



Unitarian Universalist Association

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**Resources for Continuing the
Welcoming Congregation Journey**

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**Unitarian Universalist Association
Office of Bisexual, Gay, Lesbian and Transgender Concerns**

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Note: Every effort has been made to bring this volume up-to-date. For the most recent information, contact the Office of Bisexual, Gay, Lesbian and Transgender Concerns at the Unitarian Universalist Association, 25 Beacon St., Boston, MA 02108, (617) 948-6475.

To be as inclusive as possible, the pronouns *hir* (pronounced *here*) and *s/he* (pronounced *ze*) have been used in place of *his* or *her*, *him* or *her*, and *he* or *she* to represent more than two genders.

Living the Welcoming Congregation

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Living the Welcoming Congregation

A number of years ago, before the Reverend Keith Kron became Director of the Office of Bisexual, Gay, Lesbian and Transgender Concerns (OBGLTC), we realized that our congregations needed something beyond the *Welcoming Congregation* program. Many of our congregations voted to be recognized as *Welcoming Congregations*, received their poster and then stopped — from exhaustion, from feeling the need to address other matters, or, in some cases, because they thought that they were finished with the work of being a *Welcoming Congregation*.

Later, many of these congregations recognized the need to continue and to deepen the work they had started. At first we at the Office didn't know how to respond. These congregations were *doing* the work of the *Welcoming Congregation* program. Eventually however, we realized that we needed to create resources for these congregations to deepen and expand their “Welcoming” status.

And thus, the curriculum of *Living the Welcoming Congregation* has been in development for over seven years... thank you for your patience! Having been in direct relationship with over 400 UU congregations over the last seven years, we have created a curriculum that shows a pragmatic approach, with a fair amount of fun and creativity thrown in for good measure. This is work designed to deepen understandings, create change, and make a difference. All in all, it is good work for Unitarian Universalists.

This new *Living the Welcoming Congregation* (LWC) curriculum is created to be adaptable and re-useable in order to fit the needs and personality of your congregation. The Office of Bisexual, Gay, Lesbian and Transgender Concerns has always operated on these premises: We know something about oppression. The congregation understands itself best. These two can be combined into a good fit.

We have endeavored to create a simple curriculum that allows people to take some time for reflection. Participants can decide if the next stages of their work are for personal growth, congregational life, or working within the larger community. We have spent the last four years thinking, experimenting, testing and editing the new program.

Now it is up to you to take further. By *Living* it in your congregation.

This may not be as easy as you think but it can be extremely rewarding.

And ultimately it is *you* who will make the difference. The Office is here to help you in whatever ways we can.

Have fun,and keep changing the world!!

In faith,
The staff of OBGLTC

Membership and Leadership Guide

We recommend that no fewer than 5-6 people undertake the leadership of this project. Unusually high numbers of participants may force you to vary some of the work, but we know you will do that anyway. This curriculum is not as linear as the *Welcoming Congregation* program. We do not advise that you skip any workshops, at least on the first time through the curriculum. Since this is about making real change, you should not be afraid to take your time.

Although there are only 13 Sessions, several of them will require more planning than can be done in a week. You may wish to plan more than 13 weeks worth of sessions to give yourself some flexibility in the timeline. (Schedule more sessions than you think you will need. It is easier to cancel a session than try to add an additional one.) Additionally, there is an optional session that addresses “Working with Children and B/G/L/T Issues” which we highly recommend you take the time to do.

We strongly advise you to read or scan the entire curriculum through, at least once before beginning. And then, it is advised that you read and prepare each workshop well ahead of time. Each session builds on the next one, but there are opportunities for you to insert an optional workshop if you are not ready to move on in the series.

The workshops are designed so that one or two people can lead each one, allowing for leadership to be rotated and shared. People can also potentially work on different things at the same time. You should assess what seems to work best for your group and congregation.

If you find that you need help, please contact the Office. We are a resource for you.

Expectations

A congregation must be recognized by the Office of Bisexual, Gay, Lesbian and Transgender Concerns as a Welcoming Congregation, having completed the *Welcoming Congregation* process using the purple book OR having completed the *Welcoming Congregation* process using the black book **and** done additional sessions or other intentional work around bisexual, transgender, and race issues.

A congregation agrees to join with the Office in a covenant to *not* share these materials with congregations that have not completed the WC process. The LWC builds on the WC curriculum, and there are many congregations that may feel they are ready for the LWC but have not really done the work of WC.

A congregation will send a one-page letter or email to the Office upon completion of the curriculum, providing feedback and letting the Office know what it has done.

As questions arise, do not hesitate to contact the Office for clarifications. And please check the website regularly. Updates are made more frequently to the website than they are published in book format.

Dear *Living the Welcoming Congregation* facilitator,

We are pleased that you are interested in working to make your congregation and the world a better place for bisexual, gay, lesbian, queer, questioning and transgender people. Without your willingness to engage in this work, Unitarian Universalism would not be as far along the path to acceptance and affirmation as we are today.

We at the Office of Bisexual, Gay, Lesbian and Transgender Concerns (OBGLTC), believe that it is imperative that congregations interested in doing b/g/l/t work from a faith perspective begin with the *Welcoming Congregation Handbook* before embarking on this curriculum. The *Living the Welcoming Congregation* curriculum assumes a baseline knowledge that a congregation can only gain through the completion of the *Welcoming Congregation* (WC) process. Therefore, we will not share the password to *Living the Welcoming Congregation* (LWC) with congregations who are not “recognized” by the office as *Welcoming Congregations*.

We acknowledge that some Unitarian Universalist congregations may have been recognized as *Welcoming Congregations* prior to the 2nd edition of the *Welcoming Congregation Handbook* (the purple cover version ©1999). Therefore, we recommend that those congregations do the sessions on bisexuality, transgender identity, and race in the *Welcoming Congregation Handbook* 1999 edition **before** embarking on *Living the Welcoming Congregation*.

By signing the below covenant, you are confirming that your congregation has completed all necessary sessions of the 2nd edition *Welcoming Congregation Handbook* and is ready to embark upon *Living the Welcoming Congregation*.

By signing the below statement, I acknowledge that the following are true:

Congregation applying to begin LWC: _____
Please include your city & state

- Our congregation is “recognized” as a *Welcoming Congregation*. (Year: _____)
- Additional units have been completed as needed.

I covenant with the Office of Bisexual, Gay, Lesbian and Transgender Concerns to use this curriculum with only the congregation listed above. I will not share the password but instead will encourage anyone interested in *Living the Welcoming Congregation* to contact OBGLTC.

I will only print/copy the materials for my and my class’ use. I understand that the UUA has sole copyright, and that it is my responsibility to strictly adhere to this request.

Signature: _____

Print Name: _____

Date: _____

Session 1: Assessment/Beginnings

Learning Objectives:

1. To Begin...

- discovering what we know
- discovering what we do not know
- exploring what we will do

2. To Create A Worthwhile Group Climate...

- establishing guidelines
- sharing fears, concerns, expectations
- discovering common ground

3. To Gain A Better Understanding Of Homophobia And Heterosexism

Session Summary:

This session is about setting the stage, building common agreements and trust, and looking ahead. After an introductory exercise about homophobia to pique interest, the rest of this session is basic to all anti-oppression curriculums and many other curriculums as well.

Background:

The first exercise is designed to give people the experience of having to suppress important information about themselves in everyday settings—against their choice. The idea is to mirror one major way in which homophobia and heterosexism work -- silence. Notice how easily people follow directions and notice their reactions. The questions tend to get predictable responses. Often someone forgets what is on their list, or ignores the rules, or finds a way to talk around something listed. Some people may say they enjoyed the creativity of the exercise. If this comes up, ask if this might be one reason why gays and lesbians are perceived by many to be more artistic and creative? Remind participants that when people are oppressed, often their lives come out in other ways—sometimes through art or music or drama. There

may well be some truth to the stereotype that gays and lesbians are creative. Allow for a lively discussion.

The other exercises are very similar to the revised welcoming congregation curriculum and are about establishing common trust and understandings. The last exercise is an attempt to build common understanding through definition and experience.

Materials needed:

1. Index cards—3 per participant
2. Pencils
3. Newsprint
4. Marker
5. Timer with second hand

Preparation:

- Arrange chairs in semi-circle.
- Have newsprint and markers ready. Prepare newsprint with ground rules, assumptions, the fears and gains chart, and the terms chart. You may want masking tape to post these sheets elsewhere.
- Have enough index cards and pens/pencils for everyone.

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

10 List Exercise (45 minutes)

Tell participants that they are going to do an exercise that will help them get to know each other better *and* give them a taste of what they will experience in the weeks to come. Give each person an index card and a pencil. Tell participants that you are going to give them four questions that they will write down the answers to on their cards. They are not to share their answers yet.

Question #1

Write down the names of at least three people who are important to you.
(These should be people they know. They do not have to be alive now. They do have to be people. They may write more than three if they wish.)

Give participants a minute to complete the answer. Proceed to question #2.

Question #2

Write down the names of at least two places that are important to you.
(Participants get to define the word "place" as it has meaning for them. They may write more than two.)

Give participants a minute to complete the answer. Proceed to question #3.

Question #3

Write down in short form at least three significant life events that you tend to tell people about.

(Again, participants get to define this for themselves. You may wish to give an example like the birth of a child, having a commitment ceremony, or getting a raise. They may write more than three.)

Give participants a minute to complete the answer. Proceed to question #4.

Question #4

Look at your list. Think of at least two other things that are important to you that are not on the list. Write those down now.

(They may write more than two if they choose.)

Once the participants are done, tell them to form a group of four and to await further directions. Suggest they find people they know less well than others in the room if possible. If you have an odd number, groups of three work better than groups of five. The closer you get to equal groups the better.

Once participants are in their groups, tell them their first task is to pick someone to go first and to have that person hold up their hand when s/he is chosen. If need be, tell participants it is easier to go to first.

Once all groups have chosen someone, tell participants they are now going to introduce themselves to one another in the group. The first person will have two minutes to do so. Tell participants that there are two rules for their introductions:

1. The person introducing her/him/hirself may not stop talking during the time.
2. The person introducing her/him/hirself may not mention anything that is written on her/his/hir card during this time.

Ask for any questions. Time these two minutes carefully. You may wish to give a 1-minute warning. Tell participants to begin.

After the time is up, move immediately to the person on the left of the first speaker. Inform participants this speaker will have two minutes and thirty seconds to introduce her/him/hirself. Remind them they have the same rules as the first speaker. Tell them to begin.

Repeat this process adding thirty seconds to each speaker until you are done. If you have a group that is smaller (for example, one group of three beside two other groups of four), their last round should be a time when they ask each other questions about each other. Again, they may not mention anything on their card during this time.

When all groups are done, ask them to shift to face you, but not to leave the vicinity of their group.

Have the group discuss the exercise using the following questions:

1. How did it feel?
2. What was hard about it?
3. Was there anything you liked about it?
4. What was the point of the exercise? (If necessary, ask how this exercise relates to homophobia and heterosexism in our society? Take some time when it comes up (or bring it up if necessary), to talk about how silence is a leading way that oppression is kept in place; that bisexual, gay, lesbian, and/or transgender people often understand the oppression they live with as a silencing of their lives. One of the interesting things of this exercise is that if the entire group is all one sexual orientation—regardless of what it is—you may have a harder time getting to this point of the exercise. In only three of the 40 times this exercise was piloted was someone from the group unable to articulate this point. Twice it was with two groups of heterosexuals, once with a group of gay men.)
5. How many people accidentally forgot and said something on their list?

6. How many people talked around something on their list?
7. How many people decided to say something on their list regardless of the two rules?
8. What would it be like to have to do this exercise for 2 hours instead of two minutes? Two days? Two weeks? Two months? Two years? Two decades? A lifetime?
9. What have they learned from this exercise?

Invite participants to return to their groups for five minutes and “come out” mentioning anything to the group that they did not have a chance to say earlier. Specifically use the phrase “come out” in the directions.

Invite the participants back into a large group.

Agenda (5 minutes)

Present the agenda on newsprint for the session. Let them know what is coming up for the remainder of the evening. Briefly discuss each item. Allow for any questions about the agenda *only*. Other questions should be handled during the overview.

Agenda
<ul style="list-style-type: none">• Opening• 10 List Exercise• Ground Rules for Sessions• Overview of Living the Welcoming Congregation• Assumptions of all participants• Fears and Gains• Terms--Homophobia, Heterosexism, Biphobia, Transphobia• Closing

Tell participants that the rest of the night is about setting the structure and basic knowledge for the curriculum. We will agree on ground rules, take a look at the overall curriculum, look at the assumptions made of the participants, examine what we hope to get out of the curriculum, and understand some basic terms.

Participation Guidelines/Ground Rules (10 minutes)

Discuss and ask for group agreement about the guidelines for all participants to follow throughout the course of the workshops. Put up on newsprint.

1. Respect anonymity. Ask for confidentiality. *(It's fine for people to process the workshop with others provided no identities are revealed. If people feel like they would like to say something that stays completely in the room, they may ask for the group to hold these remarks in confidence.)*
2. Set own boundaries for personal sharing.
3. Speak from personal experience. Avoid generalizing.
4. Respect differences between others, between yourself and others, and even inside yourself.

5. Use effective communication skills. *Examples: "I" statements. Letting people finish thoughts. Allow opportunities for all to speak, particularly introverts.*

Overview of Living the Welcoming Congregation (15 minutes)

Put up the following Overview on newsprint for all to see. Explain that the curriculum is set up in 5 stages: Assessment, Discernment, Analysis, Action, and Reflection.

Add that while most of the time will be spent on Action (of which there are 3 potential paths) the other stages are integral to the whole.

**LIVING THE WELCOMING
CONGREGATION**

Assessment:

Session 1 Assessments/ Beginnings

Session 2 Where are We? Where Am I?

Discernment:

Session 3 If I Am Here, What Next?

Analysis:

Session 4 If This Is What We Need To Do, How Might We Do It Best?

Action:

Session 5 Setting the Structure For Your Work

Sessions 6 -10 Pick a Path and do Sessions 6 – 10 within the path. See chart below
(Eg. For the Individual/Personal path, do Sessions 6A – 10A)

Optional Session

Working with Children and B/G/L/T Issues
(This session can be inserted at any point, or used as a workshop that the LTWC group offers for the congregation)

Reflection:

Session 11 Being an Ally

Session 12 Us and Them Jeopardy!

Session 13 What Was Our Story of This Work?

A. Individual/Personal		B. Congregational		C. Community	
6A	Individual History	6B	Congregational History and Change	6C	Community History and Change
7A	Assessment/ Beginnings	7B	Taking A Tour of the Congregation	7C	Panel Discussion
8A	Linking The Oppressions	8B	How Change Happens In Our Congregation	8C	Effective Social Action and Public Witness
9A	Bisexuality	9B	Using What We Have Learned to Plan for Change	9C	Planning a Course of Action
10A	Transgender, Gender, And Identity	10B	Implementation	10C	Implementing the Plan in Your Community

Story

What was our story in this work and learning?

Explain that the work of sessions 1-5 will lead to sessions 6-10. Sessions 11 & 12 will give further opportunities to reflect, learn and have fun. Session 13 will ask us to examine and reflect on what we have done together and look at possibilities for the future.

Explain further that the big decision will be whether to focus this time with the curriculum on the group as individuals, as a congregation, or on the community. Add that one of the designs of the program is flexibility so that the curriculum may be repeated without being repetitive. This time you may decide to do individual work. The next time may be about work in the community. The third time may be about the congregation or different work individually or in the community.

Explain that this design is in part the reason for the title “*Living the Welcoming Congregation*” and it goes beyond the *Welcoming Congregation* in depth, process, outcome, and focus. Another reason for the title is to help instill the belief that the work of dismantling oppression is not a project but an ongoing commitment to justice. Take a moment and invite reflections from the group about this. Take the conversation a step further and ask participants to think aloud for a moment about how this work would be religious work. You may wish to record these on newsprint.

Ask for any other questions. Summarize and end by saying, the structure is provided, but in many ways they will provide much of the actual material themselves.

Assumptions

(10 minutes)

Discuss the following assumptions (have them on either a handout or newsprint). Invite questions and comments if you wish.

- We have all learned homophobia, biphobia, and transphobia from our culture—stereotypes, fears, misinformation, and hatred are examples of this.
- Our culture encourages us to believe that heterosexuality is superior to homosexuality and bisexuality.
- We have very few opportunities to talk openly, ask questions, and explore feelings about sexual orientation and gender identification and our society’s response.
- Blaming ourselves is not helpful or useful. Taking responsibility for learning accurate information is useful.
- We can all help each other. No one person is an expert on bisexual, gay, lesbian, and transgender issues.
- Assuming people’s sexual orientation is generally not a good idea.
- Our culture is designed for us to assume a person’s gender.

Fears and Gains

(15 minutes)

Distribute 2 index cards to each participant.

Ask them to reflect and then write on fears they may have about doing *Living the Welcoming Congregation*. Be purposefully vague, so that people have the freedom to respond personally, institutionally, or as a member of the larger community.

On the other card have the participants reflect and write on what they hope to gain from *Living*

the Welcoming Congregation. Again, the vagueness of this language will produce a variety of responses.

Tell them that the cards will be read aloud anonymously. No one will be identified or singled out. Also, tell people that if they have no response to one or the other question they should write that on their card.

Collect all cards when done, and redistribute them so that each person has one fear and one gain. You may want to tell participants that they may get their own card but this is okay.

On newsprint create a chart of the fears and gains, which is divided into three categories: personal, congregational, community. As people read the cards aloud, record the statement succinctly in the best category into which it fits. Use your judgment.

Fears		
Personal	Congregational	Community

Gains		
Personal	Congregational	Community

Take a look at where the fears and gains tend to be focused. Ask people for comments. You may also encourage them to suggest other fears and gains that now occur to them if they so choose. Look for trends, clumps, and gaps. These charts may be good to post for the entire congregation to see.

Terms (15 minutes)

Ask people to find a partner. Tell them you are going to ask them a series of questions to discuss. Each question will have two minutes for responses.

1. Describe a time when you have seen someone exhibit prejudice toward someone who is bisexual, gay, lesbian, and/or transgender.
2. Have you noticed a way in which bisexual, gay, lesbian, and/or transgender people are treated differently than heterosexual people in your community? If yes, how are they treated differently?
3. What are some common prejudices people have toward people who are bisexual?
4. What are some common prejudice people have toward someone who is transgender?

On a sheet of newsprint, as shown on the next page, ask for a few answers to each of the questions to post. Write in 3-4 quickly for each.

Homophobia (#1)	Heterosexism (#2)
Biphobia (#3)	Transphobia (#4)

Have participants look at the examples of homophobia and read the definition of homophobia (below) to them. Ask if the examples match the definition. In what ways does the definition match or differ?

Repeat for the other three boxes with the same questions.

Explain to participants that we often know what these words mean not only through definitions and words, but actions as well. These words are a beginning for us to understand our work over these twelve weeks together.

Ask for any questions and move to the closing.

Definitions

Biphobia, n.: The fear and/or oppression of bisexual people, by heterosexual, gay, and/or lesbian people.

Heterosexism, n.: Cultural, institutional, and individual beliefs and practices based on heterosexuality as the only acceptable, healthy sexual orientation.

Homophobia, n.: The irrational fear, hatred, or intolerance of gay, lesbian, bisexual, and/or transgender people. Homophobia also includes uneasiness with behavior that does not conform to cultural gender-role stereotypes. Homophobia can manifest itself in fear of being gay, fear of being perceived as gay, or fear of being associated with gay people. Homophobic behavior can range from laughter at “queer” jokes to violence against bisexual, gay, lesbian, and transgender people. Homophobia helps maintain sexism as well as heterosexism.

Transphobia, n.: The fear and/or oppression of people perceived as being transgender and/or not conforming to cultural gender-role stereotypes.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 2: Where Are We? Where Am I?

Learning Objectives:

- To examine where the participants, congregation, and community are with regard to dismantling homophobia and heterosexism.

Session Summary:

This session is mainly about collecting data regarding values, assumptions, and interests. The information will be both educational and useful for the next steps. Participants will spend time in conversation with each other. This session is also about building community.

Background:

The three activities involve investigations of values, knowledge of history, knowledge of attentiveness, and the reframing of standard questions to promote greater thinking. If your group is not well mixed between heterosexuals and non-heterosexuals, you may have some difficulty in working with the third exercise. That exercise asks people to put themselves in the other's shoes and to examine these lives from both the inside and outside. It is very important for people to hear what bisexual, gay, lesbian, and/or transgender people say about their lives and to trust that. You may well need to talk about that in advance. Encourage throughout for people to listen to one another without judgment and remember the ground rules.

Materials needed:

1. Paper
2. Pencil/pens

3. Newsprint
4. Markers—one for everyone
5. Handout

Preparation:

- Have the paper and pens ready for each group.
- Run off copies of the 20 questions handout if used as such.
- Prepare the questions ahead of time on the newsprint.
- Either tape the questions up ahead of time or have people post them for you.

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Questions (25 minutes)

In groups of 3-4, have people answer the questions listed below. Allow enough time for each person to speak for a *minute or two*. For the first question, have someone in each group record their group's responses to report to the larger group.

1. What are 3 of your most important values?
2. How do these values apply to dismantling homophobia and heterosexism in our society?

Come back to the large group and ask each group's recorder to mention the values that were given and list them on newsprint. If the same values are mentioned by more than one group, note that on the newsprint. When all groups have reported, ask the entire group if there are any common values that appear in this list more than others. Suggest, after some observations, that this might be a clue as to where to engage in the upcoming work as well as a frame for the way in which they do it.

Invite comments from the second question as they relate in particular to those values that are more often mentioned. Again, listen carefully, and see where there might be clues as to how to proceed.

Twenty Questions (40 minutes)

Ask participants to find a partner. Tell them you are going to give them a series of questions to answer with their partner. There are many questions, so give each duo a minute to answer each question and then move on. (See handout.) [Ask the participants to think about which questions got/get their attention the most as they went/go through the process.] When you have completed all of the questions, invite participants to discuss which questions got their attention the most. Again this may be a clue as to what area you may wish to focus on. You may wish to distribute the questions as a handout and have participants mark the questions that were most intriguing/compelling to them. Collect these, if you want, for later use.

Newsprint (45 minutes)

Tell participants the next exercise is much more free in form. Several questions should be put up on newsprint. Hand participants a marker and tell them they have 30 minutes to engage in the questions. They are encouraged to draw or write their responses to the questions. They may work however they choose--individually, in pairs, or in small groups.

These are the questions: (One per newsprint)

1. How has the congregation changed since you became a Welcoming Congregation? (supply date)
2. How many open gay, lesbian, bisexual, and/or transgender people are in our congregation? (guess if need be)
3. What is it like to be a gay, lesbian, bisexual, and/or transgender person in our congregation?
4. What is it like to be a heterosexual person in our congregation?
5. What is it like to be a gay, lesbian, bisexual, and/or transgender person in our community/city?
6. What is it like to be a heterosexual person in our community/city?
7. How would your life be different in this congregation if your sexual orientation or gender identity were different than it is now?
8. How would your life be different in this community/city if your sexual orientation or gender identity were different than it is now?
9. What are the gifts to all of us of your own sexual orientation or of your being transgender?

10. What are the gifts to all of us from those with a different sexual orientation or gender identity?
11. What are the struggles of your own sexual orientation or gender identity?
12. What are the struggles of those with a different sexual orientation or gender identity?

After participants have had an opportunity to respond to each question on the newsprint, review each sheet and ask for comments. Notice when there are gaps as well. This is good information. Tell the participants that we will take this information next time to determine where to pursue our actions. Remind participants that this is good data for a place to begin work. Anything that might be inaccurate on this sheet is a good place for learning to begin.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Twenty Questions

Answer these questions quickly. Try to remember your initial first answer.

1. How would you feel if you saw two men holding hands?
How would you feel if you saw a man and a woman holding hands?
How would you feel if you saw two women holding hands?
2. You are in a room of 20 men and 20 women.
They are 20 same gender (bisexual, gay, lesbian) couples—how would you feel?
They are 20 man-woman couples—how would you feel?
3. How would you feel about your 7 year old being taught in his RE class by 2 gay men?
How about 1 straight man and straight woman?
(Feel free to keep playing with various combinations here.)
4. A member in your congregation asks you specifically to join the church group in the upcoming gay pride march to hold the church banner.
What would you say and why?
5. What would you say to a 4 year old who asked: (If they were 8? 12?)
Why are those two women holding hands?
What does gay mean?
Terry called me a fag. What should I say back?
6. A person of the same gender invites you to dinner or lunch. In the course of the meal this person says, “I think you are terrific. Are you gay, too? I wasn’t sure.” What would you say?
7. A person of the opposite gender invites you to dinner or lunch. In the course of the meal this person says, “I think you are terrific. Are you straight, too? I wasn’t sure.” What would you say?
8. The newspaper tells you that the school board is considering a motion that would prohibit any positive messages about bisexual, gay, lesbian, and/or transgender people in the schools. What would you say to others and what would you do?
9. How would you feel if a man came to church in a dress (a very tasteful one, of course)? How about a woman in a nice 3-piece suit and very short hair?
10. If a friend told you that s/he was asked out on a date by someone who identified as bisexual and asked your opinion as to what they thought, what would you say?
11. You are a newcomer at church. You are asked, “Did you come alone? Are you married?” What would you say?
12. You go with a friend of the same gender to look at apartments. The agent at the building tells you “We only rent one bedrooms to married couples,” before you say anything at all. How would you respond?

13. Every committee chair at church and all but 1 board member is bisexual, gay, lesbian, and/or transgender. How would you feel about the church? How about if all but one were straight?
14. The Christmas party notice at work tells you that it is December 20th and husbands and wives are invited. How would you feel?
15. Two people of the same gender give each other a quick kiss hello. How would you feel? How about if they were male and female?
16. You are watching TV. Every character is bisexual, gay, lesbian, and/or transgender—except for 1 token straight person. How would you feel? How about if all but one were straight?
17. Your minister or board chair is speaking up for gay rights in the community, how would you feel if that person were straight? If they were bisexual, gay, lesbian, and/or transgender?
18. Pick one or something comparable: A gym, sports club, swimming pool, etc. that you go to tells you that they have a family membership if you are married and have kids—and that it is a very good deal. How would you respond?
19. Someone asks you where you go to church. You tell them. She responds with “Isn’t that where all the gay people go?” What would you say?
20. A lesbian tells you and another person that she and her partner are going away for the weekend. After she leaves, the person next to you asks, “Why does she have to talk about her sex life all the time?” You say

You now might look back on these questions and try to answer them, not from an individual point of view, but from how, in general, someone from your congregation—and then your larger community—might respond to these questions as well.

If you are straight, you might now revisit these questions and try to answer them from the perspective of some one you know who is gay or lesbian or bisexual or transgender.

If you are gay or lesbian, you might try to answer these questions from the perspective of a bisexual or straight person.

If you are bisexual and/or transgender what do the gay and lesbian and straight people not know about you?

Session 3: If We Are Here, What Next?

Learning Objectives:

To Begin...

- the process of discerning where the group will expend its time and energy in the work of dismantling heterosexism and homophobia.

To Use...

- the work of the first two sessions to help inform our decision making.

Session Summary:

This session is a discernment conversation. Through individual, small, and large group discernment the participants will move toward clarity about what to focus on in the upcoming sessions.

Background:

As facilitator(s), you should be aware of your own biases within this process and be up front about them—reminding the group participants that you are a part of the group as well as the facilitator(s). It is better to be up-front than to try to ignore your preferences if you have any. Do not, however, overstate your preferences.

Materials:

1. Pens/pencils
2. Paper
3. Newsprint
4. Markers
5. Overview Page of *Living the Welcoming Congregation* from Session #1

Preparation:

- Have writing materials ready for individuals.
- Have newsprint posted as well as the guidelines and overview.

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Journaling (15 minutes)

Give the group writing materials and ask them to reflect on paper the answer to the following questions. Allow five minutes of writing for each question.

- 1) What have I learned about homophobia and heterosexism in the last two weeks?
- 2) What have I learned about myself in the last two weeks?
- 3) Finish this sentence: I would like this group to focus on this topic/area over the rest of the session _____ because . . . (You may wish to post the overview chart from Session 1.)

Small Group Discussion (40 minutes)

In groups of 4 have people take two minutes each to share their responses to the questions. Tell participants to listen to each person without responding.

When all the sharing is complete, ask the groups to talk for ten minutes about what they shared that had common themes. Were there new things shared that intrigued them? Encourage people to understand that this is the time to ask questions of others—remembering the guidelines and being respectful of where everyone is—and to find common points of interest. Tell the participants they will share a summary of their conversation with the larger group.

Large Group (30 minutes)

Have each group present a summary of their conversation. Tell participants we will now record on newsprint the common themes that emerged. Create a chart as shown below and ask people to share their common themes within the context of the chart:

Individual	Congregational	Community

If there are disagreements or no common themes, list all the ones they present. You may wish to asterisk those that are not from a whole subgroup.

When all the small groups are done, ask the large group to look at the chart and see if one area (individual, congregational, or community) stands out as having more items. There might be one issue that runs across all three areas as well. (For example, family or history could be listed in all three categories.)

The goal at this point is to begin to identify a path to follow through the second part of the

curriculum: Individual, Congregational or Community to follow through Sessions 6 - 10. The group may have several topics that they wish to focus on and therefore may need to take a step back to see which path best fits their interests. There may only be one or two topics of interest to the group, in this case, make sure the group is clear on which path the topics best fit into.

If there is a clear consensus, on an area or topic, you have probably found your area of focus/path for this time with the curriculum. Ask people to find a partner and have them answer the following three questions:

- 1) What excites me most about this project is:
- 2) The concerns I have the most about doing this project is:
- 3) What would help alleviate those concerns for me is:

If there is no clear consensus, ask the group to rank those items listed by the following scale:

- 5—This item really interests me.
- 4—This item has some interest for me.
- 3—I could be comfortable doing this item on the list but it is not one of my top priorities.
- 2—I am not very interested in this topic, but would be willing to work on this with others if they are interested.
- 1—I have no interest in this topic at all.
- 0—I would leave if we decided to do this topic.

Give participants a moment to reflect on their choices. Hand them a sheet of paper and pen/pencil and ask them to write the number 5 on a line and then list all the items from the chart that match this category. Tell participants that

these responses will be shared with the group anonymously.

Repeat this process for numbers 4-0. Ask participants to hand their papers to you. Redistribute the papers and have people read the items that have a 5 next to them. Note this on the newsprint. Continue through the 4's, 3's, 2's, 1's and 0's. See where the highest balance is. If there are more 5's and 4's on one item than another, you may well have found your area of focus. Eventually, if there is not a clear choice, you may have to vote on your top two or three. Feel free to encourage conversation if there are a few top choices—but remind people of the guidelines and to speak from their own experiences.

Once you have decided on the path, proceed to the three questions with partners as mentioned above.

Tell the participants that the next two sessions will be about improving the analysis of how to do this work. Leave them with these questions to ponder for the next session: If we do this work on this topic, are there ways in which we could do more harm than good? How will we know we have been successful?

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 4: If This Is What We Need To Do, How Might We Do It Best?

Learning Objectives:

- To develop analysis skills and perspectives (or “lenses”) that will help facilitate the work in productive, useful ways.
- To find ways to make sure that the work that is done is beneficial for all.

Session Summary:

This session will provide three lenses for examination and analysis of homophobia and heterosexism. The lenses will allow the group to further develop their skills of analysis, by using these skills both in an exercise and in examining their world. In addition, the group will begin to understand identity through caucus groups and through a set of questions before closing. This will set the stage for the upcoming work around a particular topic.

Background:

Oppression has many faces. Sometimes it is malevolent, sometimes it is unintentional. Either way, it affects people. Some people view oppression as an individual act, others see it as systematic. It doesn't matter from where or even how it occurs, oppression still affects people. Caucuses allow people a chance to acknowledge identity as a part of this work. It is helpful for people of all sexual orientations to spend time with people of their own sexual orientation. Because some people are not ready to be out yet in a group, these people are asked to join the group in which they have presented themselves to the group—and those that don't give their identity can be put in the “other” group. Some people may react negatively to caucusing. Encourage them to try it anyway. Most people eventually find it beneficial.

Materials:

1. Newsprint
2. Markers
3. Charts
4. Copies of *Jerry's Secret* for everyone

Preparation:

- Prepare the newsprint and create the charts as shown.
- Prepare copies of *Jerry's Secret* so that everyone can have one.

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Jerry's Secret (90 minutes)

Distribute the reading *Jerry's Secret*. Tell people they are going to use this piece to further develop analysis skills around homophobia and heterosexism and the way they operate.

Tell participants they are going to read the story and then they must find examples from within the story in small groups that show homophobia and heterosexism.

Allow twenty minutes for reading. Take ten minutes for people to talk in pairs about their responses and feelings to the story. (What surprised them, intrigued them, etc.?)

Have people work in groups of 2. Have the groups list as many examples of oppression as they can find—whether they are directly stated or suggested from the story. Allow ten minutes for the group to create their list.

While the group is working on their list, post the following. (These can be prepared ahead of time, or while groups are working on their lists.)

Individual Oppression (where one person is responsible)	Systematic Oppression (where the systematic structure keeps homophobia and heterosexism in place)

Chart 1

Where the Oppressor Doesn't Know S/he is being oppressive	Where the believes s/he is superior to the other person	Where the person is being mean to the other person	Where the oppressed person believes s/he is inferior to the oppressor

Chart 2

Where the oppressor is intentionally being oppressive	Where the oppressor is unintentionally being oppressive

Chart 3

Ask each group to then categorize their list based on the three charts. Note that many examples will be on several charts. Tell them these charts are three different lenses in which to understand oppression.

Allow the group ten to fifteen minutes to place their findings on these charts. Tell the group when they are done, the entire group will discuss the list and to avoid comments on postings now.

When the time is up, ask the participants to focus on the first chart: Individual and Systematic Oppression.

- 1) What do they notice?
- 2) What questions do they have?
- 3) How are individual and systematic oppression alike and different?

Move to chart #2—Ignorance/Superiority/ Malevolence/Inferiority

- 1) What do they notice?
- 2) What questions do they have?
- 3) Does it make a difference which category the oppression appears under? Why or why not?

Move to chart #3—Intentionality

- 1) What do they notice?
- 2) What questions do they have?
- 3) Does it make a difference which category the oppression appears under? Why or why not?

Ask the participants to get back in their groups of two. Ask the pairs to think of other examples of homophobia and heterosexism that they have witnessed that could be placed on these charts. Tell them if they are really brave they could use themselves as examples. After 10 minutes ask each group to give one example for each category. Invite a general discussion of how oppression works (if it has not already happened). What have they learned from this?

Caucuses (30 minutes)

Tell the group they are going to divide into two groups. One group of people should be those who openly identify as bisexual, gay, lesbian, and/or transgender. The other group should be everyone else.

Inform the groups that caucusing is an important part of any anti-oppression work. In undoing sexism, for example, it is important for women to give women support and men to give men support. The purpose of these caucuses is to allow people to give each other that support and to have people experience doing this work with only people they are like. If you have only one of a group, that person may pick an ally to be with. If you have no people of a group, contact OBGLTC at the UUA.

Tell participants in their caucus they should first get to talk to one another about 1) why they are interested in doing this work, and 2) what sustains them as they do it. They will have 15 minutes to answer these two questions. After fifteen minutes, each group should report for 5 minutes to the other about their conversation and reflect what it was like to have caucus groups. Inform the group that these groups will be used again, from time to time.

Accountability (10 minutes)

Tell the group that we will end with a quiz. The quiz has questions for everyone, although only certain people will answer the questions. Tell the participants they will answer the questions aloud.

Question #1—(transgender people only) Who knows more about what transgender people are like—men, transgender people, or women?

Question #2—(transgender people only) Who knows more about what women are like—men, transgender people, or women?

Question #3—(transgender people only) Who knows more about what men are like—men, transgender people, or women?

Question #4—(women only) Who knows more about what women are like—men, transgender people, or women?

Question #5—(women only) Who knows more about what transgender people are like—men, transgender people, or women?

Question #6—(women only) Who knows more about what men are like—men, transgender people, or women?

Question #7—(men only) Who knows more about what transgender people are like—men, transgender people, or women?

Question #8—(men only) Who knows more about what women are like—men, transgender people, or women?

Question #9—(men only) Who knows more about what men are like—men, transgender people, or women?

Repeat this process for people of color and white people, left-handed and right-handed people, people with and without disabilities, and finally bisexual, gay, lesbian, and/or transgender.

When finished, ask the group if they noticed anything about the way people answered. In particular, when working on an oppression, who knows more about the oppression—the group that is oppressed or the other group?

Ask the group to consider this question and how it will affect their upcoming work over the next week, and tell them that we will begin with this question the next time.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Jerry's Secret (Peanut Butter and Jelly) by the Rev. Keith Kron

Jerry had a secret. He didn't tell anyone about it. He knew what they would think. And these were his friends. Heaven help him if the people who didn't really know him or didn't really like him found out.

You see Jerry had no interest in peanut butter.

Oh, he could talk about it with the best of them. He did a great job of pretending. He could fondle a Skippy jar, suggestively read the label of the Extra Crunchy Jif, and would even wink at Mr. Peanut. But it was all an act.

His friends didn't notice at first. Jerry avoided meals where peanut butter was served. He just said he had to be somewhere else. He got very good at avoiding these meals.

But slowly some of his friends wondered why they had never seen Jerry eat peanut butter. Most of them decided they were mistaken. Everybody eats peanut butter. They thought Jerry just ate his in private. Some people were like that. Other people knew better than to ask. They knew that to ask would mean they might hear an answer they did not want to hear. It was better not to ask; not to know.

Jerry hoped no one would find out. He liked his friends. They played baseball together, went hiking together, and loved to go to the beach. Those things were all important to him.

But Jerry knew with each passing day that he liked jelly sandwiches. And he knew that most people didn't.

Oh, he suppressed the longing at first. But more and more he found himself at his grocery store casting quick glances at the jelly section, afraid to go near it, but hoping to see someone else—a kindred spirit—look that way as well. But he never did. He thought he was the only one.

Then he saw it. Right there on the cover of Newsweek. This man with a warm smile, bright eyes, and Grape Smuckers dribbling down his chin. With a jelly sandwich in his hand, the caption above his head read, "OUT OF THE PANTRY AND INTO THE DINING ROOM: ONE MAN'S JOURNEY TOWARD SELF-ACCEPTANCE."

Jerry started to cry. For the first time in his life he knew he was not the only one. Some of the loneliness that pervaded his life diminished, if just a little bit. There was someone else. Someone else like him. And for the first time that he could remember, he felt hope.

He read the article and learned that an estimated 1 out of 10 people, according to a Welch's study, said they preferred jelly sandwiches to peanut butter. He also read there were a surprisingly high number of people who liked peanut butter and jelly sandwiches. He gained courage.

Still he knew he had to hide. The Rev. Pat Robertson appeared on national TV and denounced jelly sandwich lovers as immoral and unnatural. People yelled at the guests on "Oprah" and "Rikki Lake" who said they loved jelly sandwiches. "The National Enquirer" ran pictures of Rosie O'Donnell and Tom Cruise with what looked like strawberry jelly on their lips, but both denied it and had pictures taken of them clutching jars of peanut butter to their chests. Rush Limbaugh and Pat Buchanan wrote vicious articles in their newspaper columns.

So Jerry invited a peanut butter sandwich lover to be his date for the prom. Secretly he wished he could have taken another jelly sandwich lover, but he knew he couldn't. Jerry and his date danced and had a good time. When they stood by the buffet table, Jerry gave his peanut butter finger sandwiches to his date. His date was moved by Jerry's generosity, not suspecting this gentlemanly-ness was anything other

than politeness. Jerry made it through the evening, but it was not easy. He promised himself never to do that again.

When Jerry went to college, he learned of run-down convenient stores that sold lots of jelly. Some customers even ate their sandwiches there together. Jerry knew he had to go.

So one dark night, he slipped down the back alley and into the 7-11. He was worried that the health inspector might raid the place or that it could all be a sting operation, but he knew he had to take the risk.

It was a dirty place, dimly lit with lots of smoke, but Jerry felt peaceful for the very first time. After summoning courage, he sat at the deli counter and shared a raspberry jelly sandwich with another customer. He was elated.

More and more people were talking about loving jelly sandwiches openly. Support groups sprang up. Political organizations formed creating committees and writing by-laws, but made little progress except in California. Bowling leagues began.

The Unitarian Universalist Association became the first religious denomination to pass resolutions supporting jelly sandwich lovers. The American Psychological Association declared that loving jelly sandwiches was not in and of itself a reason for mental illness. Jerry began making a whole new group of friends.

Jerry knew what he had to do. He began to tell his longtime friends the truth. Most understood. They liked Jerry and liked playing ball with him and told him it didn't matter what kind of sandwiches he liked. He was still their friend—as long as he didn't flaunt those sandwiches in front of them. Most of his friends still ate their peanut butter sandwiches in front of Jerry and didn't think twice about it.

When Jerry told his parents, his mother cried. His father asked him if he was going to molest grapevines. They both asked him to live his life without jelly sandwiches. He refused. His parents threw him out of the house for good.

Time went by. Jerry spent more and more time with his new friends and less and less time with his old ones. And he realized he was very good at getting to know other jelly sandwich lovers on the street when he saw them. He wasn't quite sure why this was happening, but he noticed. One day, after he had spent time with his new friends, he was feeling very good. They had laughed and talked and shared jelly recipes. He was on his way home and ran into Chad.

They hugged awkwardly at first. Chad was worried that someone would see them and think he liked jelly sandwiches too—especially with Jerry wearing his “Jelly Rights Now” button. They talked of basketball, the weather, and some of their friends. As someone walked along the other side of the street, Chad began talking of his latest peanut butter sandwich. Jerry sighed and smiled and nodded his head. Yet another peanut butter story. But he listened to the story and came to a decision. When Chad finished, Jerry took a deep breath. Now was the time.

“Chad, I know just how you feel. I had a blackberry jelly sandwich the other night that still makes my mouth water. I had it on a sourdough roll and there were little chunks of blackberry. I can still taste it.”

Chad listened in horrified fascination. Never before had he heard anyone talk so openly about something that no one should talk about. He didn't want to hear this. He realized he was getting angry with Jerry. This is why he had stopped watching “Geraldo”—too many jelly lovers telling tales too strange to tell, too foreign to understand. Everywhere you turned these days there were jelly rights groups screaming for equal rights. It was enough that Jerry liked jelly sandwiches and that Chad could still be his friend. But this was too much.

“I don’t want to hear this,” Chad finally said. “I don’t know why you have to talk about this. All you people ever want to talk about is this. It’s on your mind all the time.” He was surprised when Jerry smiled at him.

“Does this mean you are not going to talk about peanut butter with me?” Jerry asked.

“Of course I am. That’s normal. It’s who I am!” Chad said angrily. And then he stopped. He watched a tear roll down Jerry’s cheek. It was just like a jelly-lover to cry. They were so overly emotional. And yet Jerry was still smiling. And tears rolled down his cheeks.

“So what I hear you saying,” as Jerry began with his effective communication skill training, “is that you can tell me about *all of your* life, but I can’t tell you about all of mine.”

Chad was taken aback. “I don’t talk about my peanut butter life all that much,” he finally stammered.

“I hear it at least once every time we’re together. And I see it all the time—in the movies, on TV, in advertisements, on the streets. How many jelly lovers do you see in a week?”

“Hey, I watch Melrose Place. What’s-his-name is on there. And I know you,” Chad said defensively.

“And I see two peanut butter lovers every 30 seconds most days. That’s thousands every day. And seven times that every week by the time you’ve watched Matt on Melrose Place (he does have a name by the way), and seen me,” Jerry replied quietly. “And you are quite right. I do think about the fact that I am a jelly lover all the time. Each and every time I see a Jif jar, each time I see two peanut butter sandwich lovers smoking a Camel cigarette together, each time I see the Cosby’s or the Brady Bunch sitting around a picnic table eating peanut butter sandwiches, I can’t help but think about the fact that I am a jelly lover. And yet this is the second time I have really talked to you about my loving jelly. And I hear you telling me I talk about it all the time.”

The anger was rising in Jerry’s voice. He noticed this and thought he had worked through his anger but realized how much of it was still there. He continued, “Twice. And you tell me it’s all the time. At what point do I reach my limit? There is a limit, isn’t there? I can only talk about being a jelly lover only so often. And then I surpass my quota and you get angry at me and complain and stop liking me because it has no meaning in your life. And yet you expect me to get meaning and listen to all of your peanut butter stories. And even when you don’t talk about peanut butter, it’s there. The same way every time I tell a story, the jelly is there, whether it’s part of the story or not. You just try to forget that it’s part of my story. And so often you can. If I don’t mention jelly, then you can still hold on to the belief that I’m really not a jelly lover. Well let me tell you something, mister: I am a jelly sandwich lover and I am a human being equal to you. Even though you don’t think I am.”

There was silence. Jerry was amazed at himself. He realized he was sweating and his fists were clenched very tightly. He was breathing very heavily. And though he hadn’t figured it out yet, he had just named his biggest secret.

Chad spoke in a very hurt, subdued voice, “I do think you’re a human being, an equal human being. How can you say I don’t?”

“Because I’ve never felt treated like one by you,” Jerry’s voice was softer, sadder now. “What’s it like to be able to talk about eating peanut butter anywhere and not wonder if you run the risk of being disliked or hated? What’s it like to eat peanut butter openly in public and not have in the back of your mind that someone may come at you with a knife or gun or spit or yell at you? What’s it like to have people listen to you talk about your life and not have them flinch in disgust or horror—or even pity?”

What’s it like to think about the fact that you can’t get legally married to the person you love and share bread crumbs in bed with? What’s it like not to have to work up the courage to tell your friends you like peanut butter? What’s it like to have everyone assume you like peanut butter and have them be

right? What's it like to think about these questions for the first time as opposed to all of your life? What's it like not to have to work twice as hard to be treated half as good?"

"Hey, I know what it's like to work hard. I work hard," Chad pouted. "And I often don't feel half as good."

Jerry looked up at Chad, "Does that mean you understand what I am feeling?"

"Maybe a little. Not entirely. But more than I did a few minutes ago. Do you really think you are not an equal human being?" Chad asked.

"I'd like to think that I am. But sometimes the message that I am not equal from you peanut butter lovers wears me down."

"Hey, we're not all alike you know," Chad said quietly with a bit of disgust.

"Oh, how you talk. I can't tell you how many times I've said just those words." Jerry smiled and brushed away a tear. Chad just nodded. Jerry continued, "But I do get that message from many peanut butter lovers again and again and again—and even some jelly lovers who see themselves as less than equal because of their internalized jelly-phobia. It's just hard when you feel like you have to constantly censor what you do or say in order to have friends—because you feel they will never quite get it.

"And it would be easy to give up on peanut butter lovers all together and go and live in the Castro in San Francisco now that the gays have moved out and the jelly lovers have moved in. But I can't help but want to get to a place where you and I can live side by side—you with your peanut garden, me with my strawberry garden. And as we stand by the fence, we can talk about basketball, hiking in the woods, whatever, and we can admire and talk about our different gardens and know that we value all the other person is and can be. We have something to offer one another. You can learn about yourself from my making jelly, and I can learn about me from your making peanut butter. We will also learn about each other." Jerry smiled, realizing what his other secret had been.

Chad nodded, "I would like that. And maybe we can compare notes sometime?"

"Maybe. I've got to go. I've got a date with a boysenberry jelly-lover tonight."

Chad smiled. "Have a good time. See you soon. And don't forget to wear your napkin." And Chad leaned forward and hugged Jerry, more assuredly this time. They said good-bye. Jerry walked off feeling elated. And while he wondered how many times in his life he would have to have this conversation, and how many times a similar conversation would not go as well, this one had gone well. Sure, more hard work with Chad was yet to come, but it had started. And he was very grateful he wouldn't be doing all the work alone.

Session 5: Setting the Structure for Your Work

Learning Objectives:

- To establish the structure for the project that lies ahead.
- To integrate the previous sessions for use in the upcoming project.

Session Summary:

This session will use the concept of history to help inform the participants about the topic they have chosen—regardless of what the topic is. Through conversation and exercises the group will explore their history and record as much of it as they can to begin the next phase of the project.

Background:

Knowing history will allow people to experience the past for what it is and learn from it. Denial does not help. Guilt and shame promote inaction. Knowledge and decision to improve create change.

Materials:

1. Newsprint
2. Markers
3. Paper
4. Writing materials

Preparation:

- Have newsprint and materials ready for distribution
- Have guidelines up for everyone to see.

Workshop Plan

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Follow-up from last week (10 minutes)

Ask the group to reflect on the question of last time: When working on issues of homophobia and heterosexism, who is likely to know more about it? How will this affect the way the work is done?

Invite a general discussion and decide on some general agreements about ways in which to work. In particular, this should involve acknowledging that one person can not speak for an entire group of people, and to trust the oppressed group when they speak of their experiences.

The Area of Focus (30 minutes)

Remind participants of the topic on which they have decided to focus. Create a list, regardless of the topic, of what the participants believe they already know about the topic and then a second list of questions they have and would like to know. Keep these lists posted throughout your time.

History (60 minutes)

Again, regardless of your topic, this piece on history is very important. Write on a sheet of newsprint, “If we don’t know the past, we are condemned to repeat it.”

Ask the group if they have any reflections on this quote. Explain, if necessary, that history allows us to see patterns that continually repeat *if* we have the right analysis. This is where our use of multiple lenses from the last session is helpful.

Tell the participants that the next step is to tell the history as we know it. Depending on which area you are doing, you will do one of the following:

For Individual/ Personal ~ Path A ~

Regardless of the topic (as an example, let’s say that it is bisexuality), ask participants on individual sheets of paper, to create a timeline of their life. The purpose of this timeline will be to create their own personal history of this topic. Encourage people to think of events that may have set up their thinking about the topic and add them to the timeline. (For example, if bisexuality is the topic, ask people to think about when they learned about being attracted to people or having friends of a different gender, etc.). Have them include important political/social events as well that have shaped their history and knowledge. Give people 30 minutes to push themselves as much as they can to create this document. Tell them they will share this with one other person in the group when they are done.

After the 30 minutes, ask participants to find a partner and have about five to ten minutes to share their histories. Tell them that they will have more than this opportunity for story telling if they do not get it all in.

Spend the last ten minutes having people share what this experience was like for them and tell them that they will have more opportunities to explore this over the next several weeks.

For a Congregation/Community ~ Paths B& C~

Regardless of the topic (as an example, let’s say that the path is congregation and the topic is religious education), ask participants on one sheet of newsprint, to create a timeline of what they know of this topic and how it has related to them in their – in this case, congregation -- for as long as they can remember. (If the topic was public schools in your community, you could do a timeline of the public school system) The purpose of this timeline is to create a history of this topic—what they know and what they do not know. Both are important. Encourage people to think of as many events as they can.

They may wish to divide this timeline into an upper and lower half. The upper half would be events that happened in their congregation/community. The lower half would be other events and thoughts that made them think of this topic. (For example, if religious education is the topic, people may want to think about when the first time the About Your Sexuality curriculum was used and when the first gay/lesbian person came out in the congregation). Have them include important political/social events as well that happened that shaped their history and knowledge. An example of this would be when a gay-straight alliance formed at school. Give people 30 minutes to push themselves as much as they can to create this document. Discuss the timeline after 30 minutes. What is it they do not know on this timeline and need to find out? What have they learned from this?

Take some time to look at the unanswered questions. Find a volunteer(s) to obtain information about these questions if it is available to bring to the class next week. Once all the questions have been assigned, ask the participants to spend the last part of class brainstorming their hopes about outcomes for this particular topic. Record on newsprint and remind the participants, brainstorming means allowing any and all ideas on the board. Prioritization and conversation will happen next time. Encourage all people to share.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 6A: Individual History

Learning Objectives:

- To gain greater understanding of how one has learned about sexual orientation and gender identity over his/hir/her lifetime.
- To see what understandings one has that are different and similar to the understandings of others.

Session Summary:

Participants will complete one personal timeline of their general understanding and remembrances of sexual orientation and transgender identity and another timeline about their own journey of sexual orientation/identity. Discussion will follow, and sharing is encouraged but optional.

Background:

This is a highly personal workshop. Encourage participants to share as much as they are comfortable and remind them that they have a choice as to how much they share. Timelines are one way of recording history. Timelines will be used here to represent their personal history.

Materials:

1. 2 sheets of paper (11 x 17 or larger) for each participant
2. Markers
3. Crayons

Preparation:

- Have markers and paper ready.

Workshop Plan

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Timeline (Part One) (40 minutes)

Tell participants that because the group has decided to gain greater knowledge about or for themselves of sexual orientation, they will begin by exploring their own history around sexual orientation and transgender issues.

Tell participants they are going to create 2 timelines. Distribute paper and markers/crayons.

The first timeline is about sexual orientation and transgender identity in general. Tell the group that they are going to create this timeline of their journey of learning about sexual orientation and transgender identity.

Ask participants to write at one end of the paper the year they were born and at the other end the year it is now. Ask participants to think about how they learned about homosexuality (specifically gay men), throughout their lives. Repeat for lesbians, bisexuality, heterosexuality, and transgender identity. Tell participants they will have half an hour to create a timeline that represents the significant things they learned about each of these identities. Tell participants they will be sharing these timelines with others and that honesty will help everyone here.

The timelines could include the first time they heard the words met a person with this identity, learned more about this identity, significant events that happened around them that shaped their thinking—anything that has contributed to their understanding. Suggest that participants might wish to choose a different color for each identity or a different color for the depiction depending on whether it was positive, negative, or neutral. Remind participants that if they remember something, it is probably significant. Also remind them they may not remember everything, which is to be expected, and if there is something they would prefer not to share, to not share it. Tell participants they may use little drawings, words, phrases and/or whatever else they want for their timeline. Ask for questions and allow participants to begin.

Conversation (20 minutes)

Ask participants to find a partner and to share their timelines with each other. They will have 15 minutes total within which each participant should be given 5 minutes to share her/hir/his own timeline and then the final five minutes should be a conversation about what they had in common, what was different, and what they learned. When the time is up, ask the pairs to report to the larger group what they learned that they shared with their partner, and discuss what was common in the entire group. Also, ask participants what was hard, what was easy about the exercise and what they learned.

Timeline (Part 2) (25 minutes)

Tell participants that on their second sheet of paper, they are to draw a timeline of their own experience of their sexual orientation and/or being transgender. Please let everyone know that if a person identifies as transgender they may choose their sexual orientation or being transgender (even though being transgender is not a sexual orientation) for this exercise.

Tell participants they will have 20 minutes to create their timeline and to remember as many things as they can. You might prompt them to think about crushes they had as children, their first love, realizing their sexual orientation/gender identity, reactions to this, etc. Tell participants that any sharing they do here will be optional and they may use their timeline accordingly.

Ask for questions and begin.

Discussion (20 minutes)

When the time is up, ask participants to join the larger group. Ask if there is anything anyone wants to share from this exercise. It could be one thing they learned or their entire timeline. You may have to regulate this based on the number of participants. Allow for 10 minutes of sharing and then ask participants to reflect on how their history and the history of others affects their views of sexual orientation and gender identity. What might they wish was different? And what might they do in the future with others?

Thank the participants for their trust and hard work and proceed to the closing.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 7A: Affection/Sexuality

Learning Objectives:

- To explore the nature of attraction in two forms—affection and sexuality.
- To distinguish the difference between the two and to also think about their similarities.

Session Summary:

Through conversation, case studies, and creative situations, participants will explore the complexities of attraction and how orientation is a part of this. Participants will be asked to distinguish the difference between affection/love and sexuality and to look at how this manifests itself in their lives and the lives of those around them.

Background:

Often, when people talk about sexual orientation, in particular homosexuality and bisexuality, the conversation is only about sex and sexual acts. Attraction and orientation are far more complex and this session will open a conversation about this complexity.

Materials:

1. Case studies
2. Newsprint
3. Markers

Preparation:

- None

Workshop Plan

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Affection/Sexuality (35 minutes)

Ask participants to ponder the following questions:

1. How do you know when you have been or are attracted to someone?
2. What things make a person attractive to you?

Have participants break into pairs and answer these two questions. When five minutes is up, ask participants to come back as a large group.

Tell participants you will spend another 5 minutes creating a list of responses on newsprint. Let them know this is brainstorming and all responses are valued and will be recorded without judgment.

When the five minutes are up, ask participants to examine the list. What do they notice? After a few minutes, ask participants if there items on the list that pertain to just sexuality, to just affection, or to both?

Ask participants if it is important to distinguish a difference between sexuality and affection/love? Why or why not? Before they can answer, announce that the class will be divided into 2 groups arbitrarily. Tell participants to number off 1-2, 1-2. Tell the 1's they will have 15

minutes to make a case that the difference between sexuality and love is an important distinction. Tell the 2's that they will have an equal amount of time to make a case that the distinction is not important. Tell both groups they will present their cases to one another, each group having 2-3 minutes to support their answer to the question. Tell participants that even if they have a strong view on this, they should stick with the case they have been given. Allow for questions, and gather again in 15 minutes.

After each group has made their case, process the activity. What was it like to be forced to choose? Who represented a side that was not their own personal point of view? What did they learn about themselves in the process?

Ask participants to reflect on why this is an important question and allow for discussion.

Case Studies (45 minutes)

Prepare to spend 15 minutes on each case study. After reading the case study, ask participants to reflect with a partner on the following questions:

1. What would you say to this woman if she told you this story?
2. What does this story make you think about?
3. How typical do you believe this is for people?
4. Is the case study useful for you in any way?

Allow for five minutes of discussion with a partner and then continue the conversation in the large group.

Case Study #1

A woman in her 40's could never figure out her sexual orientation. There were times when she was attracted to men, but not completely; times when she was attracted to women, but not completely; times when she was attracted to both men and women.

A therapist asked her to look at whom she was attracted to in this way: Whom was she sexually attracted to? Whom was she emotionally attracted to? Whom was she intellectually attracted to?

A moment of insight occurred for my friend. She realized she was sexually attracted to men, emotionally attracted to women, and intellectually attracted to both women and men. This was a great source of comfort for her.

Case Study #2

A young six-year-old friend of yours sees two men who are partners hug in church. He is told they love each other and are partners. A month later he sees his father hug another man and asks his father if he is going to divorce his mother and move in with this man. The father gets flustered and gets angry with his son. Later he pulls you aside and tells you what has happened and asks what he should say now to his son.

How would you respond? What does a six year old need to know? What would you have liked to have known as a six year old? Would it be different if the child were ten?

Case Study #3

A young woman you know confides in you that her best friend has told her she loves her. Your friend says she is confused because she also loves this woman but not in a sexual way. She says she enjoys talking with her, camping with her, and even liked it when her friend fell asleep on her shoulder. She wonders if she might be bisexual or lesbian, but does not think so. She is not sure what to say to her best friend of 4 years, because her friend is a lesbian and is single. They have kissed on the cheek in the past and hugged. Your friend said she said nothing when her best friend told her this and admitted that she was not sure how to respond. So they said good-bye without resolving it.

What are some of the issues here? What advice would you give to her friend? Would this be different if it were two men? Would it be different if the women were older? Would the situation be different for you if both women were lesbian?

Project (30 minutes)

Divide the class into groups of 4. Ask the participants to create a situation in which they will describe a scenario where two people are emotionally attracted to each other but not sexually, where two people are sexually attracted to each other but not emotionally, where one person is sexually and emotionally attracted to the other but the other is only emotionally attracted to the other, and where two people are emotionally and sexually attracted to each other. Give the group 15 minutes to prepare.

After 15 minutes, ask the groups to describe the situations they created. When the presentations are done, close with a discussion about how sexual orientation affects the way we are attracted to others, what sexual orientations the groups used for the individuals in the scenarios they created., and what the exercise made people think about.

Thank the participants for sharing and move to the closing.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 8A: Linking the Oppressions

Learning Objectives:

- To discover in greater depth the linkages of oppressions.
- To explore how the oppressions work to keep all oppressions in place.
- To learn more about the various oppressions.

Session Summary:

This session will encourage people to look at 8 oppressions through common lenses. Issues of dominance and targets, benefits and challenges will be explored. Participants will learn from their own experiences. Issues of assimilation and passing will also be explored to deepen people's analysis of how the oppressions may act out differently in our society.

Background:

This session goes beyond Session #3 of *The Welcoming Congregation*. It might be helpful for some people to review the articles in the *Welcoming Congregation Handbook* that accompany that session (The Common Elements of Oppression, There is No Hierarchy of Oppressions). The words “dominant” and “target groups” are typical words used in anti-oppression training. Occasionally, some people have difficulties with these words, and you are encouraged to acknowledge this but not dwell on it.

“Assimilation” is an important term and concept. It is one of the major ways in which the oppressions play out differently. People of color primarily grow up in families with other people of color. Women usually grow up in households where there are men. B/G/L/T people rarely grow up in homes with other b/g/l/t people. The different situations have different effects on how people within each group act.

Women and b/g/l/t people learn early that they have to get along with the men and heterosexual people to survive—and often there is no escape. In contrast, people of color have churches and homes where they are in the majority—and have safe places from racism. While this is changing it is generally true. The phenomenon of assimilation explains why it is easier for our congregations to be welcoming of bisexual, gay, lesbian, and/or transgender people and women than people of color: The first two groups have no choice but to be with the dominant groups most of the time—and expect to be. People of color do not have to — and often choose not to be with the dominant group.

“Passing” is the ability to be perceived as white or heterosexual or as a man—or to act that way. Often successful women in business act like men. Gay men and lesbians marry into heterosexual relationships. A person of color may act and talk differently around white folks. Some light skin people of color are actually perceived as white. Access to benefits and privileges, and the fear of losing them, often makes people who pass afraid of claiming their identity more fully, either by lying or by saying it is a “non” issue. Often people in the dominant group help to perpetuate assimilation by encouraging people to pass or act more white, heterosexual, and/or manly.

Materials:

1. Newsprint
2. Markers

Preparation:

- On newsprint create the chart below:

Social Group	Dominant Group	Target Group	Name of Oppression
Gender			
Race			
Ethnicity			
Ability			
Religion			
Affectional/ Sexual Orientation			
Class			
Age			

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Review of Oppressions (10 minutes)

Remind the group that in the *Welcoming Congregation* we examined the relationships between these oppressions as shown on the newsprint (see preparation):

- Gender
- Race
- Ethnicity
- Ability
- Religion
- Affectional/Sexual Orientation
- Class
- Age

Ask the group to help you complete the chart. It should end up looking like this:

Social Group	Dominant Group	Target Group	Name of Oppression
Gender	Men	Women Trans- gender	Sexism
Race	European- American/ White	All others	Racism
Ethnicity	Anglo- Saxon	All others	Ethno- centrism
Ability	Temporarily Able-Bodied	Disabled	Ableism
Religion	Christian	All others	Anti- Semitism (example)
Affectional/ Sexual Orientation	Heterosexual	Bisexual, Gay, Lesbian	Hetero- sexism & Homo- phobia
Class	The Top 1-10%	The rest by varying degrees	Classism
Age	Adults 30-50	Elderly, young	Ageism

Take a few moments after the chart is complete to talk about any disagreements people had and why they had them. Inform the group the chart is not exact but rather is designed to give participants the understanding that oppression works to favor a dominant group in a variety of ways.

Dyad Discussions (25 minutes)

Ask the participants to find a partner. In dyads, ask the participants each to share for 1 minute an example they have witnessed of each of the oppressions. This will be a total of 16 shares (8 per person 16 minutes total). Keep time so that the conversations move through all 16 shares.

After the 16 examples have been shared, ask the dyads to talk for 5 minutes about what the examples had in common—or how the different oppressions are alike.

After the five minutes invite everyone back to the whole group to share some of what they learned. What connections did they discover? What did they learn from the conversations? Where do each of them belong to a dominant group and a target group? What did the experience of being in a target group teach them? Being in a dominant group? What did they learn and feel about being in either group?

Benefits and Challenges Lists (40 minutes)

Divide the participants into 2 groups. Hand each group a sheet of newsprint and markers. Ask them to write the 8 oppressions on the piece of newsprint.

Tell each team they are going to have 15 minutes to create a list. Team A will be asked to list the benefits of being in a dominant group. Their challenge will be to come up with at least 5 benefits for being in each of the dominant groups.

Tell Team B they will have 15 minutes to create a list of challenges that people belonging to the target group would experience. Again, they will need to come up with at least 5 challenges for being in each of the target groups.

When the fifteen minutes are up, allow each group five minutes to examine the other team's chart and make any additions they know/think of to the other team's list.

After both teams have made their additions (10 minutes), post both lists on the wall, and ask the participants to come together as a large group.

Discuss these questions:

1. What was the experience like? Hard? Easy?
2. Was it easier to think of benefits or challenges? Why do you think so?
3. Think of one group where you are or have been a part of the target group? Is it easier or harder to make list for that group than others? Why do you think so?
4. What do you notice looking at the lists? How are the benefits and challenges that are listed alike? How are they different?

Conclude by allowing for any final observations and tell participants that this information will be used to help them with the next exercise.

Your Life (15 minutes)

Ask participants to get comfortable and to think of one of the oppressions in which they are in the dominant group (excluding age). If you have someone who only belongs to target groups, then they may pick one of those oppressions. Once everyone has picked an oppression, ask them to imagine their life as if they were in the *target* group of that oppression and to answer the following questions from that perspective.

Let the group know that you are going to ask them a set of questions for them to think about over the next few minutes. They are to answer these questions for themselves, and will not have to share them aloud. Invite participants to get comfortable, and to answer the questions as best they can.

Questions: (Allow about 45 seconds between each question)

- How would your life be different today if you belonged to this group?
- Would you talk differently? Act differently?

- What are some things you might have to think about that you do not have to think about now?
- How would your childhood have been different?
- How would your life at work (or some other place you spend a lot of time now as an adult) be different?
- How would your day be different—would the way a day goes be different for you?
- How would your family be different or how would you be treated differently by your family?
- How would traveling be different—would there be new hazards or problems to think about?
- How would you be treated in church?
- Who would your friends be—would they change or would your friends be different in the way they interact with you?
- Would your life improve?

After the questions are over, give an opportunity for anyone who is comfortable to share their insights and/or thoughts from doing this exercise.

Talk briefly about the last question—despite the oppression that most people in the target groups face, why do you think that people in these groups would choose not to be in the dominant group if they had the ability to do so? Does this mean that we should ignore the oppression that is there?

Ask a final question to everyone: What might you learn about life from the target group perspective that you do not know now? Allow for reflections and questions.

Assimilation and Passing (20 minutes)

Tell the participants that two ways in which oppressions seem to play out differently are in assimilation and passing, the ability to pass and to be viewed as being in the dominant group.

Explain that assimilation is either by choice or without choice becoming like the dominant group. For example: Native American children who were forced to go to white boarding schools with white teachers; African-Americans who choose to straighten their hair; Jews who celebrate Christmas; gay men who distance themselves from acting effeminately; and immigrants who leave their cultural traditions behind.

Ask the participants to think about each of the groups. How much pressure is there for people in the target groups to be like people in the dominant group?

Before people can answer, tell the group you have a couple of questions that may further their thinking before answering this question.

1. Is the person likely to have a majority of other family members who are a part of the same target group?
2. Is the person likely to live in a neighborhood where a majority of other neighbors are of the same target group?
3. Is the person likely to have teachers who belong to the same target group?
4. What role models are visible for people in these target groups?
5. How is this target group portrayed in the movies and on television—if at all?

Go through each of the 8 groups and discuss the original question. (How much pressure is there for people in the target groups to be like people in the dominant group?) As you proceed through the target groups, notice where there are differences and similarities.

Explain to the group that passing is the ability of a person in the target group to be seen and experienced as a member of the dominant group. How can members of the target groups pass—is it easier for some than others? How do the folks who pass benefit? What do they lose? What losses do people in the dominant group experience when people in the target group pass?

In conclusion, ask people to reflect for a moment on something they have learned and come up with a question for self-study during the week. This question could be something like—if I were in a wheelchair, how would I get to work? Or, if I were gay, how would I talk differently to people around me about my life, or if I were a woman and wanted to be successful, what would I have to do?

Thank the participants for their work.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 9A: Bisexuality

Learning Objectives:

- To learn more about bisexuality and what it means to be bisexual in our society.
- To understand how the dualistic nature of our society affects our perceptions of bisexuality.
- To discover how to be a better ally to bisexual people.

Session Summary:

In this session, the work of two sex researchers, Alfred Kinsey and Fritz Klein will be used to examine to complexity of sexual orientation and bisexuality. Through conversation and art, participants will explore how dualism affects our perceptions. They will also explore how the US and Canada view bisexuality as compared to other places in the world. Finally, the participants will use what they have learned to deepen what it means to be an ally to bisexual people.

Background:

Kinsey's research is very old and not accurate. His scale however is extremely useful. In the late 60's researchers examined sexual orientation in some 400 cultures worldwide and discovered that repressive cultures dichotomized sexual orientation more than less repressed cultures.

Fritz Klein took Kinsey's scale and made it more complex, allowing for multiple understandings of sexual orientation. His work is considered leading in the field of understanding bisexuality.

In most cases, people learned about bisexuality after heterosexuality and homosexuality—due to the dualistic notions that pervade our society.

The study from the University of Georgia was done in 1996 and has received wide acclaim. The men's arousal was measured through placing measuring devices on each man's penis and then recording growth or reduction.

Materials:

1. Newsprint
2. Markers
3. Crayons
4. Drawing paper (gray)

Preparation:

- Create copies of the Kinsey scale and Klein scales on newsprint.
- Create space in the room so people can move for the forced choice.
- Have materials ready.

Workshop Plan

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Forced Choice

(25 minutes)

Explain to the participants that you are going to ask them to respond to a series of statements. They will respond not with words but by standing in a certain place. The left side of the room will be “I strongly agree.” The right side of the room will be “I strongly disagree.” Tell people that they may also stand somewhere in the middle between the two sides, if, for example, they tend to agree or disagree. Standing in the middle means feeling equally split between agreeing and disagreeing. After you have completed each question allow for a few comments from people before moving on to the next statement.

Statements:

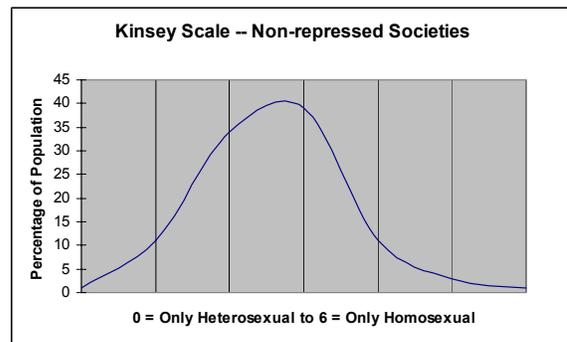
1. There is no such thing as bisexuality.
2. Everyone is bisexual really.
3. The only true bisexuals are the people who are attracted equally to men and women.
4. Bisexuals are more promiscuous than heterosexuals or homosexuals.
5. Bisexuals are perceived in our society as being more promiscuous than heterosexuals and homosexual people.
6. Bisexuals have it easier than gay men or lesbians.
7. There are more people who are in actuality bisexual than heterosexual or homosexual.
8. Some of the most homophobic people are actually more bisexual or gay than they would like to admit.

9. If our culture were less repressed about sexuality, more people would identify as bisexual.
10. If our culture were less repressed sexually more people would be bisexual, whether they claimed the identity or not.

Take a few moments to allow participants to discuss the exercise and share what they experienced and learned from doing it. Ask participants to have a seat to move on to the next activity.

Kinsey Scale

(20 minutes)



(rough adaptation of the scale)

Show a diagram of the Kinsey Scale (above without the curve) on the newsprint. Briefly explain the continuum from exclusively heterosexual to exclusively homosexual. Ask participants to guess what percentage of the population is exclusively heterosexual and homosexual.

After a few guesses have been made, inform the participants that there have been two worldwide studies that have been done in relation to the Kinsey Scale.

The findings from these studies indicate that the cultural norms play a huge impact on how people identify and act.

Place on the Kinsey scale a curve as shown above that indicates how people identify in a non-repressed culture as far as sex goes. Tell the participants that in such cultures, 1-2% of the

respondents identify as exclusively homosexual, and 1-2% identify as exclusively heterosexual. Most people identify between 2 and 3 though there is a broad range between all seven numbers.

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

Inform the class that in more sexually repressed cultures, 10% of the population will be placed at 0 or 6 on the Kinsey Scale and that the majority of people would identify between 1 and 2.

Invite comments and discussion. Where would the US/Canada be—less or more or repressed? What do people think of these two studies that were done in the 60's and 70's? Allow for ample discussion, and, if asked, inform people that these were two reputable studies, which have not been widely discussed. Why do they think that is?

How do these studies make people feel in terms of comfort? Understanding of sexuality? About our society?

Close this part of the session by saying there has been even more advanced work done.

Klein scales (15 minutes)

Present newsprint, which shows the Klein scales (following numbered 1 – 9), developed by Fritz Klein. Tell participants that Fritz Klein, in an attempt to better understand sexuality and attraction, developed a multitude of scales in which to more accurately reflect our society. These scales offer a more complex understanding of bisexuality and sexual orientation.

Go over quickly each of the scales and explain that some of the scale names are very close to each other. Encourage people if they want to know more about the individual scales to pick up a book of Fritz Klein's but that the purpose of this time is to encourage people to examine that sexuality is multi-layered.

1. Sexual Attraction (Who are you attracted to?)

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

2. Sexual Behavior (Who do you engage in sex with?)

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

3. Sexual Fantasies (Who do you fantasize about?)

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

4. Emotional preference (Loves and likes)

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

5. Social Preference (Who do you want to spend time with?)

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

6. Self-identification (How do you identify?)

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

7. Lifestyle (Where do you spend time with whom?)

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

8. Community Affiliation

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

9. Political Identity

0 1 2 3 4 5 6
Heterosexual Bisexual Homosexual

Invite comments on the scales. What stands out for them? Are the categories useful?

Explain that these scales are also not set against a particular time, and that Klein understood that a person's answers might differ at a various times in a person's life.

Many people find the Klein scale scary. Why would this scale be scary to some people?

What do these scales say about sexual orientation to you?

Dualism (10 minutes)

Much of our society is based on dualism—either/or. The stove is hot or cold. The room is light or dark. What are some dualisms we have in our society today? Brainstorm some other examples and list them on newsprint.

In pairs, ask participants to answer the following questions: How does a tendency to think in dualisms affect our understandings of bisexuality? Is dualism a good thing—why or why not? How might we as a society do better about teaching people about those in-between areas?

Tell the participants the following example. In a recent University of Georgia study a researcher interviewed heterosexual-identified men who claimed to be homophobic and those who claimed not to be homophobic. These men were then shown a series of pictures that included naked men. The men were monitored through electronic devices, and when the men who identified as homophobic were shown pictures of the naked men, they tended to get aroused more easily than those who did not claim to be homophobic.

What does this say about bisexuality and homophobia? Do you think the men who got more aroused were actually gay or bisexual or heterosexual? Why do you think this? What would the Klein scales indicate about this? What would the world culture study using Kinsey say about this?

Art activity (20 minutes)

Give each participant a sheet of paper (preferably light gray) and some crayons or markers, and ask them to think about places in their life where they are “in the middle of a continuum”. Ask them to draw a picture of what it is like to be in the middle. Encourage them to be either as concrete or as abstract as they wish. Some people will draw the actual example others may draw a picture that represents the feelings. Some may wish to do more than one. Allow 15 minutes for the drawings and then invite anyone who wishes to share their drawings with the class.

Being an Ally (20 minutes)

In groups of 4, provide each group with a sheet of newsprint and ask them to create a poster that has the title and illustrates “How to Be an Ally to Bisexual People”. Encourage people to be creative in terms of depicting things that would be useful for people who are not bisexual to know or to do. Allow 15 minutes to create their posters and five minutes to share them with the entire group.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 10A: Transgender, Gender, and Identity

Learning Objectives:

- To learn more about transgender issues and how these impact people.
- To learn more about gender and gender identity.
- To learn how our strict understandings of gender affect our understandings of transgender issues.
- To practice talking about transgender issues.

Session Summary:

This session will involve people using basic information about transgender issues to deepen their understanding and put that understanding into practice in their lives. Through drama, conversation, and exploration, participants will work more deeply on these issues.

Background:

Transgender 102 is an information sheet created by the Office of Bisexual, Gay, Lesbian, and Transgender Concerns of the UUA. The information was acquired through conversations and information provided by people from the various transgender communities. The sheet is a perpetual draft, so check the UUA website (<http://www.uua.org/obgltc>) for the most recent copy. Learning about transgender issues is ever advancing and what may seem true today may have changed by tomorrow. Leaders are not expected to know everything and you may wish to email or call the Office before this session if you have questions yourself. You are recommended to look over this session carefully before doing this session.

Materials needed:

1. Newsprint
2. Markers
3. Transgender 102 handout
4. (Videos)

Preparation:

- Arrange chairs in semi-circle.
- If possible, visit the various websites mentioned to gather information
- Obtain a copy of *True Selves* by Mildred Brown
- Make a copy of Transgender 102 for each participant
- Read thoroughly over all the materials and contact the OBGLTC if you have questions.

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Option #1—Video Showing

Show one of the two following videos: *What Sex Am I?* or *Ma Vie En Rose*.

What Sex Am I is all about transgender issues. It interviews people from all groups and participants will get to hear their stories. It is well done and will provide excellent discussion afterwards. The movie is hard to find—though OBGLTC does have a copy of it. *Ma Vie En Rose* is easier to find and is an excellent film. Its limitation is that it deals with only one subset of the transgender umbrella.

In either case, follow up with a discussion of what the participants learned, what they still had questions about, and what they would say to others about transgender issues now after seeing the film.

Proceed to **Closing**

Option #2—Head, Body, and Appearance (30 minutes)

On newsprint, create this table:

	Head	Body	Appearance to World
Male Cross - dresser			
Male to Female Transsexual			
Female to Male Transsexual			
Intersexual			
Third Gender			
Two Spirit			

Distribute *Transgender 102* to participants. Tell participants they are going to use the sheet to complete the chart.

Ask the participants to find the section labeled “crossdresser.” Ask participants to read this section to find out more about crossdressers. In particular, can they tell what the cross dressing person would say that their head tells them their

gender is (man). Then ask what their body tells them their gender is (male). How are they likely to appear to the world (woman). Allow for a discussion. If you get asked a question you do not know, the answer then is to tell the person they should ask a crossdresser—which is the answer one should give most of the time anyway.

Repeat this with the remaining chart, allowing for discussion of each as well as what is on the sheet.

	Head	Body	Appearance to World
Male Cross - dresser	Man	Male	Woman
Male to Female Transsexual	Woman	Male	Either
Female to Male Transsexual	Man	Female	Either
Intersexual	Man, Woman, Both, Neither	Probably depends on the gender assigned if/when “corrective” surgery was done	Probably depends on the gender assigned when “corrective” surgery was done
Third Gender	Both or Neither	Both or Neither	Both or Neither

Feel free to coach, help, discuss, and argue your way through this. Remind participants that all people are in a learning curve about transgender issues and that there are no clear answers at this point. The best expert about a transgender person is himself/hirself/herself but only for himself/hirself/herself.

Rules About Gender (40 minutes)

In pairs, discuss the following questions. Tell participants that these questions will help them to understand more about gender issues, which, in turn should help them understand more about transgender issues.

1. When you were a child, what expectations were placed on you because you were identified as a boy or a girl? Were you expected to act a certain way? To dress a certain way? To like and dislike certain things?
2. What happened if you did not follow these rules? How were these rules reinforced?
3. What were the rules for those people who were perceived as being the other gender than yours (If you were a boy, what were the rules for girls?) and how were these rules enforced?
4. Where did you get your messages about appearance and how you were supposed to appear? How did those affect you then? How do those affect you now?
5. If you had said “I am not a boy” (if a boy) or “I am not a girl” (if a girl), what would have happened? How would people have reacted?
6. If you had said, “I want to wear a dress” (if a boy) or “I want to wear cleats and play football” if a girl, what would have happened? How would people react?
7. If a child you know said to you today, “I want to wear a dress” (if a boy) or “I want to dress like a boy” (if a girl), how would you react to them now?
8. If a boy child said to you today, “There’s a girl inside of me” or if a girl said “There’s a boy inside of me” what would you say?

Allow 2 minutes per person for each question and then have a general discussion. What surprised you? What did you learn? What do

you still have questions about? What is hardest for you to understand?

End by saying, there are still many things we are learning and many things we need to keep struggling with. Gender is not as clear as we might think and we all have much we can learn.

Practicing Talking About Transgender Issues (20 minutes)

Divide the participants into 5 groups. Tell the participants that they have 20 minutes to create a presentation of some kind that will help adults talk about transgender issues. Each group will be assigned a different topic.

Topics include 1) the difference between sexual orientation and gender identity, 2) transsexuals, 3) cross dressers, 4) intersexuals and 5) third gender/genderqueer people.

Assign the topics and tell groups that they will each have 1-2 minutes for their presentation and about 12 minutes to prepare. Circulate between the groups and offer help and suggestions. Encourage them to use the Transgender 102 sheets to help them. Offer suggestions of acting out a role play of a sticky situation, doing a story for the evening news, talking to a youth group about one of the topics, or any other creative notion they might have.

Allow for the presentations and questions and conversation to follow when the time is up. If a group feels stumped, help them as best you can. You might also wish to have a copy of the book *True Selves* on hand as well as information compiled from various websites like www.isna.org (Intersexual Society of North America), www.ifge.org (International Foundation for Gender Education), or www.transhistory.org.

Being an ally (20 minutes)

Review the list on Transgender 102 about how to be an ally. Ask participants to talk about which ones they are ready to do and how they might do them. Also ask which ones they have questions about or need more time to feel comfortable doing. Allow for discussion of each and conclude by having participants share one thing they learned, one question they still have, and one action they are ready to undertake. Encourage people to share what they are willing and that they only need to answer the parts that they are comfortable sharing.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 6B: Congregational History and Change

Learning Objectives:

- To deepen the group's understanding of their congregation's history with regard to sexual orientation and gender identity
- To deepen the group's understanding of how change happens

Session Summary:

This session will further explore how the congregation's history may be used to determine the best approaches to being a Welcoming Congregation.

Background:

Knowing the history of sexual orientation and gender identity issues is important, but knowing how change happens is vital to moving forward with this curriculum.

Materials needed:

1. Timeline of congregational history from previous week
2. Newsprint
3. Markers
4. Paper
5. Writing materials

Preparation:

- Have timeline of congregational history posted.
- Post lists from Session #5 of what people believe they already know and the questions they have.
- Write questions from the Change Activity on newsprint if you wish.

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Reviewing and Updating the Timeline (60 minutes)

Ask participants to look at the timeline that they created in the last session. Review any questions from the previous session and discuss what answers, if any, were found since then. Take some time to add or change items to the timeline as needed.

If the timeline from the previous session was about a specific area of the congregation (like religious education) then they will need to take some time to reflect on and include a more complete picture of the congregational history. If the timeline was very general, they will need to spend some time getting specific on various aspects of congregational life like religious education, worship, social justice activities, membership, ministerial history, board decisions and other committees' work. Allow time for these to be recorded, but save time for group reflections about this. Depending on the size of your group, you may wish to have everyone add to the timeline, or you may wish to have one person record items as participants share them.

When the timeline is completed, ask participants to reflect on the timeline in groups of two for no more than 10 minutes. What does this timeline tell them about the congregation? What do they need to be aware of as they move forward? What have been the successes of this work in the

congregation? Where have the stumbling blocks been and what can be learned from the stumbling blocks?

After the 10 minutes, allow for the entire group to share their thoughts and reflections. You may wish to record some of these responses on newsprint.

The total activity should last about an hour. Wrap up discussion as best you can to stay within this time. You will have additional opportunities to incorporate insights from this conversation in future sessions.

Change (50 minutes)

Ask participants to get into groups of three. Tell them you are going to take them through a series of questions about the concept of change. Each person will have 3 minutes to reflect aloud on each question and there will be time for follow-up within the small group. The groups will spend a total of approximately 12 minutes per question. Encourage different people to start with each new question posed. During the common time after each person has answered, encourage the groups to discuss common themes and new insights to share with the larger group later. A recorder may be needed for this, so have paper and writing utensils available for each group. You may also wish to have these questions posted on newsprint.

Question #1: Think of a time when you are aware that you changed. It can be a positive, not so positive change, and/or mixed change. What happened in you that made that change possible? Did you want to change or were you resistant? What other people and circumstances impacted that change? How has that change affected who you are now?

Question #2: Think of someone close to you that has changed in some positive way. Without necessarily naming the person, describe the change this person made or what happened and how it affected this person's life. What helped make this change happen and how was it greeted? How has this change affected this

person since and how has it affected those around this person?

Question #3: Think of an institution or group outside of the congregation that you know well. Think of a significant change that has happened in the life of this institution or group. Describe the change that happened and the effects of this change on this institution/group as well as on those in relationship with this institution/group. Why did this change occur and what were the effects of this change? How was the change greeted?

After the three questions have been discussed, re-gather as a large group. Ask the group to reflect on the process of change and how it happens.

What helps make change happen?

What are some barriers to change?

Are there differences between individual and institutional change?

Are there similarities between individual and institutional change?

You may wish to record these reflections on newsprint.

Wrap up the discussion by posing this question for contemplation/reflection in future sessions: How has change happened here in this congregation and how will that affect what we do? Tell participants that they will have an opportunity to explore these questions in a future session. Next session will involve a closer examination of the way the congregation currently operates.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 7B: Taking A Tour of the Congregation

Learning Objectives:

- To gain a wider view of the congregation as it is
- To experience how the congregation has changed over time
- To examine the above from a “How Welcoming Are We Really?” lens

Session Summary:

This session will help participants focus on what the congregation is currently doing, in reality, and look at how welcoming it truly is. The participants will first tour the church “virtually” in their minds, then take an *actual* tour to compare how accurate their virtual tour was *and* to take an intentional look at the congregation through a Welcoming lens.

Background:

For some people, the congregation exists at a fixed point in time. Their memory of the congregation may supercede the changes that have happened since a particular time. For others their experience/memory of the church may match its current state. Many people may not have looked at the congregation with the intention of examining it to understand how welcoming it really is, (i.e. what subtle and overt messages are given).

This session requires that the participants take a “tour” of the church from a particular perspective other than their own. We recommend that you create the tour to be as close as possible to what a first-time member may experience. At the minimum this would involve setting up the church as it appears on a Sunday, at the maximum, it would involve the workshop participants agreeing to attend a certain service and experience the “actual” church.

Logistically the Sunday morning service may be more difficult, but if possible, we recommend it. Determining how *Welcoming* the congregation is, does not depend solely on “Things”, but also on the people, the service, the music... everything.

If you choose to do this, here are some tips that may help with logistics and effectiveness.

- Set-up the tour well ahead of time so that workshop participants can plan to attend that Sunday worship.
- One possibility for structuring this session is to have the workshop on Sunday that week. The group can meet before the service for the first half of the workshop (50 minutes), then go to service, and re-group for an hour after the service.
- Alternately, you can break this session into 2 parts, doing the Virtual Tour and Preparation for the Tour the first week. Participants attend Service and then meet the following week for the second half of the workshop. In this case, it will be helpful to provide the participants with a handout with the questions/things to consider and a place for them to take notes afterward.
- We advise that the “tour” is not known by the rest of the congregation ahead of time (so that no one changes/alters the service to accommodate you).

Materials:

1. Newsprint
2. Markers
3. Writing utensils
4. Paper
5. (Handouts)

Preparation:

- Read over the Tour Guide information ahead of time.
- If not taking a tour during service, make sure that you have access to the building for an actual tour. You may also wish to have the list of roles for the actual tour written on newsprint (but keep it out of sight until after the virtual tour).
- If doing a tour on a Sunday: Print copies of the virtual tour and the possible roles as handouts.

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Preparation for the Virtual Tour (5 minutes)

Tell participants they are about to take a tour of the congregation in their minds. The purpose of this tour is for them to get as accurate a picture and account as possible of what the congregation is really like when it gathers on Sundays. Ask them to take on the role of newcomer to the congregation: try to obtain a sense of what the congregation presents to newcomers; how it presents itself; and the messages it gives to people, particularly bisexual, gay, lesbian, and/or transgender people as they enter for the first time. Tell them that after the tour, they will be given a few minutes to journal and then later the opportunity to participate in a larger

discussion of what they noticed and reflected upon.

Virtual Tour (25 minutes)

Invite the participants to get comfortable. They may close their eyes if they wish. The actual tour will take about 15 minutes. Remind them that they are to consider themselves to be newcomers to the congregation, experiencing it for the first time.

The virtual tour script:

You are arriving at the Unitarian Universalist congregation for the very first time. As you arrive at the building, what do you notice? Was it easy to find? Is there a sign? (Pause)

You are entering the congregational building. What do you immediately see this Sunday? What people? What signs? What things? (Pause)

Who talks to you? What do they say? What do they say to your children? Do people pay appropriate attention to you? Too much? Too little? Do they make assumptions about you? (pause)

Imagine you have children who would be in the religious education program. How easy is it to find out what to do for them and where to go? Do you have to register them? What information do they ask of you? How is it asked? (pause)

You are entering the worship space. What things do you notice as you arrive? Are you given an order of service? What information is on that? What does it tell you about the congregation? Where do you sit? Are you greeted by anyone near you? (Pause)

What happens in the worship service? What messages did the different parts of the service send you? In what ways did you feel welcomed? In what ways did you not feel welcomed? What do you learn from observing the other people in the congregation? What do you learn from

observing the service leaders/minister(s)?
(pause)

What happens when the service is over? Are you greeted? How? What do your children say about their classes? As you move around the congregation in all its different places, what do you notice? In the offices? Classrooms? Meeting spaces? Rest rooms? What do you learn about what Unitarian Universalism is and how do you feel about Unitarian Universalism? (pause)

As you leave the congregation, what will you say the next day if someone were to ask you what you did on Sunday?

Tell participants the tour has ended. Offer them about five minutes of time to journal or draw/write any reflections they might have about this tour. Tell them they will have a chance to reflect with the larger group on this after the next activity and encourage them to note any particular observations they wish to share with the group for later.

Roles for the Tour (5 minutes)

Tell participants that now they are going to take an actual tour of the congregation to compare with the virtual tour they just took. Inform them that in this tour, each person will be asked to also imagine what someone with a particular identity might experience as s/he visited the congregation for the first time.

You can either read aloud or place the following roles on newsprint for people to select. More than one person may have the same role but try to have all roles represented at least once. Participant may also attempt to do the tour as themselves (carrying both their identity and the new one) or they can just take on one of the identities from the list. (You are encouraged to keep this list out of view until after the virtual tour is over.) You may also add other appropriate roles or change ages and other information to best suit your congregation.

Roles:

- Single Gay White Man in his late 20's
- Childless White Lesbian Couple in their 50's
- Interracial Gay Male Couple, 40ish, (Asian American/White or African American/White) with adopted 6 year old boy of color
- White lesbian mother, 30's with a daughter
- A First Nations/Native American transgender person, 30 years old whose gender does not conform to either "man" or "woman."
- A woman dressed in a suit and very short hair
- A bisexual man in his 30's
- A Latino gay man in his early 60's
- A Heterosexual couple with two children, a boy and a girl, the boy is somewhat effeminate
- A man, over 6 feet tall, dressed as a woman in a dress and heels

After the roles have been assigned, prepare to take the actual tour. Encourage them to notice what messages they get from the various places in the congregation. What do they see, hear, and sense?

Tell participants to keep in mind the path of the virtual tour and to give themselves time for reflection as they experience their congregation in a new way.

[If going to an actual service, this is where the first part/session would end.]

The Real Tour (will vary)

Take the tour of the congregation. If not going to an actual service, work to have the congregation appear completely or in part as it would on a Sunday with tables, literature, and whatever else is out on a Sunday.

The tour should be efficient but thorough taking about 15 minutes. Follow the path of the virtual tour as closely as possible and allow for moments of reflection on the way. When the tour is complete, have the participants re-gather in the classroom.

Group Reflections (20 minutes)

In small groups of 3-4 invite participants to share their reflections of what they experienced. How were their tours similar and different? How similar was the virtual tour to their own first experience of the congregation? How did their roles affect what they experienced? What did they learn about their congregation?

After about 15 minutes, invite the groups back together and discuss what differences they noticed? What did they learn about their congregation from being in the role they were assigned? Were there things they became aware of because of their role?

List these responses on newsprint first, and then have a general conversation about the entire list. Ask the group to consider questions such as: Was this helpful? What did we learn? Are there things we can do to deepen our welcome? What do we need to know more about in order to deepen that welcome? Note what is said.

The Little Things (10 minutes)

Ask the group to reflect on the following statement: Often it is the little things that say more about someone than the bigger more obvious things. The big things you expect. The little things often go unnoticed and chip away at you.

Were there things on the tour that you noticed that you would qualify as big or little differences in the way a bisexual, gay, lesbian, and/or transgender newcomer is welcomed as opposed to someone else?

What are some examples of things that might be said that would qualify as big or little things? How do these affect the welcome of your congregation?

(For example, does the greeter ask if you are married? What do any of the forms say? What questions are typically asked of newcomers? Do people in the congregation complain about talking about b/g/l/t issues all the time?)

Identifying Priorities (20 minutes)

Tell participants that they are now going to take the insights from their tours and from the discussion to explore areas where more Welcoming work can be done.

Take 5 minutes and brainstorm a list of things that could be done to make the Congregation more welcoming. Remind the participants that brainstorming means no editing and that the point is to generate a list without comments or interruptions.

When this list is finished, take another 5 minutes and brainstorm the areas of Welcoming Congregation that are *already* done well by the congregation.

Once the lists are completed, ask people to get into pairs to discuss their thoughts on the lists for and what their priorities for this work would be. Tell them to think not only about what needs to be improved on this list, but also about what

things are being done well that should be celebrated. Those are things that could possibly be explored to be done even better or at least be purposefully maintained. Give the pairs a few minutes to discuss.

Tell participants that they are now going to vote silently for what they want to work on from the two lists. Ask them to think about what items will take a higher commitment and priority. If there are items that will take little energy to do or maintain, then perhaps those need not be voted on but simply just done.

Ask people to write down their top 3 priorities for each list on a sheet of paper (for a total of six choices). Tell participants these will be read aloud but they can be anonymous. Participants can choose less than three but no more than three. Allow a few minutes to write, then collect the papers and redistribute them randomly. Have the participants read the priorities aloud, recording the votes with a tally to see what the priorities are for the group. When the votes are completed, circle the top three from each side. Allow for a few minutes of reflection but tell the group they will come back and look at this list in the next session.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Living the Welcoming Congregation Tour Information

Remember that you are experiencing your church/congregation as a newcomer. As best as you can, assume the role(s) you have chosen. Below is the script from the Virtual Tour that you have taken. Keep this script with you as you attend your service to remind you of what things to notice. There is room on the paper for you to write notes about your thoughts/experience for discussion with the group later.

Virtual Tour script:

You are arriving at the Unitarian Universalist congregation for the very first time. As you arrive at the building, what do you notice? Was it easy to find? Is there a sign?

You are entering the congregational building. What do you immediately see this Sunday? What people? What signs? What things?

Who talks to you? What do they say? What do they say to your children? Do people pay appropriate attention to you? Too much? Too little? Do they make assumptions about you?

Imagine you have children who would be in the religious education program. How easy is it to find out what to do for them and where to go? Do you have to register them? What information do they ask of you? How? (pause)

You are entering the worship space. What things do you notice as you arrive? Are you given an order of service? What information is on that? What does it tell you about the congregation? Where do you sit? Are you greeted by anyone near you? (Pause)

What happens in the worship service? What messages did the different parts of the service send you? In what ways did you feel welcomed? In what ways did you not feel welcomed? What do you learn from observing the other people in the congregation? What do you learn from observing the service leaders/minister(s)?

How are you greeted after the service is over? Are you greeted at all? What do your children say about their classes? As you move around the congregation in all its different places, what do you notice? In the offices? Classrooms? Meeting spaces? Rest rooms? What do you learn about what Unitarian Universalism is and how do you feel about Unitarian Universalism?

As you leave the congregation, what will you say the next day if someone were to ask you what you did on Sunday?

Roles:

- Single Gay White Man in his late 20's
- Childless White Lesbian Couple in their 50's
- Interracial Gay Male Couple, 40ish, (Asian American/White or African American/White) with adopted 6 year old boy of color
- White lesbian mother, 30's with a daughter
- A First Nations/Native American transgender person, 30 years old whose gender does not conform to either "man" or "woman."
- A woman dressed in a suit and very short hair
- A bisexual man in his 30's
- A Latino gay man in his early 60's
- A Heterosexual couple with two children, a boy and a girl, the boy is somewhat effeminate
- A man, over 6 feet tall, dressed as a woman in a dress and heels

Session 8B: How Change Happens In Our Congregation

Learning Objectives:

- To examine the different kinds of changes that have happened in the congregation helping order to plan next steps of action
- To examine how change happens in the congregation and use this information to help plan next steps of action
- To examine one model of how change occurs

Session Summary:

This session will explore change in the congregation from a variety of viewpoints. Participants will incorporate and compare that information with one model of how change happens. The comparison will help inform the group as it decides where to focus its energy.

Background:

This session builds on conversations and lessons from sessions 6B and 7B. The model for change used is one that explains the process of becoming a *Welcoming Congregation*.

Materials:

1. Newsprint
2. Markers
3. Paper
4. Writing utensils
5. Change model diagram handout

Preparation:

- Ahead of time, invite 3-6 key members of the congregation to sit on a panel about change in the congregation. This could include longtime members who have had

leadership roles, professional leaders in the congregation such as the minister(s), religious educator, and/or choir/music director. (For example the panel might consist of the minister, the religious educator, the board chair, and two longtime members still active in the congregation).

- If you wish, invite the panelists to stay for the entire session or you can have them leave at the end of questions and answers.
- It is advisable to give the panelists a list of the questions ahead of time, as well as have printed and posted the questions on newsprint the day of the panel.
- Arrange seating so that, unless the group is very large, people are sitting in a circle facing one another.
- You may wish to have newsprint and paper available to record notes.
- Have copies of the change model for all people.

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Panel on Change in the Congregation (80 minutes)

Welcome the participants and guests to the workshop. Inform them that this time is to be used as a dialogue about how change happens in the congregation. Tell the workshop participants that the guests have been invited into the workshop to talk about how they perceive change based on their particular perspective of the congregation. Inform the panel that the participants have been examining how change happens for them personally as well as how change happens in the congregation. Let everyone know that there will be time for discussion and questions & answers toward the end of the session but for now the opportunity will be to hear from the panelists about change.

Tell the panelists there are 5 topics and that each topic should take 10 minutes total so that they should each of them will have xx minutes (10 divided by the number of panelists) to speak. [*These are the questions to give the panelist ahead of time.*]

1. Think of a systemic or institutional change that has happened in the congregation. Think about how the congregation functioned/s as well as its explicit and subtle rules. Describe the change and how the change happened.
2. Think of a subtle change that has happened in the congregation, if possible, one that really never surfaced into language just behavior. Describe that change and how that change happened.
3. What are things about your congregation that you appreciate and would like to remain the same?
4. Of the things that have not changed while you have been in the congregation, think of some examples you might wish to explore changing. If

you were to go about trying to change these things, how could these changes happen in the congregation? What and who would be needed to make it happen? How could change happen and what sort of time would be needed?

5. What advice would you have for the participants of this class in any change it might try to help create in the congregation?

Once the questions have been completed, thank the panelists for their reflections. Remind all participants that the focus of this conversation is on how change happens in the congregation and that now is the time for discussion of this theme.

Discourage questions that might be argumentative about particular instances and encourage questions and conversations that deal with how change happens in the congregation. You may wish to ask the participants to compare their own answers from session 6B about how change happens to how they heard change described in the congregation. What were the similarities and differences?

Allow for up to half an hour of conversation, keeping the topic focused on change and how it happens. At the end of the time, thank the participants and panelists again. You may wish to invite the panelists to stay for the change model conversation or you may wish to excuse them for the remainder of the session.

Studying on Change Model (30 minutes)

Tell participants you are now going to examine one change model for congregational life. This model comes from the UUA's Office of Bisexual, Gay, Lesbian and Transgender Concerns about how a congregation moves toward becoming a "recognized" Welcoming Congregation. This model can be used in other areas of congregational life as well.

Pass out the *Change Model* handout and allow people to read it. If you prefer, you may choose

to present this model on newsprint instead of passing it out. After it has been read/presented, allow for about five minutes of questions and comments on the model itself. Then ask the group, if it hasn't begun to already, reflect on the following questions:

1. Was this true for our process of becoming a Welcoming Congregation?
2. How does this change model compare to other changes in the congregation that we talked about with the panel?
3. How might this model inform our plan for what we do next?

Tell participants the next session will be putting what you've done so far together and moving towards the creation of a plan of action. Invite participants to think on these things until the next session.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

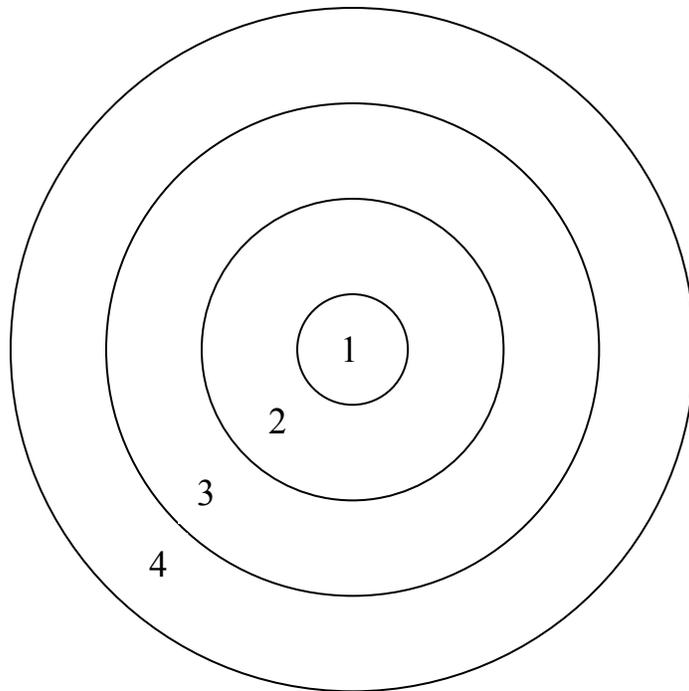
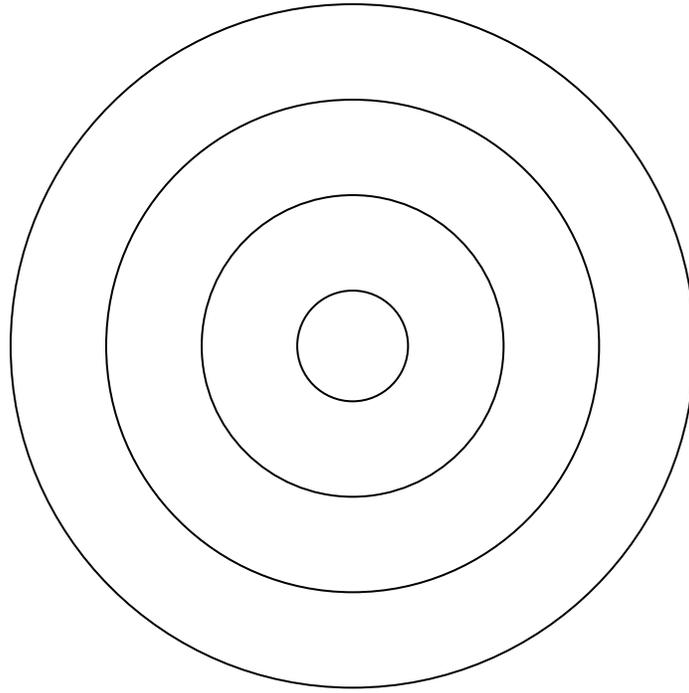
Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Change Model



Change Model

Over the years, the Office of Bisexual, Gay, Lesbian, and Transgender Concerns (OBGLTC) has observed patterns in the congregations that we have directly serviced. The following change model has arisen from these experiences and observations. This model was developed through experience with congregations going through the Welcoming Congregation process and therefore, the example here explains that particular process. The change model most likely has applications for many types of change both inside and outside of the congregation, but the OBGLTC do not have direct experience with change beyond the Welcoming Congregation in UU congregations.

Understanding the Circle Diagram as a Congregation

Take a look at the circles. Imagine that this represents a congregation. The congregation wishes to become a Welcoming Congregation. People in the congregation feel differently about the project, ranging from strongly for, to supportive, to indifferent, to against. There is anxiety and concern about how to move this project forward.

Circle #1 is often a small group of people. In our congregational example, these are the people who “get it” and get it in a big way. They are totally committed to the congregation becoming a Welcoming Congregation and understand that the work of unlearning homophobia, biphobia, transphobia and heterosexism is long-term work; work beyond the completion of the Welcoming Congregation program. They are excited by the work, and they realize that while they know more about homophobia than many folks, there is still much that can be learned and much they really don’t know. These folks are interested in changing individuals and changing the structure of the congregation and society at large. They are interested in ending prejudice and superiority of thinking in others and in the way society operates.

If this group was the entire congregation, they would vote unanimously to become a Welcoming Congregation and be asking the question, “What do we do next to broaden/deepen this welcome?”

Circle #2 is often a slightly larger circle than Circle #1. In our congregational example, these people also “get it”. They too are committed to seeing the congregation become a Welcoming Congregation, though they often hold the opinion that this is a good two-year project that has an ending. Once the ending is reached, the work is pretty much done. They too want individuals, the congregation, and society to get it, but often believe in changing a few things and dealing with prejudice more than superiority. They may not be completely aware of the subtle presences of oppressions but are definitely opposed to it.

People in Circle #2 would also vote unanimously to become a Welcoming Congregation. Feeling the congregation has moved to a certain point, they may move to other concerns when the vote is successful.

The people in both Circle #1 and Circle #2 are on the Welcoming Congregation committee and attend the workshops.

Circle #3 is often the largest circle in the congregation. They are often careful to say the right thing. They often do not see this care as a pressing issue, unless there is some serious incident that happens in their lives. They support the Unitarian Universalist Principles and Purposes and often don't spend much time thinking about homophobia unless it is directly in front of them. These are the people who will upon hearing a Sunday service on homophobia appreciate the service and then feel the congregation has done its bit on one of many social justice issues that good Unitarian Universalists believe. Further examination of a topic is unnecessary and often annoying and oft-putting. These are the folks who typically ask the question, "Aren't we already Welcoming Anyway?". They are not opposed to the Welcoming Congregation, they just don't understand why it is a big deal. They believe everyone is welcome here and we support the inherent worth and dignity of all people. They ask, "Why are we just focusing on gay and lesbian issues (they rarely say bisexual and transgender in this question), why not race and class and sex as well?"

The people in Circle #3 see homophobia, biphobia, transphobia and heterosexism as other people's problems outside of the congregation. They primarily see oppression as prejudice only. If a congregational vote were to be taken, most of these people would vote yes—for a variety of reasons (citing the Principles and Purposes, not wanting to appear to not be a good Unitarian Universalist, hoping to quickly move on to other topics, etc.). A few however might abstain in the voting process or even vote against it feeling it unnecessary or thinking it singles a group of people out in a non-useful way or feel it will make the congregation a single-issue congregation, known as the "gay church" in town.

Circle #4—These are the folks who are actually opposed to the congregation becoming a Welcoming Congregation. They do not want the congregation to do this and will try and keep it from happening in some way throughout the process. This circle gets smaller and smaller in Unitarian Universalism. They may believe there is something wrong with bisexual, gay, lesbian, and transgender people.

If a vote were held before the process started, they would either vote no or stay away from the vote.

Other variables:

Minister(s)/Church matriarch and/or patriarch—Depending on the size of the congregation this process will be affected by the role the minister(s) plays, or in the case of a smaller congregation, the congregational matriarch and/or patriarch. If the minister(s) fit in Circles #1 or #2, the process will be helped by the minister(s). If the ministers(s) fit in Circle #3, the process will take considerably longer but should eventually happen. If the ministers(s) are in Circle #4, then the process will not happen until the ministers leave.

If the minister is openly bisexual, gay, lesbian, and/or transgender, then the process will take longer. This is largely due to the fact that those in Circles #3 and #2 will believe that the

congregation has its example of being Welcoming—“our gay minister.” Additionally, those congregants who fit in Circle #4 often first talk about this process and their concerns with their minister. If the minister is openly bisexual, gay, lesbian, and/or transgender then the congregant is more likely to keep quiet—and not be challenged or changed in any way.

Another important variable is the number of openly bisexual/gay/lesbian/transgender people in the congregation. A congregation with a reasonable number of b/g/l/t people in the congregation (as in more than 4, or in a larger congregation more than 1%) should have fewer problems than other congregations might experience. However a congregation with a sizeable b/g/l/t population may be complacent about the program. An interesting note is that it seems that heterosexual people often perceive larger percentages of b/g/l/t people than are actually there. (One example comes from a congregation of 200 where about 10 people were openly b/g/l/t—5%. The heterosexual people in the congregation estimated that the congregation was anywhere from 10-15% percent b/g/l/t.) In congregations that have no open b/g/l/t people in the congregation, the Welcoming Congregation committee often turns to an outside source for support, often the UUA’s Office of Bisexual, Gay, Lesbian and Transgender Concerns. These congregations have moved through the process reasonably well. The hardest variable seems to be when there is only one or two openly b/g/l/t people in the congregation. Often the person or persons is the “token(s)” of the congregation and their special status is appreciated by everyone—so much so, that often the idea of inviting others scares many into working to not changing things, including the tokens who may have worked hard to earn their status.

Geography and church size—Also these are factors. Often very liberal places do not accept (or believe) the need. Often very conservative places see the need but have fears about what it will mean in the larger community. Church size is important simply in terms of who has time to do the work, which is often an issue in smaller congregations.

How Change Happens in This Model

Let’s suppose this congregation decides to work toward becoming a Welcoming Congregation. There is a Welcoming Congregation committee made up of folks from Circles #1 and #2. They present the curriculum where they and some other #1’s and #2’s show up. They have a great time. They decide to offer the curriculum again. Almost no one signs up, except for the #1’s and #2’s who missed it the first time. The Welcoming Congregation Committee wonders what went wrong. Actually nothing did other than high expectations. This is still part of the milieu of the congregation and is talked about from time to time on Sunday morning or in the newsletter. Some folks realize they are hearing concerns from folks. These concerns are coming from the #4’s, who realize they can no longer keep the congregation from becoming a “*recognized*” Welcoming Congregation. This is positive motion even though it seems as though in general not much is going on.

In fact there is. People are talking as they are ready. The interesting thing to note about this model is knowing who speaks well to others. In this circle model of the congregation, it is important to know that in the process of becoming a Welcoming Congregation, good conversations happen only between people in the same circle or between people in adjacent circles. In other words, a #2 can talk well about this with another #2, a #1, or a #3, but not a #4. #

1's can talk to other #1s or #2's. #3s can talk with other #3s, #2s or #4s. #4s talk with other #4s or #3s.

But #1s and #4s generally can't talk well about this at all. They are basically at such different places they speak different languages about this. So they both end up frustrated. They can talk about other things, they may sit well on other committees together, but not this.

Yet change is happening. How? Well in these conversations between adjacent groups, little conversions happen. Over time, the #2's move toward or into Circle #1, the #3's move toward or into Circle #2, and the #4's move toward or into Circle #3 or they leave. (We used to get more anxious about people leaving than we do now.) In the Welcoming Congregation process this now seems to take some 18-24 months for these conversations to happen. Not everyone moves, but enough people do.

Often the work of the Welcoming Congregation picks up again toward the end of the process and the vote is successful.

As a result, the congregation now feels the change. It has done that something and something worthwhile. More often than not membership and pledging increase after a church is officially recognized by OBGLTC as a Welcoming Congregation. There is more likely to be action taken by more of the congregation on b/g/l/t issues.

One side effect is that often the Welcoming Congregation Committee is tired after leading this work and takes a break. The work is often not picked up until later, perhaps even years later. But change has happened in the congregation.

Many people having heard this model have applied it to other changes in and outside of their congregation. What seems to be important is the need for "milling and thinking time" and allowing people to move with gentle prodding, as they are ready. Additionally, working on energizing the true change agents (1s and 2s) seems more useful than trying to overtly change those in the outer two circles. People are attracted to passion and enthusiasm and open themselves up more than when presented solely with an issue to think about. The combination of direct work and indirect work on the issues also seems to be an important factor—allowing for multiple entry points for people. And this is known. Every congregation that has done the work for at least 18-24 months has voted successfully to become a Welcoming Congregation.

Session 9B: Using What We Have Learned to Plan for Change

Learning Objective:

- To use the information from the previous sessions to devise a plan of action for deepening the call of being a Welcoming Congregation

Session Summary:

This session will review briefly what has been discussed, move toward a decision of action for the group, and then strategize about implementation of this action.

Background:

The group must have completed all the previous sessions to continue with this session.

(Note: This session may not last the full time.)

Materials:

1. Newsprint
2. Markers
3. Paper
4. Writing utensils
5. Newsprint from previous sessions

Preparation:

- Arrange to have the timeline from #6B, the Areas of Priority Newsprint from #7B, and the Change Model from #8B up in places where they can be seen and discussed.
- Have newsprint available for further notes.

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Review (20 minutes)

Allow time for participants to reflect on the last three sessions (6B, 7B, & 8B). Review the timeline, priorities sheet, and model of change information briefly. Ask participants what new insights and thoughts they have had after these sessions. How might this information affect their thinking about what to do?

Selecting Priorities (20 - 40 minutes)

Take a look at the priorities created from the list from the last 2 sessions. Ask if anyone has any new ideas that were not listed, or wishes to make a case for shifting any of these priorities. If there is contention, you may need to vote again as in session #7B. Otherwise, you may be able to keep or modify your lists by mutual agreement.

The next decision is determining how many priorities to work on. Engage the group in a conversation about how many of these priorities can realistically be done well and what sort of time frames and additional pieces/information are needed. Encourage the group to do a few things well in order to lay the groundwork for successful work in the future. It may be clear at this point what the priorities are and how many to do. If so, move on to the Planning activity.

If it is not clear which or how many priorities to choose, begin by voting (or discussing) on 3 priorities for each (things to improve & things already being done well), and then move to vote (or discuss) how many are reasonable for this group to do. If an impasse is reached, then work on one thing that needs improving, and two things that are already done well.

Planning (20-45 minutes)

On fresh newsprint, write one of the chosen priorities. Take three minutes to brainstorm: 1) what needs to happen; 2) how it will happen; and 3) what needs to be known and remembered in order to make it happen. Remind the group that brainstorming is unedited and is meant to generate a lot of ideas.

Repeat this process for the remaining priorities.

When all the priorities have been completed, divide into teams of two to four to take these brainstorms and to create plans for these priorities.

The plans need to include:

- What needs to be done and in what order
- Who needs to do it or parts of it,
- By when things need to be done
- Who needs to be consulted with in order to make it happen
- What, if any, money needs to be acquired to make it happen
- (And where the money will be found).

Allow the smaller groups to meet and devise this plan.

Sharing Plans (15-30 minutes)

Reconvene the groups and have each group share their plans. Allow for questions, critiques and modifications, if necessary. Implementation of this plan may account for Session #10B. If there is a need for significant collaboration with another group in the congregation, then use

Session #10B to strategize and prepare for the collaboration, and *then* implement the plan. Implementation may be a one-time job/event or a process that takes time to happen. The plan of action also may need to be incorporated into another particular group within the congregation.

After all groups have presented and plans reviewed, shared, and modified, decide as a group what the next session will encompass: implementation, preparing for collaboration (#10B), or some other need not outlined here. Use the elements of session #10B in whole or in part, depending on the needs of the group. Make sure the group is clear on the steps of implementation and on how the group will proceed to the completion of the curriculum.

This will probably be the time to determine the schedule beyond the next session. If the implementation of the plan of action will take some time and the group wants to continue to meet regularly, or if they would like to do further work, you can use the optional sessions #11 and #12 (up to 4 extra sessions).

[Sessions 11 and 12 are valuable and will probably help with the Implementation in several ways. They are good opportunities for the group to practice and incorporate what they've been learning and doing. Plus, they can be a great way to keep the group cohesive and energy high during the implementation phase. (Remember the Change Model – energize the change agents!).]

The final session, after the plan has been implemented and the group is “done” for now, is Session #13. Session #13 must be done in order for the curriculum to be considered complete.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 10B: Implementation

Learning Objectives:

- To put into practice the plan for implementation
- To work on communication skills as a way to help the implementation plan
- To engage in conversation with others about the plan for the benefit of all

Session Summary:

This session may simply be putting into action what has been decided.

However, it might be that the LWC group needs to interface with another area or areas of the congregation in order to implement the plan. If this is the case, you may wish to use this session as a way to assist in that process, particularly if the conversation may not be easy.

The process outlined in this session provides time for the group to: 1) focus and strategize about how to hold the conversation(s), 2) actually have the conversation(s), and 3) take some time to debrief afterward. The workshop leaders should decide ahead of time which pieces of this session will be helpful.

Background:

In many congregations, collaborations between different parts of the congregation are easy and natural. Also, many groups within the congregation may wish to explore how to make their work more intentionally *Welcoming* and may lack time, expertise, or human-power to make this happen. In such cases, consultations between the LWC group and the other groups in the congregation may happen quite easily.

In some congregations, there may be territorial issues that have evolved historically and/or personalities that make things more difficult. There may also a particular group in the

congregation that is unable to see how work on Welcoming Congregation issues applies to them. In such cases, taking a little time to reflect and strategize may benefit the process.

Chances are, based on the group's experience in the church, you will have some sense of how a consultation is likely to be received before your group does it.

Materials:

1. Newsprint
2. Markers
3. Paper
4. Writing utensils

Preparation:

- Find a time when you can meet with the group(s) with whom you would like to consult. It may be possible to do several groups at once or you may wish to schedule with various groups at different times depending on the groups and the possible conversations. Make sure to allow time for the participants to meet and strategize before meeting with the other groups.
- You may wish to have newsprint and markers available to record information for all to consider.

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Review Guidelines/Meeting Guidelines (10 minutes)

Take a few minutes to review your own guidelines about how you agreed to work together. Talk briefly about how these have worked and consider how they might work with the group being consulted. What, if any, changes need to be made for this meeting?

Expectations (20 minutes)

In pairs, have participants reflect on the following three questions:

1. What expectations do you have for meeting with this group? What outcomes do you hope for?
2. What expectations do you have for yourself in this meeting? What do you need to be mindful of? What are you willing to agree to do?
3. What expectations of you (the LWC group) might this group you are meeting with have? What might they ask from you?

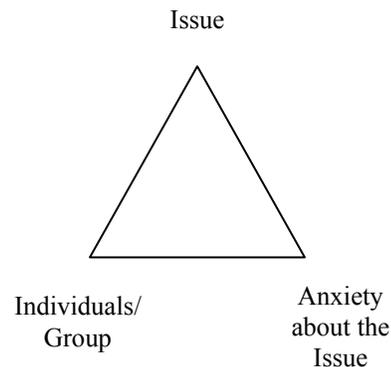
Bring participants back into the large group. Take five minutes to reflect on the questions with the entire group. In that discussion, you may wish to target particular areas of common concern for the following optional piece. You

may also need to clarify any expectations you have for this group as needed, particularly if there are areas where you disagree.

Dealing with Anxiety (15 minutes)

If the group has anxiety about something or anticipates anxiety from the group(s) they are meeting with, then it would be useful to spend time on the topic of anxiety.

Draw a triangle on newsprint. At one point of the triangle, write the word “Issue”. At another point, write the word “Individuals/Group”; at the third point, write “Anxiety about the Issue” (see below).



Ask the participants to look at the triangle. Tell them that these three components may be present in the meeting. Inform them that everyone will be aware of the three components of the triangle (consciously or unconsciously).

The three points ideally should be in balance and the group should be able to deal with all three equally. However, if there is more attention/energy on one of the three points, then it will take attention/energy away from the others. For example, anxiety about an issue may keep the group(s) from focusing on the issue at hand or from communicating effectively with the individuals/groups involved. Therefore, it is possible that they (the participants) could be distracted from talking about the issue because there is anxiety in the room. And the anxiety is often increased if it remains unspoken.

Engage in a short conversation about what kind(s) of anxiety might be present in the meeting. Are there ideas and possibilities that may lessen individuals' anxieties in order to better focus on the issue at hand? What can individuals do? What can the group do?

While there may not be time to "solve" the issue, awareness may help things move more smoothly. It could be that in talking about the anxiety, some of it will be alleviated.

Review Plan and Presentation (10 minutes)

Take a few moments to review your plan from the previous session (9B) and discuss how this plan will be presented to the other group(s) if you have not done so already.

Meeting with Other Group (50 minutes)

Welcome the other group(s) to the meeting. Introduce one another as needed, give a brief history of your work and express your desire to be a partner with this group in deepening the *Welcoming Congregation* process.

Tell the visiting group(s) that: this is a dialogue; your group (LWC) understands that each group brings particular gifts to the congregation; and this meeting is about using these gifts together.

Let the visiting group(s) know that in considering the entire congregational life, the area that they represent seemed to be ready to deepen the work of *Welcoming Congregation*. Ask the visiting group(s) to briefly inform you of what work they are currently doing at the church (you are asking for the group history not individual histories). Allow for a few minutes of sharing and then invite conversation about how the groups present can work together.

You may wish to share your hopes with the group. Create a climate in which ideas can be shared and possibilities explored. This could be a meeting where the visiting group(s) is

delighted by the suggestions and figuring out what to do next will be fun!

If the visiting group(s) is feeling defensive or overwhelmed, your group may need to be supportive and pastoral. You may find that in order to work on the task, your group will need to be advocates for the "other" in the larger congregation. If there is resistance, try and explore what it is about and if there are ways the groups can work together to remove the resistance.

In most cases, at this point in the congregational life, the conversation between the groups will be friendly, productive and invigorating. Take time to enjoy one another, to celebrate the work of the groups, and to work together on this project. Be sure to thank the groups for the meeting when it is completed.

Debriefing (5-10 minutes)

Take a few minutes after the visiting group is gone to reflect on the conversation: what went well; what, if anything, did not; and where does follow-up work need to occur. If there are additional tasks to be done, you may wish to hold off on session #11 until they are completed.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 6C: Community History and Change

Learning Objectives:

- To deepen the group's understanding of their community's history with regard to sexual orientation and gender identity
- To deepen the group's understanding of how change happens

Session Summary:

This session will further explore how the history of the community may be used to determine the best way to expand the Welcoming of the Congregation.

Background:

Knowing the history of sexual orientation and gender identity issues is important, but knowing how change happens is vital to moving forward on this project.

Materials:

1. Timeline of history from previous week
2. Newsprint
3. Markers
4. Paper
5. Writing materials

Preparation:

- Have timeline of community history posted
- Post lists from Session #5 of what people believe they already know and the questions they have

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Reviewing and Updating the Timeline (40 minutes)

Ask participants to look at the timeline that they created last session. Review any questions from last session and discuss what answers, if any, were found since then. Take some time to add or change items to the timeline as needed.

If the timeline from the previous session was about a specific area of the community (like schools and education) then they will need to take some time to reflect more on and include other areas of the community's life in order to get a full picture of the community history.

If the timeline from the week before was very general to the community, you will need to spend some time getting more specific on various aspects of the community's life like education, workplace issues, social justice events, laws, community groups (PFLAG, etc.), new stories and other important pieces of history. Allow time for these to be recorded, but save time for group reflections about this.

Depending on the size of your group, you may wish to have everyone add to the timeline, or you may wish to have one person record items as participants share them. It may be that there are still some significant questions that need to be answered. These questions may be the basis

for the questions that they develop for the panel from the community in Session 7C. It could also inform whom you need to invite. Remember that panelists are most likely busy people – be respectful of their time and try to set up your panel several weeks ahead of time.

When the timeline is completed, ask participants to reflect on it in groups of two for no more than 10 minutes. What does this timeline tell them about the community? What do they need to be aware of as they move forward? What have been the successes of this work in the community? Where have the stumbling blocks been and what can be learned from the stumbling blocks?

After the 10 minutes in the small group, allow for the entire group to share their thoughts and reflections. You may wish to record some of these responses on newsprint.

The total activity should last about an hour. Wrap up discussion as best you can to stay within this time. You will have additional opportunities to incorporate insights from this conversation in future sessions.

Change (65 minutes)

Ask participants to get into groups of three. Tell them that you are going to take them through a series of questions about the concept of change. Each person will have 3 minutes to reflect aloud on each question and there will be time for follow-up within the small group. The groups will spend a total of approximately 12 minutes per question. Encourage different people to start with each new question posed. During the common time after each person has answered, encourage the groups to discuss common themes and new insights to share with the larger group later. A recorder may be needed for this, so have paper and writing utensils available for each group. You may also wish to have these questions posted on newsprint.

Question #1: Think of a time when you are aware that you have changed. It can be a positive, a not so positive change and/or a mixed change. What happened in you that made that change possible? Did you want to change or were you resistant? What other people and circumstances impacted that change? How has that change affected who you are now?

Question #2: Think of someone close to you that has changed in some positive way. Without necessarily naming the person, describe the change this person made or what happened and how it affected this person's life. What helped make this change happen and was it welcomed or resisted? How has this change affected this person since and how has it affected those around this person?

Question #3: Think of an institution or group outside of the congregation that you know well. Think of a significant change that has happened in the life of this institution or group. Describe the change that happened and the effects of this change on this institution/group as well as on those in relationship with this institution/group. Why did this change occur and what were the effects of this change? Was it welcomed or resisted?

Question #4: How does change happen in your community? Think of how something has changed in your community? What caused the change? What work needed to be done to bring about the change?

After the four questions have been discussed, re-gather as a large group. Ask the group to reflect on the process of change and how it happens.

What helps make change happen?

What are some barriers to change?

Are there differences between individual and institutional change?

Are there similarities between individual and institutional change?

You may wish to record these reflections on newsprint.

Wrap up the discussion by posing this question for contemplation/reflection in future sessions: How has change happened here in this community and how will that affect what we do? Tell participants that they will have an opportunity to explore these questions in a future session. Next session will involve inviting in a panel from the community to reflect on their understanding of the community, what has happened, is happening, and what may be possible.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 7C: Panel Discussion

Learning Objectives:

- To interact with and learn from various members of the community about what has happened, is happening, and could happen with regard to bisexual, gay, lesbian, and transgender issues in the community
- To further explore the concept and possibilities of change
- To learn more about the various groups in the community outside of the church

Session Summary:

This session will allow for the group to interact with people from the community who are involved in bisexual, gay, lesbian, and transgender concerns. It is an opportunity for a conversation about the community, the groups/organizations within the community, the history of the community and its changes over time.

Background:

It is important in this section of the curriculum for the group to interact with people from outside of the congregation. Relationships, if not already formed, should be encouraged with these groups. They will have valuable insights into what is needed in their particular communities. It is very important, particularly if the participants are primarily heterosexual and not already actively involved in the b/g/l/t community to listen well and follow the lead of the b/g/l/t leaders about what is needed.

In some communities there may not be a group or groups that are easy to access for speakers. You may have to rely on individuals in the community or speakers from neighboring communities. If finding a panel seems overwhelming, you may wish to consult with the Office of Bisexual, Gay, Lesbian and

Transgender Concerns (obgltc@uua.org) for suggestions.

Materials:

- None

Preparation:

- Create the panel ahead of time. Ideally you will find 3 – 5 people to speak. Try to invite people who are good public speakers with a solid concept of history.
- Tell the panelists that they will be speaking about the history of their group as it relates to b/g/l/t concerns as well as how these concerns are a part of the community history. They can also speak about what they are doing, what they hope to do, and ways in which this congregation might be an ally to their work. They will each have about 10-15 minutes (depending on the number speakers) to make their presentation and then there will be questions and answers.
- Give the speakers a bit of background about what the congregation is engaged in with this work now and why the panel was invited to converse with the participants.
- Ask the speakers how they would like to be introduced ahead of time.
- Arrange the room so there is easy interaction with the speakers. Microphones may be useful in larger rooms or with many people.

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Panel (90 + minutes)

Welcome the participants and inform them that the workshop tonight will be in the form of a panel. Explain that several representatives from the community have been invited to come and speak. Each speaker will have 10-15 minutes (depending on total number of speakers) to tell about their group, their group's history, what they are working on now, and what they hope to accomplish. This should take slightly less than the first half of the session.

The second half of the session should be questions and answers. Discussion should include questions about how change happens, what are some of the roadblocks and successes that have been faced, in what ways can the congregation be allies to their work, and other questions about the history of the community.

Toward the end of the allotted time allow each panelist to have a few minutes for parting remarks, to summarize, or to challenge the group. Thank the panelists for their contributions to the evening and tell the class participants that the next session will take into account what they have learned over the last several sessions to formulate a plan of action.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 8C: Effective Social Action and Public Witness

Learning Objectives:

- To explore the concepts of social action and public witness
- To examine ways to be successful in doing social action and/or public witness
- To explore issues of accountability

Session Summary:

This session will explore the concepts of social action and public witness. Through questions and a case study, participants will look at what makes effective social action and public witness. The session will also explore the issue of accountability, *and* look at effective social action and public witness in the context of both this congregation and other congregations. Synthesis of information from this session and previous ones will lead to the beginning stages of developing a plan of action.

Background:

The previous sessions have laid the groundwork for knowing our history, knowing what is possible and what is needed for community service. This session will explore some of the meaning behind the work, who the work is being done for, and what impact this might have on the congregation.

In the first activity, the group will be answering questions about social justice. Help them to make the bridge from social justice to social action (a plan for social justice work). Many people confuse these two terms and it is important to understand the difference.

Materials:

1. Newsprint
2. Markers
3. Paper
4. Writing materials
5. Tape
6. Handouts (if not on newsprint)

Preparation:

- Have a copy of the case study and accompanying questions either on newsprint or as handouts.
- Prepare newsprint for activity on Examining Congregations and Social Justice/Public Witness

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Reflecting on Social Justice and Public Witness (30 minutes)

Ask the participants to find a partner to answer the questions below. Tell them that they will have 2 minutes per question and that the point of each question is to encourage them to think in greater depth about effective social justice and public witness.

1. What is social justice?

2. What makes for effective social justice?
3. What kind of impact must a social justice project make in order to be effective? How many people are required to make it happen? How many people must it impact?
4. What are some examples of social justice? How far reaching have these efforts been? What can be learned from these efforts?
5. What is public witness?
6. What makes effective public witness?
7. What kind of impact must a public witness effort make in order to be effective? How many people must it impact?
8. What are some examples of public witness work? How far reaching have these efforts been? What can be learned from these efforts?
9. What are the similarities and differences between social justice and public witness?
10. Do you think this group should work on a social justice project, a public witness opportunity, or both combined into 1 event?

Re-gather as a large group. Ask for any insights that arose as well as get a sense of opinions on the answers to the last two questions.

Examining Congregations and Social Justice/Public Witness (20 minutes)

On one sheet of newsprint write the words “Social Justice” at the top. On a second sheet of newsprint write the words “Public Witness” at the top.

Ask the group to list any projects the congregation has done that would fit under either category. Write the responses as they are given. If a project fits under both categories, ask if the primary intent was either to be a social justice project or a public witness effort. If the answer is unclear or equal, write the response on both sheets.

After a few minutes, tell the participants to expand their thinking by naming other congregations that have done any projects that could make the list. You may wish to list other UU congregations in a second color and other non-UU congregations in a third color, to distinguish the three for later conversation. After about 10 minutes stop and look at the lists.

Ask the participants to estimate how many people worked on each item listed, what was accomplished in the effort, and how it fit in with the mission of the church.

In the last five minutes, ask the group what can be learned for any project we might do from the information on this list.

Accountability (20 minutes)

Inform the participants that they are now going to discuss four questions that will inform what kind of project they do. Tell the participants that being in relationship with the larger community requires more of us than to tell them what they should do/should be doing. The following questions will help inform our project. Ask the group to work in groups of three to answer these questions themselves. The group will have 3 minutes to discuss each question.

1. What is important to you about doing an event in the wider community?
2. What can we learn from what the other groups have said they wanted? How does this inform what we might choose to do? Why is this important?
3. How should we be in relationship with specific groups in order to do this project well?
4. What responsibility do we have toward these other groups? Why can't we just decide what is best for them?

In the last five minutes, reflect on thoughts stimulated by the whole group and enter into a brief discussion as to why these conversations are important.

Case Studies and Thoughts on What Can Be Done (45 minutes)

Tell the participants that they are going to discuss and critique a case study to further their thinking on what community project(s) can be done. The case study should either be on newsprint or distributed as a handout. You may pick one to do with the entire group or to do two or three in small groups and report back to the entire group.

Tell the participants that what they are studying actually happened. Display or hand out the case studies. Ask the participants to read the case study and inform them that when they are done reading, they will be provided with a series of questions. The questions will help to critique the case study and to determine what project(s) this group might do. Allow for a few minutes of reading and then either distribute or display the questions for further study and discussion.

Tell the participants that this information will help in next week's session in which they will decide on a project and create an action plan.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Case Study#1 UUA in Salt Lake City

At the 1999 General Assembly in Salt Lake City, Unitarian Universalists did some intentional thinking about the issue of family values. In response to the 1987 GA resolution which stated that the UUA must take some sort of action in states with laws that discriminate against bisexual, gay, lesbian, and transgender people, planners for General Assembly decided to focus on UU Family Values.

History and Background: There were approximately 9 pre-visits to Salt Lake City made by UUA staff, mainly the Office of B/G/L/T Concerns. These meetings involved knowing the site, meeting with local UU's, working with local UU's, meeting with local leaders from the B/G/L/T community, and learning about the culture of the area.

Downtown Salt Lake is an attractive, accessible place. It was only 42% Mormon at the time and is the most liberal place in Utah. There were two daily newspapers. The newspaper that was not owned by the Mormons had a Mormon as its religion writer. The paper owned by the Mormons had a non-Mormon religion writer. Christians who were not Mormon or fundamentalist tended to be socially liberal. One of the local UU ministers had good access to all of these leaders. The culture of Utah values politeness. There are a wide variety of Mormons from very conservative to very liberal. Generally one night a week is reserved for family activities in Mormon homes. There are 4 UU congregations in Utah, 2 in Salt Lake City, one in Ogden, one in Logan.

Local UU's informed the UUA staff that public demonstrations were not well received in Salt Lake City. Local b/g/l/t community leaders said there were many positive things happening in Salt Lake City but the places where the local UU congregations had been the most helpful were around being straight allies and supporting b/g/l/t youth.

With the input from a variety of people, the following plan of action was developed. General Assembly would have as a focus "UU

Family Values." This would include a presentation, celebration and discussion of family over the course of a morning. Beginning with a presentation for all attendees about our liberal family values, then the attendees were divided into smaller groups based on interest. These areas included interfaith families, geographically-dispersed or single-person families, b/g/l/t families, families of color and interracial families, adoptive families, families with youth, single-parent families, families with special needs, blended families, and a generic families group. In these small groups, attendees worked to define and answer these three questions:

1. How do you define "family"?
2. What are UU Family Values?
3. What are ways UU's can best minister to families?

The attendees were also asked to take these questions home to their congregations. They were told that their purpose here was not to challenge other's beliefs but to clarify their own and when possible engage in conversation. Buttons were distributed for attendees that read, "*Let's Talk Family Values*".

There was a program of various religious leaders invited to come and talk about b/g/l/t issues. The bishops from the Catholic and Episcopalian churches of Utah, along with the UUA president, and a Mormon Elder spoke. Presentations were also made by a lesbian mother from Alabama who had lost custody of her daughter because she was a lesbian, a co-pastor from an African-American congregation of 6,000 in Oakland doing family ministry, a film producer who does educational videos on family issues for youth, and the leader of the Mormon version of PFLAG. Another program featured a film about the troubles of b/g/l/t youth in schools.

Additionally, the Saturday night dance was entitled "The Prom You Never Had". Not only UU's but also local community members were invited to the prom. The local UU ministers distributed tickets to local b/g/l/t Utahns, particularly youth. The prom was evenly divided

between UU's and local b/g/l/t couples. Over 1,000 attended.

The results of this event's coverage in the media included local and national newspaper articles, including the Chicago Tribune. Local television stations came to report. Unlike the previous year when the Southern Baptists had sent 3,000 people to convert Mormons at their General Assembly, these stories highlighted our beliefs and family values and addressed the changing nature of the family today.

Case Study #2 *Supporting Gay Youth*

A congregation in a mid-size Southern town wished to get involve in the local b/g/l/t community. In talking with local b/g/l/t leaders, one of the most obvious needs mentioned was supporting youth as gay-straight alliances were not allowed in the high schools. They also talked with the youth of the congregation who wanted to help.

The group within the congregation was able to find a space where youth from the local high schools (there were seven) could meet. The adults agreed to contact the schools' guidance counselors and the UU youth agreed to tell their friends and other interested people in their schools.

Meetings were set up on a regular basis. Not all guidance counselors were open to the idea, but at least one was found at each high school. Programming for the group involved a check-in and from time to time a guest speaker. Attendance ranged from 10-25 youth once a month, with the meetings taking place at a regular place at a regular time. UU's from the congregation served as advisors for the group. No media were contacted.

After several years the group still exists and supports b/g/l/q/t youth and their allies.

Case Study #3 *Pride Event*

A state with no large city holds a state-wide b/g/l/t pride weekend event in June. Local UU's wished to be involved and agreed to find a prominent speaker for a Sunday morning pride service and to do a workshop as part of a series of workshops that afternoon.

The UU's found a speaker who would lead the worship service and do a workshop; coordinated these efforts with the pride committee; informed their membership of the events; and contacted the local papers for media attention.

Historically, some 100 people or so attend the service. The workshop is attended by 50-60 people. This has now become a part of the ongoing pride celebration for 4 years.

Reflections on the Case Study

1. What social action service was provided?
2. Was there public witness? Did it seem effective for the size of the event?
3. Public Witness often falls into one of six areas. It can be more than one and is often at least one from the first three, and one from the last three. What areas if any were covered by the event?
 - Awareness—exposing an audience to a message without knowing if the message will be heard, received or understood. This can range from bumper stickers to flyers to press releases on a web site.
 - Recognition—exposing an audience to a message but making sure that those targeted notice the message. This can include a press release mailed out but not followed up on, a speech or letter to the editor.
 - Comprehension—exposing an audience to a message and making sure you are noticed and understood. This could be a workshop, an interview, and/or a press release with follow up.
 - Opinions—exposing an audience to a strongly held opinion and encouraging dialogue on it. This can be a forum or debate.
 - Attitudes—exposing an audience to a strongly held opinion and trying to change their attitudes toward your opinion. This can be a speech or workshop.
 - Behavior—exposing an audience to a strongly held opinion and trying to change attitudes and behaviors toward your opinion. This could be a call to action. This could also be an action like-minded people are encouraged to take part. This would be a project open to media and people working on the project.
4. What can we learn from this case study that may help us decide what we can do? How many people were involved? What time commitments were made?
5. What went well in terms of interacting with others? In terms of results?
6. What kind of projects do you dream about doing?
7. What kinds of projects seem reasonable to do?

Session 9C: Planning A Course of Action

Learning Objectives:

- To create a plan for an/some event(s) of social action/public witness
- To utilize the information already given to help create the plan

Session Summary:

This session will review the work that has been done, decide on a particular project, and then create an action plan for a successful event.

Background:

Reflections from the community, knowing the community history, understanding about scope and size of the action, and what kinds of action are possible—all of this will be used to enhance the decision-making process of choosing a project. Decision-making may or may not be easy at this point. You also need not necessarily decide on one course of action for everyone. It might be that there are two possible courses of action (or more) and that not everyone in the group will be working on the same project.

Materials:

1. Newsprint
2. Markers
3. Paper
4. Writing materials
5. Tape

Preparation:

- Place the community timeline in a place where all can see.
- On newsprint write and post the following five questions:
 1. What does the community history tell us about what we can do?
 2. What did the community tell us about what is needed and where they would like help?
 3. How much of what we are doing is social action, public witness, or some combination of both?
 4. How many people can we expect to help us do whatever we decide we can do?
 5. How much time and effort will this plan require?

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Review (30 minutes)

Tell the participants that they will now review what they have discussed over the previous sessions. Point to the questions and tell the participants these questions will help to review what has happened and begin to clarify thinking about what needs to happen next. After they have reviewed with the five questions, the group will take a moment to add any other questions not on this sheet and discuss them.

Go through each question, allowing for general discussion for the time listed.

1. (2 minutes)
2. (2 minutes)
3. (8 minutes)
4. (5 minutes)
5. (8 minutes)

Invite any other questions that the group feels needs to be addressed and take some time to discuss these further. You may wish to record key points on newsprint.

Ideas (25 minutes)

Ask the participants to take five minutes and write down their idea or ideas of what project seem(s) best for their community. They should also write the merits of doing that particular project, the potential payoffs and trouble spots, and the resources needed to make the project happen (including people and time). After five minutes of writing, have the participants pair up and share their ideas with another person. Allow 3 minutes for this and then ask the group to re-gather.

Tell participants that you are now going to ask for people, to volunteer their ideas aloud. At this point ask only for a generic description of the proposed idea, and tell the participants, specifics will be asked for shortly. Take five minutes to record these ideas.

Then ask the presenter of each of the ideas to briefly share any of the pertinent information they wrote, along with further reflections from their partner. (You could also take all the information at once at the beginning instead of asking only for the project idea.)

When this is completed, tell the participants they will now decide which projects to undertake.

Choosing a Plan (15 minutes)

Ask the participants to review the five questions before moving into the decision-making process. This is also the time to ask questions about the various projects if there are any. It might be that a consensus is already clear. If you believe this is the case, check with the entire group.

If not, ask the participants to write down their top three choices in order on a sheet of paper. When this is done, collect the papers and tally up the votes to find out which project has the most support. (If this is not obvious, assign three points for a 1st place vote, 2 points for a 2nd place vote and 1 point for a 3rd place vote).

Examine the results and ask for comments. Depending on the action taken, it may be possible to do more than one—for which you need agreement from the group. When this is finished, write the topic up on a fresh piece of newsprint and move toward planning the event.

Creating a Plan (45 minutes)

On the newsprint you just created, underneath the title, write the words “What, Why, How, Who, When, Where” as shown below.

Title:

What:

Why:

How:

Who:

When:

Where:

Inform the group that now the plan will be developed. (If there are two items to do, you can either do them simultaneously, one at a time, or in two smaller groups.)

For each plan, go through the questions as listed below.

What: will be done at this event(s).

Why: it is important to be able to articulate clearly why you are doing an event. Create a “why” statement of 1-2 sentences that easily convey the intent, hopes, and possible outcomes for this event.

How: will this be done? Take some time to lay out all the different things that will need to be done in order to make this event a success—include whatever details need to be done about telling others (for example, who you hope to impact/attract, the wider congregation, media) in this list.

Who: Now add names next to the list of tasks that need to be done. This should include not only the person(s) taking responsibility for the task, but whom s/he needs to talk to in order to make the task happen.

When: will this event take place is only part of the concern. You may also need to decide when certain tasks need to be completed in order to make the event a success. Add dates next to people’s names.

Where: Decide where the event will be as well as the location for various things that need to happen ahead of time.

Take a look at your plan and assess if it seems manageable. What other questions do you have that still need to be addressed? Take some time to assess these questions, firm up commitments, and get ready to have fun implementing your plan.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Session 10C: Implementing the Plan in Your Community

Learning Objectives:

- To follow and complete the plan for community action

Session Summary:

This session will not really be a true session at all—just a following of the plan to completion.

Background:

None.

Materials:

- Copy of the plan created in session 9C

Preparation:

- None.

Workshop Plan

Do it! (Follow the plan)

Activities:

The plan is done. Tasks have been assigned. Help one another stay on track, offer support, and have fun until and while you complete the event. Do not be afraid to reconvene in whole or in part as tasks are being done as necessary.

Session 11 Parts 1 & 2: Being An Ally

Learning Objectives:

- To explore what it means to be an ally
- To use case studies to examine particular situations on the best ways to be an ally

Session Summary:

This session will begin by focusing on what it means to be an ally. It will use case studies to give participants practice in thinking about being a good ally to other oppressed people. You may decide how thorough you wish to be. Part 1 gives an overview of being an effective ally and then gives the group an opportunity to practice with a case study. Part 2 allows the group to further explore and practice being an ally by examining several case studies in small groups.

Background:

Everyone can be an ally to someone. It often takes a shift from the unconscious to the conscious to start to become an ally for others. The case studies in this workshop are actual situations that have been adapted for discussion.

Materials:

- Newsprint
- Markers
- Case studies
- Handout (Principles of Anti-Oppression)

Preparation:

Part 1

- Have the introductory questions for the small groups ready to read aloud.

- Have the questions for the large group discussion posted on newsprint.
- Prepare copies or put on newsprint the handouts “Principles for Anti-Oppression” and “Anti-Oppression Practice”.
- Prepare the case study for the larger group.

Part 2

- Prepare the case studies for use in small groups.

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

PART 1

Introductory Questions (45 minutes)

Explain to the participants that they will divide into groups of 4 to examine what it has meant for them to be an ally and how others have been allies for them. Encourage people to sit with people they don't know well. Tell participants that they will reflect on & discuss six questions. Let them know that you will give them a minute to reflect and then they will have 5 minutes to discuss each question. You may need to keep track of time for them.

1. Who has been a good ally to you? How?
2. Who have you been a good ally to? What did you do?

3. When would you have liked to have been a better ally for a person or group and what kept you from being that?
4. What are the roadblocks that keep your good intentions from becoming actions?
5. What makes you go numb in life?
6. What needs to happen for you to be more engaged and active in life and life around you?

When the last question is done, invite participants back to the large group. Take a few minutes for people to reflect on how the exercise was for them and to share what insights they had.

Being An Ally to Oppressed People (45 minutes)

Display the following three questions on newsprint for all to see.

1. How does oppression work?
2. Who needs allies in anti-oppression work?
3. What are the qualities of being a good ally?

Take the questions one at a time and use the indicated time for each question. You will have an extra 5 minutes (out of the total 45) to use as you need.

Question #1 – Discussion:

(20 minutes) You will probably want to record the responses on newsprint. If some of these words do not appear, put them up toward the end of the time and ask how they are part of the way oppression works;

- Power—who makes the decisions and has decisions made for them
- Prejudice—while actually a neutral word, the connotations are about favoring or disfavoring a particular group

- Privilege—the benefits of being in the dominant group of people, often unspoken and even unaware
- Silence
- Numbness
- Assimilation—where members of an oppressed group act more like the dominant group as a way of being treated better
- Cultural Appropriation—taking from another culture and making it your own without permission or credit; or trying to be of a particular group by doing something of that group

Question #2 – Discussion

(10 minutes) Participants should arrive at an answer that includes both the oppressed and allies. Be sure to ask why allies need other allies in this work.

Question #3 – Discussion

(20 minutes) Ask for and list responses. You may also wish to ask for examples as people list their ways of being ally. After about fifteen minutes, distribute the handouts and compare the lists. Discuss similarities and differences. Tell the participants to use this paper as we move on to our next activity case studies, to practice being an ally.

Case studies (20 minutes)

Tell the group they are now going to use these conversations about being an ally and apply them to some case studies. The first one will be done as a large group, and then next week they will examine different case studies in smaller groups in greater depth.

Large group case study

A person dressed as a woman who is assumed to be male has been coming to church. She signs up to be a greeter, and someone suggests that would not be appropriate.

How can you be an ally?

Present the case study to the entire group and allow for a moment of reflection. Refer back to the three questions from the previous section:

1. Who will need allies here?
2. What is the oppression in this case study and how is it played out?
3. How can you be an ally in this situation?

Allow for about fifteen minutes of conversation to work through this situation. Then tell the group that the next session will involve a variety of case studies with different oppressed groups in order to become a better ally.

PART 2

Case Studies (90 minutes)

This second session has some flexibility. You will want to divide the group into smaller groups. You can determine the best way to divide the group and the case studies: You may wish to hand out several different case studies for each group with no group having the same case study. You may wish to have all groups have the same case studies. There are many ways this can work.

However you choose to approach this session, make sure you allow enough time for the large group to share, debrief, and further discuss the case studies. If the small groups did not have the same case studies, the large group discussion could be longer so that the small groups can present/discuss their experience and what they learned.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Principles of Anti-Oppression

1. Power and privilege operate in our group dynamics and we must continually struggle with how we challenge power and privilege in our lives/actions.
2. We can only identify how power and privilege play out when we are conscious and committed to understanding how ableism, classism, genderism, heterosexism, racism, sexism, and all other forms of oppression affect each one of us.
3. Until we are clearly committed to practice anti-oppression, all forms of oppression will continue to divide our movements and weaken our power.
4. Developing an anti-oppression practice is life-long work and requires a life-long commitment. No single workshop is sufficient for learning to change one's behaviors. We are all vulnerable to being oppressive and we need to continuously struggle with these issues.
5. Dialogue and discussion are necessary and we need to learn how to listen non-defensively and communicate respectfully if we are going to have an effective anti-oppression practice. Challenge yourself to be honest, open and take risks to address oppression head-on.

Anti-Oppression Practice *(adapted from Los Angeles Direct Action Network)*

These practices are based on a series of conversations on the issue of racism. We recognize that there are many other forms of oppression that must be addressed. We have taken these practices and attempted to generalize them to other forms of oppression. This list is a beginning and it needs to be expanded upon. In the future we will continue discussions on all forms of oppression.

- When witnessing or experiencing racism, sexism, etc. interrupt the behavior and address it on the spot or later; either one on one, or with a few allies.
- Give people the benefit of the doubt. Think about ways to address behavior that will encourage change. Foster dialogue, not debate.
- Keep space open for anti-oppression discussions; try focusing on one form of oppression at a time - sexism, racism, classism, etc.
- Respect different styles of leadership and communication.
- White people need to take responsibility for holding other white people accountable. The same is true for people in all dominant groups.
- Try not to call people out because they are not speaking.
- Be conscious of how much space you take up or how much you speak.
- Be conscious of how your language may perpetuate oppression.
- Don't push people to do things just because of their race and gender, base it on their word, experience and skills.
- Promote anti-oppression in everything you do, in and outside of activist space.
- Avoid generalizing feelings, thoughts, behaviors etc. to a whole group.
- Set anti-oppression goals and continually evaluate whether or not you are meeting them.
- Don't feel guilty. Feel motivated. Realizing that you are part of the problem doesn't mean you can't be an active part of the solution!

Case Study #1:

You are having a conversation with people at work about the presidential election. Someone brings up Florida and talks about people of color reporting that there was voter intimidation that changed the results of the election. Someone else suggests that people of color are just complaining because their candidate lost.

How would you respond?

Case Study #2:

You are at a restaurant with friends, including a friend who uses an electric cart. You have called ahead and the restaurant said that they are accessible. In this case, accessible means, going through the backdoor, up a freight elevator, and through the kitchen. Your friend with the cart gets angry, and refuses to eat there, saying “You all go ahead. I am going to go home.”

What would you do?

Case Study #3:

Your state legislation has introduced a bill to suggest that a marriage is only between a man and a woman and the state will not recognize marriage or some other legal documents that suggests that two people of the same gender are a couple.

How could you be an ally?

Case Study #4:

An older white man in your extended family meets a family friend. The friend is Asian American. He is very courteous, complimenting her on her manners. “You have nice manners. You could teach these other women about how to be quiet.” Later, you hear him confide that the friend looks “exotic.”

What would you do amongst all these family members?

Case Study #5:

You are talking with a new member of your congregation and meet her six-year old. Another person asks the child “Where’s Daddy?” and both mom and the daughter look at each other quickly and look away. Another woman joins you and is introduced carefully as the mother’s friend.

How can you be an ally here?

Case Study #6:

The social action committee has decided that this year the focus will be on racism and expresses its interest in working with the African-American community on the other side of town.

To be an ally, what issues might you want to be aware of?

Case Study #7:

At a religious education meeting, a white teacher suggests that the entire religious education program should celebrate Cinco de Mayo in grand style this year.

Since you are running the meeting, how would you handle it?

Case Study #8:

You are at an anti-racism training. An African American man gets angry at the white people in the room, saying “You just don’t get it, do you?” He stays angry and glares.

How can you be an ally here?

Case Study #9:

A member of the youth group you are leading confides to the group that he thinks he is gay or at least “bisexual.” He doesn’t know whether or not to accept his Eagle Scout award next week, accept it and say something, or just not go. His father is scoutmaster there. The youth says his father doesn’t know about him being gay or “bisexual”.

What would you say?

Case Study #10:

Someone suggests at the congregation’s annual meeting that the church should have a service project to help the poor. We should build a Habitat for Humanity home, he says. He adds, the poor need our help.

What thoughts do you have about this in terms of being an ally to the poor?

Case Study #11:

You are talking at the front of the church with a friend. Two newer members of the congregation, both men, catch your eye, as they greet each other with a hug and a kiss. A long time respected member of the congregation goes up and tells the two men in a loud tone of voice that they shouldn’t do that here.

What would you do?

Case Study #12:

An African American minister in your community is speaking out in favor of Pres. Bush’s faith-based initiative plan. He is a minister in a progressive congregation that votes overwhelmingly Democratic. He will be at an interfaith meeting where you are going to discuss the initiative.

How can you be an ally in this situation?

Case Study #13:

Your city is sponsoring a series of forums on racism and improving race relations among the First Nations/Native American and White communities there. There are many folks on the congregation’s anti-racism team that think this is a great idea.

As an ally, what issues might you need to be aware of in this?

Session 12 Parts 1 & 2: Us and Them Jeopardy!

Learning Objectives:

- To learn more about oppression throughout US history

Background:

Based from the book Us and Them: A History of Intolerance in America by Jim Carnes, there are questions in a variety of categories about the history of oppression.

Session Summary:

Based on the popular TV game show, “Jeopardy!” this workshop allows participants to explore aspects of US history and oppression. Included is Single Jeopardy, Double Jeopardy and Final Jeopardy.

Materials:

- Handout of questions for emcee
- Newsprint
- Markers

Preparation:

- Create on newsprint the following 2 pages for the participants to see.

Jeopardy!					
Religion	Native Americans	Hate	Mexican-Americans	Immigrants	Anti-Semitism
200	200	200	200	200	200
400	400	400	400	400	400
600	600	600	600	600	600
800	800	800	800	800	800
1000	1000	1000	1000	1000	1000

Double Jeopardy!					
Asian-Americans	The Dominant Culture	Black and White	If It Has Happened Once, It Has Happened Before	Resistance & Memory	Bisexual, Gay, Lesbian, and Transgender
400	400	400	400	400	400
800	800	800	800	800	800
1200	1200	1200	1200	1200	1200
1600	1600	1600	1600	1600	1600
2000	2000	2000	2000	2000	2000

Workshop Plan:

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

One person should act as emcee. The game may be played in its original form (see below*), or modified for better participation and discussion. We recommend the following modification, but choose your own variation if you wish.

Divide the group into 2 or 3 teams. For each answer, we recommend that all the teams are allowed up to a minute to consult with each other. At the end of the time, all teams present their response in the form of a question. When all teams have given their question, the emcee reveals the correct question and awards points to team(s) that got it right.

It is highly recommended that you do single Jeopardy as Part 1 and Double Jeopardy the next week as Part 2. The sessions may not last a full two hours this way, but it will keep you from rushing. It seems to average about 75 to 90 minutes to do each session well.

Allow for time after playing the game for follow-up comments after each answer and question as well as at the end of each round. ...And have fun!

**For Single and Double Jeopardy there are traditionally three contestants and one emcee. Answers to questions are “hidden” behind dollar amounts and divided into categories. The contestant, who wins the coin toss begins by choosing a category and a dollar amount. (i.e. “I’ll take Religion for \$400”)*

The emcee reads the answer and the first person to give the correct “question”, is awarded the points for the answer. The contestant who gives the correct question chooses the next category and dollar amount.

If no one gives the correct answer within the time limit, no points are awarded and the contestant who chose the previous category and dollar amount chooses a new category and dollar amount.

Both Single and Double Jeopardy have a time limit.

In Final Jeopardy, the contestants are given the category and they choose a dollar amount that they will win or lose depending on whether they answer correctly or not. Once they have chosen their dollar amount, the question is revealed. The contestants are given time to create the correct question (a longer time amount than single or double Jeopardy).

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Us and Them Jeopardy

Religion	Native Americans	Wrongdoing	Mexican-Americans	Immigrants	Anti-Semitism
<p>200—They were said to under-mine the order of churches. According to a 1672 MA State law, believers of this faith were taken to trial and could be put to death.</p> <p><i>Who were the <u>Quakers</u>?</i></p>	<p>200—This idea would provide for white settlers to own what is now the United States continent from the Atlantic to the Pacific, including any Gold discovered from Georgia to California.</p> <p><i>What was/is <u>Manifest Destiny</u>?</i></p>	<p>200—This word comes from a Jewish ritual of choosing one goat to represent the sins of a nation. After a confession ceremony, the goat was set free. Today it means an all too often wronged target of hate.</p> <p><i>What is a <u>Scapegoat</u>?</i></p>	<p>200—Later made famous around Hollywood in the 1950’s, these lists were used against the Tejanos, or Texas Mexicans. Once on the list, the Tejanos could either cross the Rio Grande back to Mexico or be killed.</p> <p><i>What are <u>Blacklists</u>?</i></p>	<p>200—The US Constitution prevents immigrants from becoming this.</p> <p><i>What is the <u>President of the U.S.</u>?</i></p>	<p>200—Well-known in both Detroit and nationally for automobiles, he also published books and articles that accused Jews of plotting to take over the world—as well as starting the Civil War and the assassination of Lincoln.</p> <p><i>Who was <u>Henry Ford</u>?</i></p>
<p>400—Newspapers in Philadelphia alleged that he was plotting to control America’s schools in the 1840’s. The people who practiced his beliefs were called savages.</p> <p><i>Who was <u>the Pope</u>?</i></p>	<p>400—Any 2 of the 5 tribes forced to walk on the Trail of Tears. Who were:</p> <p><i><u>Choctaw (Miss.);</u></i> <i><u>Creek (Ala.)</u></i> <i><u>Chickasaw (Tenn/Miss); Seminole (Fla.);</u></i> <i><u>Cherokee (Ga/Tenn/NC)</u></i></p>	<p>400—Many signs stating this in the Southwest ended with “No Spanish or Mexicans”. In the South they might have ended with “No Negroes or Coloreds or in the Northwest “No Chinese”.</p> <p><i>What is <u>(We Serve/Hire) Whites Only</u>?</i></p>	<p>400—Using 100,000 National Guardsmen and 35,000 Army troops, this WWI president closed the borders, fearful that the Tejanos would escape to Mexico to avoid the draft.</p> <p><i>Who was <u>Woodrow Wilson</u>?</i></p>	<p>400—In the 1820’s, they were described as “Niggers” and “A mongrel mass of ignorance.” Many were described as perverse and superstitious.</p> <p><i>Who were the <u>Irish</u>?</i></p>	<p>400—Islamic Leader Louis Farrakhan charged that Jews ran it centuries ago and today continued to exploit African-Americans.</p> <p><i>What is/was <u>the Slave trade</u>?</i></p>
<p>600—Caldwell County, MO was segregated in the 1830’s for this religious group to live in since they opposed slavery, voted in blocks, and established Missouri’s first schools. [Seen as dangerous they were attacked and later driven from the state.]</p> <p><i>Who were the <u>Mormons</u>?</i></p>	<p>600—This site was the location for an Indian Massacre of 290 Sioux by the US Army. Eighty-three years later, it was the site of an Indian uprising to demand better treatment for Indians.</p> <p><i>What is <u>Wounded Knee</u>?</i></p>	<p>600—Ku Klux Klan members originally gathered to halt this government program, which was aimed at rebuilding the South. Their methods included harassment, beatings, and lynchings.</p> <p><i>What was <u>Reconstruction</u>?</i></p>	<p>600—South Carolina Senator John C. Calhoun argued against annexing more of Mexico because Mexicans were these.</p> <p><i>What was <u>Mixed race/Indians/Wetbacks</u>?</i></p>	<p>600—These merchants in California objected to the influx of Chinese immigrant competitors in the 1870’s.</p> <p><i>Who were <u>Jewish merchants</u>?</i></p>	<p>600—Hatred toward Jews began with the Greeks and Romans who ridiculed the Jews for this type of theology.</p> <p><i>What is <u>Monotheistic beliefs</u>?</i></p>
<p>800—This religious group came from Europe to escape religious intolerance. They settled in the Northern Great Plains, but their “colonies” rejected the idea of private property and refused to fight in WWI. Because of them, laws were passed limiting the use of German on the phone and at schools. Eventually investigated for being un-American, they fled to Canada.</p> <p><i>Who were the <u>Hutterites</u>?</i></p>	<p>800—He was on display at the Wild West Show, being paid \$50 a month in 1885. He even offered to adopt Annie Oakley. His appearance initially drew hisses and boos but gave way to awe.</p> <p><i>Who was <u>Sitting Bull</u>?</i></p>	<p>800—Soldiers who helped Native Americans on the Trail of Tears often received this form of US military punishment.</p> <p><i>What is/was a <u>dishonorable discharge</u>?</i></p>	<p>800—These were popular in 1915 and showed dead Mexicans shot by Texas law authorities.</p> <p><i>What are <u>Postcards</u>?</i></p>	<p>800—Today most immigrants come from this continent.</p> <p><i>What is <u>North America</u>?</i></p> <p><i><u>Asia is 2nd amd Europe is 3rd (Mexico & India are the two leading countries)</u></i></p>	<p>800—Leo Frank, an Atlanta Jew, was tried for killing a young 14-year old employee back in 1913. After Frank was convicted, the truth later emerged that someone else had done it. Saved from execution, he was moved temporarily to a small prison in rural Georgia where eventually this happened to him.</p> <p><i>What is <u>Lynching (by a local mob who assumed he was guilty)</u>?</i></p>
<p>1000—In 1834 in Charlestown, MA, the city council denied Catholics these privileges—despite the fact that all other groups in town had them.</p> <p><i>What were <u>Burial privileges</u>?</i></p>	<p>1000—This president proposed Indian removal from their lands. Andrew Jackson followed through.</p> <p><i>Who was <u>Thomas Jefferson</u>?</i></p>	<p>1000—In the 35 years prior to 1900, their numbers were reduced from 12 million to less than 50.</p> <p><i>What were <u>Buffaloes</u>?</i></p>	<p>1000—These riots in the 1940’s in California focused on Mexicans (but later expanded to Blacks and Philipinos). It was motivated by GI’s swarming bars and theatres and harassing Mexicans. Police would wait until the harassment ended and the soldiers left, then they would arrest the Chicanos.</p> <p><i>What were the <u>Zoot Suit Riots</u>?</i></p>	<p>1000—African Americans in the 1900’s abandoned part of Detroit as these immigrants moved in.</p> <p><i>Who are/were <u>Polish immigrants</u>?</i></p>	<p>1000—This word comes from the Jewish section of Venice, Italy where Jews of the Middle Ages were required to wear a yellow ID badge.</p> <p><i>What is <u>“Ghetto”</u>?</i></p>

Us and Them Double Jeopardy

Asian Americans	The Dominant Culture	Black and White	If It Has Happened Once, It Has Happened Before (recurring systems)	Resistance & Memory	Bisexual, Gay, Lesbian, and Transgender
<p>400—These were converted into living quarters for humans in San Bruno, CA in WWII. A Japanese family had as much living space as <i>Man O' War</i>.</p> <p>What are <u>Horse stables</u>?</p>	<p>400—This Act was recently diminished in scope by the US Supreme Court; a setback for those concerned with accessibility issues.</p> <p>What is <u>The Americans With Disabilities Act</u>?</p>	<p>400—In states like Indiana before the Civil War, Blacks were free, but not free to do this.</p> <p>What is <u>Vote</u>?</p>	<p>400—After the War of 1812, resentment toward these immigrants would last for decades.</p> <p>Who are the <u>British</u>?</p>	<p>400—The anniversary of the Stonewall Riots in June serves as the inspiration for this celebration.</p> <p>What is <u>Gay pride</u>?</p>	<p>400—A recent study of the schools in Massachusetts found that 53% of these people used derogatory language to describe b/g/l/t people.</p> <p>Who are the <u>Teachers</u>?</p>
<p>800—Issei and Nissei refer to types of people in these.</p> <p>What are <u>Japanese Internment Camps during WWII</u>? (<i>Issei was 1st generation Japanese immigrants and Nissei was 2nd generation Japanese immigrants</i>)</p>	<p>800—He may have invented the telegraph, but he was also an outspoken “nativist” who campaigned for strict immigration restrictions and referred to immigrants as vicious and ignorant.</p> <p>Who was <u>Samuel Morse</u>?</p>	<p>800—Slave owners were so fearful of uprisings that they often tried to prevent their slaves from practicing this.</p> <p>What is <u>Religion/Church/Church services</u>?</p>	<p>800—In 1906 San Francisco did this to Korean and Chinese immigrants, much like Texas had done to Mexicans and the South had done to Blacks.</p> <p>What is <u>Segregated the schools</u>? (<i>Japan, having become a major world power interceded on behalf of its citizens and they were not included in the segregation.</i>)</p>	<p>800—He once said on a visit to Texas on 9/12/1960, “For a while this year it may be a Catholic against whom the finger of suspicion is pointed. In other years it has been and may some day be again a Jew or a Quaker or a Unitarian or a Baptist... Today I may be the victim, but tomorrow it may be you.”</p> <p>Who was <u>John F. Kennedy</u>?</p>	<p>800—This state passed a constitutional amendment in 1992 to specifically deny any civil rights to gay & lesbian people. It was later over-turned by the US Supreme Court.</p> <p>What is <u>Colorado</u>?</p>
<p>1200—The Chinese who came to the West to work on the Railroads were called “Sojourners” instead of immigrants because they intended to do this.</p> <p>What is <u>Return home</u>?</p>	<p>1200—This group, who killed countless Mexican Americans from the Mid 1800’s to Early 1900’s, now are honored by a baseball team.</p> <p>Who were the <u>Texas Rangers</u>?</p>	<p>1200—Segregation laws, beginning in 1877 after the Civil War, were called these.</p> <p>What were/are <u>Jim Crow Laws</u>?</p>	<p>1200—Cherokees and other Indians were confined in these on the Trail of Tears. This system would reappear in the US and Europe 110 years later.</p> <p>What were/are <u>Concentration camps</u>?</p>	<p>1200—“Juneteenth” celebrates this for an entire month—since news traveled more slowly in the 1800’s.</p> <p>What is <u>the Emancipation Proclamation</u>?</p>	<p>1200—Florida, at the moment, is the only state that denies through law g/l people the right to do this.</p> <p>What is <u>Adopt children</u>? <i>*this changes over time*</i></p>
<p>1600—Chinese workers were brought to Rock Creek, WY in 1885 for this reason. It eventually led to their massacre.</p> <p>What is <u>to Break a strike by white workers</u>?</p>	<p>1600—In 1957 Arkansas Gov. Faubus did his best to prevent this from happening while he was in office.</p> <p>What is <u>Desegregation of schools in Arkansas</u>?</p>	<p>1600—This town of 200 in Florida was wiped out by Whites. It all started with a white posse looking for an escaped African-American prisoner—a prisoner sentenced for carrying a concealed weapon.</p> <p>What is <u>Rosewood, FL</u>?</p>	<p>1600—This process involves giving up one’s culture to become part of the larger group, often times to avoid discrimination and oppression.</p> <p>What is <u>Assimilation</u>?</p>	<p>1600—Seminoles still cover their dead with these as a way of remembering those who died on frozen grounds along the Trail of Tears.</p> <p>What are <u>Blankets</u>?</p>	<p>1600—For every one out of 12 people who report to the police being attacked for being b/g/l/t, this will result.</p> <p>What is <u>further harrassment/assault by the police</u>?</p>
<p>2000—When the schools of San Francisco were desegregated, it took only a few years before the Alien Land Law was passed which did this.</p> <p>What is <u>Allowed only naturalized white citizens to own land—and only whites could become naturalized citizens</u>?</p>	<p>2000—An early way to punish Quakers was to pierce their tongues with hot irons to prevent speech and to have this letter branded on their foreheads.</p> <p>What was <u>B for Blasphemy</u>?</p>	<p>2000—The UU church was central to this town’s riots in 1921. The white woman who alleged to have been raped by a Black man, later recanted. However, many of this town’s Black-owned businesses and homes were burned.</p> <p>What is <u>Tulsa</u>?</p>	<p>2000—Their descendants may have been the first group to receive reparations in North America (1711), though the topic of reparations is still controversial today. In all, this maligned group consisted of 20 people.</p> <p>Who were <u>Salem witches (paid by MA)</u>?</p>	<p>2000—Instead of fleeing to safety in Rhode Island, she chose to hang for being a Quaker—despite pleas from the governor. After her execution at the Frog Pond on the Boston Common, her executioner threw up and then converted to Quakerism.</p> <p>Who was <u>Mary Dyer</u>?</p>	<p>2000—This gay Unitarian Universalist person from Bangor, Maine, was tossed over a bridge by youth to his death in 1984. Later his assailants said they were trying to scare him and not kill him.</p> <p>Who was <u>Charlie Howard</u>?</p>

Final Jeopardy—On a 2003 visit to Japan, UUA president Bill Sinkford asked Mr. Feruda, a Buddhist leader at the Grand Shrine how the Japanese had been able to forgive the US for dropping atomic bombs on Japan in WWII. After much consideration Mr. Feruda replied that forgiveness had happened. Continuing to say that if the bombs had not been dropped, Japan might have continued on its expansionist ways and crippled the soul of the nation. He continued by saying that the bombs kept Japan from becoming, this. *USA*

Session 13: What Was Our Story Of This Work?

Learning Objectives:

- To reflect on the experiences and learnings of the work undertaken during this time.
- To share the story of what was learned with others.
- To examine where future learnings might occur.

Session Summary:

Either over a meal or just by being together, participants will reflect on where they have been, where they are, and where they want to go.

Background:

Materials:

1. None

Preparation:

- Read over questions.
- Decide where to meet-if over a meal either make a reservation for a quiet restaurant or coordinate a potluck.

Workshop Plan

Opening Reading/Hymn (5 minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Questions

2 hours

There are four basic questions to be answered in this session. It is recommended that you take the time first in a smaller group of 2-3 then a whole group to answer these four questions.

- 1) What did you learn and/or accomplish by working on *Living the Welcoming Congregation*?
- 2) What questions do you still have and how can you work toward finding the answers?
- 3) How will we share this experience, this story with others around us (either in the congregation, with friends, and/or in the community-at-large)?
- 4) Once the story has been told, what are the next moves toward continuing *Living the Welcoming Congregation*?

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable

Optional/ Supplemental Session Working with Children and B/G/L/T Issues

Learning Objectives:

- To explore with adults the issues inherent in working with children of all ages on b/g/l/t issues
- To have the adults explore some of their own issues, concerns, and anxieties around b/g/l/t issues

Session Summary:

This session is supplemental and may in some ways be a model for the *Living the Welcoming Congregation* committee and another group(s) within the church on how to work together on a common theme. This session is designed to help adults talk to children about bisexual, gay, lesbian, and transgender issues. The adults will explore some of their own thoughts and experiences; engage in conversations about what is appropriate to talk to children about; examine a children's book on the subject; and discuss ways in which b/g/l/t issues arise for children and how to best integrate this into their lives. (*Special note: There are three hours worth of materials in this session. Adapt as needed.*)

Background:

One of the greatest concerns in many Unitarian Universalist congregations is how to effectively deal with bisexual, gay, lesbian, and transgender concerns as well as biphobia, genderism, heterosexism, homophobia, and transphobia inside and outside of our congregations. Many adults have anxiety about this. It is important to know that for a variety of reasons the anxiety often lies more with adults than with children. (Children have had less time to learn to be anxious about b/g/l/t issues. B/G/L/T issues are more commonly talked about than they were in the recent past, mostly because there are simply

more "out" people now than there were in the past.)

This session is designed to provide adults with a chance to "practice" talking about these issues and explore some of their own thoughts, histories, and feelings.

Materials:

1. Newsprint
2. Markers
3. Paper
4. Writing Utensils
5. Postage paid postcards
6. Children's books
 - Pre K-K: *The Story of Ferdinand* by Munro Leaf
 - K-2: *Asha's Mums* by Rosamund Elwin and Michele Paulse
 - *The Sissy Duckling* by Harvey Fierstein
 - "Am I Blue?" (Bruce Coville) from *Am I Blue?* Edited by Marion Dane Bauer

There are other books listed that can be used. Visit <http://www.uua.org/obgltc> for a list.

Preparation:

Invite appropriate groups to join the discussion. These may include religious education teachers, staff, parents, and other interested people. You may adapt this for a particular age of children/youth (such as early elementary, junior high) or be inclusive of all. Pick at least one of the children's books for the book discussion. You may wish to have copies available of the UUA pamphlet "Is Our Church Gay?" by Meg Riley (available through the UUA's Bookstore: 1.800.215.9076).

Workshop Plan

Opening Reading/Hymn (5 Minutes)

(You are invited to pick a reading and/or an opening hymn. Singing The Living Tradition is an excellent resource. Other options are a moment of silence, a prayer, or a brief check-in. You are encouraged to also begin with a chalice lighting. Please submit any readings and/or hymn choices that you have used successfully to the OBGLTC as feedback for possible inclusion in future editions of LWC.)

Activities:

Opening Questions (35 minutes)

If there are visitors, invite everyone to introduce themselves in the group. Tell participants that they will start by having time to explore what they have learned about b/g/l/t issues through a series of questions.

Ask the participants to get into groups of 3 or 4. Tell them they will have about 5 minutes for each of the questions. First they will be asked a question and given a moment to reflect on it before anyone responds. Then they will be invited to share their answers with their small group.

Let them know that often adults have more difficulty talking about b/g/l/t issues when they have not yet answered many questions out loud about b/g/l/t issues. This will be a chance to answer some questions.

Tell the participants not to disclose any information that makes them uncomfortable. Sharing will be up to them. In this session you may wish to create new guidelines for conversation or use the guidelines that were developed for *Living the Welcoming Congregation*.

1. Who was your first crush on? How old were you? What do you remember about it or the person?

2. What put-downs do you remember in which people equated being bisexual, gay, lesbian, and transgender with being wrong? Has anyone you have ever known been bullied or taunted using b/g/l/t words as insults?
3. How were b/g/l/t identities and issues discussed as you were growing up? What did your friends and family say and not say?
4. What changes around b/g/l/t issues have you noticed in your lifetime? What judgments would you place on these changes?
5. What messages about sex and love were you given? What judgments would you place on these changes? Were these topics connected to each other or talked about separately? How were they distinguished from one another?
6. What messages about gender and gender roles were you given? How were these messages conveyed? What judgments would you place on these messages? What impact did they have on your life? What impact do they continue to have on your life?

When the questions have been completed, re-gather as a large group and ask how it was for the participants to answer these questions? Are there implications from your answers to these questions that might inform how and what you say to children about b/g/l/t issues and why you say it.

Brainstorming (30 minutes)

Tell the participants that the group is going to brainstorm answers to three questions. Remind the participants that there is no editing in brainstorming and that all answers are encouraged and will be recorded on newsprint. You may wish to have more than one recorder for this exercise.

There will be up to 7 minutes for each question. At the end of the time look at the lists and discuss what is on these lists. If a comment is connected to a specific age range, please ask that they mention it with their idea and record that information with the idea.

Question #1:

What do kids know now about bisexuals and bisexuality, gays, lesbians, gay and lesbian issues, transgender people and gender/transgender issues, biphobia, genderism, heterosexism, homophobia, and transphobia?

Question #2

What would have been helpful for you to know as you were growing up about bisexuals and bisexuality, gays, lesbians, gay and lesbian issues, transgender people and gender/transgender issues, biphobia, genderism, heterosexism, homophobia, and transphobia?

Question #3

What do kids need to know about bisexuals and bisexuality, gays, lesbians, gay and lesbian issues, transgender people and gender/transgender issues, biphobia, genderism, heterosexism, homophobia, and transphobia?

When the time is up, ask the group to study the results. What similarities and differences do they see? What stands out to them as being important? What have they learned from this?

Children's Book Discussion (20 minutes)

Tell the participants that you are now going to share a children's book that deals with b/g/l/t issues. If you are targeting a specific age group, you should pick an age-

appropriate book. If you are looking at multiple ages in this workshop, you may find it helpful to choose only one book to use or divide into smaller groups.

Read the book/story aloud to the group. In a large group discussion, examine some or all of the following questions:

1. What did you think about the story?
2. How does this book address b/g/l/t issues for the age group intended?
3. Is it appropriate?
4. What would you want kids to think and feel after hearing this story?
5. What questions could you ask children/youth about this story?
6. How could you use this story with children/youth?

Role Plays (45 minutes)

Tell participants that they are going to explore ways to respond to children/youth about b/g/l/t issues by examining real-life situations.

Have the group divide into small groups (you may determine the size). They can examine the situations by acting them out as skits/role-plays, or by discussing them. As facilitator(s) or as a group, decide which would be most productive and helpful.

Each small group will have twenty minutes to practice role-playing or discussing the situation. Then the group will re-gather to discuss with and/or act out the skit for the entire group.

You can have several small groups working on the same role-play or different groups working on different role-plays..

Note: There are four situations listed, but you may have other real-life situations that you may wish to discuss. You are encouraged to do so.

- 1) A four-year-old boy tells his R.E. teacher he wants to wear a dress to church next week. How would you respond?
- 2) A seven-year-old girl is playing with her female friend. They finish a project together and the seven-year-old girl is so excited she kisses and hugs her friend. Her female friend wipes her face in a bit of disgust and goes, “Ugh. That’s so gay!” How would you respond?
- 3) After teaching an OWL class a 13-year-old student pulls you aside and says, “When we talked about bisexuals, I think I am one of those. How can I know for sure?”
- 4) A 10-year-old boy is upset. His friend at school has asked him if he is thinking about joining the Boy Scouts. He hasn’t told his friend he has two moms and they have all talked about the Boy Scouts. He would kind of like to be with his friends, but doesn’t want to hurt his moms. And he is scared about what his friend will say? What would you do when he tells you this?

2. They are learning by your response how you *feel* about b/g/l/t issues;
3. They are learning by your response how you *feel about talking about* b/g/l/t issues.

Ask participants to respond to this statement. In particular, invite comments about part three of the statement. Ask participants to take a moment to think about what, if any, anxiety they might have about talking with children about b/g/l/t issues. Ask if there are specific issues around b/g/l/t issues that cause more anxiety than others.

As participants share their anxieties and before others offer solutions, ask what would help reduce their anxiety about these examples. You may then wish to have some time for a general conversation about specific things that will help people reduce their anxiety, particularly if the group wants this. Check this out with the group. Remind the group that it is important to know about and to be aware of what we are teaching children both in content and with our emotions.

When the time is up, invite volunteers to talk and/or demonstrate what they would say or do in these situations. Allow time for other suggestions of approaches after each role-play. Allow about five minutes for each role-play to be discussed. Then ask what other situations might happen and ask the participants for their reactions to doing the role-plays.

Anxiety (15 minutes)

Put the following statement up on newsprint:

When talking about b/g/l/t issues with children, the children are learning three things as you talk:

1. They are learning basic information;

Next Move (25 minutes)

Now the group is going to use the information and examples from above to decide what needs to be done next. If it is a large group you may wish to divide into smaller groups (classes, for example or perhaps types of adults there, of which there may be overlap, like LWC members, R.E. teachers, and parents). If the entire group is small you may wish to stay together as one group.

Ask the participants to think about what next steps would help deepen this work in their areas as educators, parents, and other interested adults. Remind them that they are being asked to think as individuals, as part of a larger group (i.e. pre-K R.E. teachers), *and* as the congregation as a whole.

Invite the participants to think of 1-2 commitments they will implement as individuals during the upcoming year. Have them write their

commitments on a pre-stamped postcard and address the postcard to themselves. Inform them that, as a reminder of their commitments, you will send the postcards out to them later in the church year.

Next ask them to do the same for the smaller groups and collectively decide on 1-2 commitments they can make for the upcoming year. And finally, ask for them to think about what can be done to inform the congregation of this work and what can be asked of the congregation in terms of needed support to help make this happen. Decide how the small group and congregational commitments will best be carried out and agree on an action plan that says: who will do what, how they will do it and by when it will be done.

Thank the participants for being there and for engaging in the process.

Closing Reading/Hymn (5 minutes)

(You are encouraged to find a suitable one. The difference between the Opening and Closing is that we suggest that one reading and/or one hymn is selected to be used as the closing for all sessions. The Opening may vary from session to session.)

Suggested Hymns

Suggested Readings

Add Your Suggestion

Ask participants to hold hands as they are willing, able, and comfortable.

Suggested closing words
(from Amy Freedman)

Become aware of the hands that you are holding
Their warmth, texture, and weight

As an infant these same hands reached out
for the nourishment of milk

As a child these hands shakily wrote a name
on paper for the first time

These hands have wiped away tears,
clenched in anger, waved hello and
good-bye countless times
and embraced loved ones

And now these hands are the tangible link
that connect us to one another

These are hands that have worked, are working,
and will work to make the world a better place

I invite you to look around and see those
around
you who have experienced so much that is life

May the circle be open but never broken

Go in peace
Go in love
Go forth and bless the world.

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Living the Welcoming Congregation
Session Feedback/Evaluation Form
(For Facilitators)

Session #: _____

Session Name: _____

Answer the questions with as much detail as you can. These answers will help improve the curriculum for those who will use it in future field tests.

Feedback:

1) What went well? Why?

2) What needs tweaking so that it will be even better? How?

3) What is missing?

4) What did you learn from all of this?

5) How was the session for leaders? For participants?

6) What openings did you use?

Living the Welcoming Congregation Feedback/Evaluation Form

Answer the questions with as much detail as you can. These answers will help improve the curriculum for those who will use it in future field tests.

Please rate the sessions that you did according the following scale:

- 0 – Ineffective
- 1 – Poor
- 2 – Fair
- 3 – Good
- 4 – Excellent

Session	Name	Ranking
1	Assessment/Beginnings	
2	Where Are We? Where Am I?	
3	If We Are Here, What Next?	
4	If This Is What We Need to Do, How Might We Do It Best?	
4 Supl	Jerry's Secret	
5	Setting the Structure For Your Work	
6A	Individual History	
7A	Affection/Sexuality	
8A	Linking The Oppressions	
9A	Bisexuality	
10A	Transgender, Gender, And Identity	
6B	Congregational History and Change	
7B	Taking A Tour of the Congregation	
8B	How Change Happens In Our Congregation	
9B	Using What We Have Learned to Plan for Change	
10B	Implementation	
Optional	Working with Children and B/G/L/T Issues	
6C	Community History and Change	
7C	Panel Discussion	
8C	Effective Social Action and Public Witness	
9C	Planning a Course of Action	
10C	Implementing the Plan in Your Community	
11	Optional: Being An Ally	
12	Optional: Us and Them Jeopardy!	
13	What Was Our Story of This Work	

1) What was the best Session? Why?

2) What was the worst/least effective Session? Why?

3) How did your facilitators do? Do you have any feedback for them? Is there any training or information you think the Office of Bisexual, Gay, Lesbian and Transgender Concerns should provide to the facilitators?

4) How is your experience at your church different after having done the *Living the Welcoming Congregation* program?