

Faith Family Equality

The Latinx Roundtable

**WELCOME,
INCLUSION,
SOLIDARITY**

FACILITATOR'S GUIDE

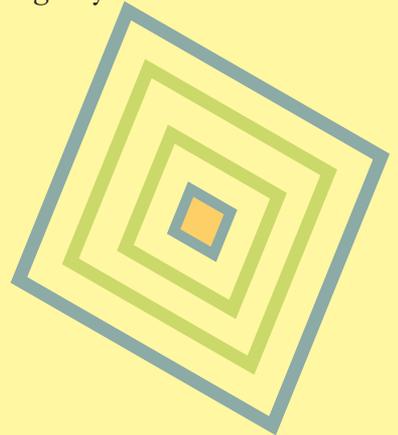
**An Adult-Education Program
for Latinx Families and
Faith Communities**



CENTER FOR
LGBTQ and Gender
Studies in Religion (CLGS)

Thank you for picking up this guide, it is an important step in helping your community learn more about LGBTQ+ persons. Gaining this knowledge is important to becoming more welcoming to LGBTQ+, trans, and gender non-conforming persons. It is important to acknowledge that there is an ongoing learning process. No matter how successful an individual, family member, or a congregation is in welcoming LGBTQ+ people, there is always room to grow and extend your acceptance, understanding and affirmation.

This adult-education program is for LGBTQ+ persons, Latinx families and faith communities, and others who want to respond in a more affirming way to their LGBTQ+ members.



Welcome, Inclusion, Solidarity

An Adult-Education Program for Latinx Families and Faith Communities

FACILITATOR GUIDELINES

WELCOME!

Faith, Family, Equality: The Latinx Roundtable welcomes you to this Latinx adult-education program! And we thank you for your leadership.

This educational program is an opportunity for Latinx families and faith communities to come to accept, understand, and affirm LGBTQ+ persons in their families and congregations. This is also an opportunity to fully claim the values of inclusion and solidarity for our families and faith communities.

Thank you for providing this service for our Latinx families and faith communities.

Thank you for choosing this study-group opportunity. *Faith, Family, Equality: The Latinx Roundtable* would love to hear from you. If it is possible, in your context, we would appreciate your feedback by completing the initial survey and concluding evaluation for the program. At the end of this guide there is more information on how to return these forms. Also, please follow us on Facebook by liking our page (*Fe, Familia, Igualdad: The Latinx Roundtable*).

These Guidelines are intended to help you lead the process in your congregation or community, as well as to clarify what might not be clear in each of the five to eight* weekly sessions.

It is important that you, the facilitator, understand these Guidelines, but more important is *that you understand the purpose of this adult-education program*. The purpose is threefold:

- 1) to lead the participants, through honest discussion and reflection, so they may come to accept and affirm LGBTQ+ persons and families as morally okay,

- 2) to lead the participants, again through honest discussion and reflection, to understand that this acceptance and affirmation are also morally okay, and,
- 3) to lead participants and congregations to understand that engaging in LGBTQ+ inclusion and solidarity in Latinx families and congregations is a faith issue and that action is important.

Our first recommendation is *that you become familiar with the Facilitator's and Participant's Workbooks and their contents*. You will see that they include guides for each session, questions for discussion, recommended readings, a *Vocabulary*, the two surveys and a consent form (if you choose to provide formal feedback), and other information that might be useful to the participants.

If you have not ordered and/or printed the *Participant's Workbook* and other Booklets, you can find them on the *Faith, Family, Equality: The Latinx Roundtable* website (www.fefamiliaigualdad.org/curriculum). Materials may be downloaded and photocopied with the proper copyright recognition, or you may order them from our office. Please allow 4-6 weeks for delivery of the printed material; we request payment for Shipping & Handling. Contact information is found later in this Guide. You may also encourage participants to read them from the website.

Note that this guide (facilitator) is different from the Student workbook.

The resources you will need are:

1. Facilitator's Guide
2. Student's Workbook
3. DVD: *Mi Familia* or similar resource.
4. *Mom, Dad, I have something to tell you.*
5. *Gender, Sexuality, and the Bible*
6. *Love Doesn't Make Victims*
7. *For you are Wondrously Made*
8. *Welcoming your Trans Family Member*
9. *Justice and Health*
10. *Vocabulary*
11. Surveys and consent forms (if feedback is to be given).

Although this adult-education program has *five** sessions, after becoming familiar with the curriculum, you may deem necessary to dedicate more time to *Session Three*, on the Bible; *Session Three* can be covered in 1 to 3 meetings. Similarly, *Session Four* can be covered over 2 meetings. Therefore, remember to specify whether the entire program will last 5, 6, 7, or 8 weeks. Of course, any one session can be covered over multiple weeks.

This program is very flexible. Every two (2) years we update our resources, yet, this curriculum can adapt to use any version of the resources, as well as new resources. This is to say that you do not need to wait for revised or new resources to get started!!!

A) Remember to promote the program in varied ways for several weeks before the process begins in your community; ask persons to sign up ahead of time.

“We are families. All kinds of families. But are we all-inclusive families? Do our families welcome each and every one of their members? Even lesbian, gay, bisexual, and transgender members? Come to *five** meetings with other interested adult community members, to share and learn from one another, in a safe place, to explore becoming a more accepting, welcoming, and inclusive people of God.”

It is important that you carefully recruit, evaluate, and select potential participants. You do not want to include persons who are emotionally frail or those who might be intransigent. This is an adult-education program and, therefore, you want participants who want to learn and be respectful of others. (Note: Accept *only* between ten and fifteen participants for the program.)

*Once you have the list of participants, then convey the days, location, and time of the *five** sessions. This might require the replacement of some because not everyone will be able to meet at the same time or dates.*

Depending on your group, make the appropriate arrangements for childcare or activities for children and youth to facilitate parents' attendance to the program.

B) Before starting the program, you will need to search in your local community for services, resources, contacts, links, etc., that participants might need to reach out to as the five-week* program progresses. You will eventually need to provide all the gathered information available to the participants as an e-mail or handout.

Examples of resources, contacts, etc., are: the LGBTQ+ Community Center in your city, Latinx PFLAG support groups, and denominational groups for LGBTQ+ persons (e.g. Integrity, Dignity, Lutherans Concerned, More Light Presbyterians, etc.). The Latinx Roundtable booklets (in Spanish, English, or Portuguese) available in print or online, as well as publications by other reputable church-related organizations. Many United Church of Christ, Unitarian Universalist, Episcopalian and other congregations have connections or information easily made available. There are also non-profit organizations that serve LGBTQ+ persons and their families.

- C) Choose wisely the room where the group of participants will meet every week, and try to make sure that it remains the same throughout the five* weeks. It's important that the room provides privacy, given the topics the participants will be discussing.
- D) Throughout the five* sessions use a large paper pad (and markers) to summarize the most important conclusions of the discussions. Make sure to keep the sheets throughout the process (for reference, as necessary).
- E) Even though the discussion questions, in each session, assume that the participants have LGBTQ+ family members, the questions can (and should, as needed) be expanded to refer and include friends, other members of the congregation/community, neighbors, co-workers, etc.
- F) There is an assigned reading after Sessions One through Four*. It is important that the participants understand that the assigned readings are a critical part of the program. The five-week* process expects and needs them to read the assigned material.
- G) As a facilitator, you can open the showing of the *DVD Mi Familia*, or similar resource, to the whole congregation/community and

the public. If there isn't an opportunity for group viewing before the program begins, participants are asked to view the *DVD Mi Familia*, or similar resource, on their own, and to bring its life stories up during the discussions. The life stories are important to illustrate insights and to give a personal voice to the topics being discussed over the five* weeks.

- H) The *Vocabulary* is available to help participants develop a better understanding of terms and their meanings, of their correct and incorrect uses, etc. Participants should be encouraged to use this resource as frequently as needed, during the five-week* process and beyond.
- I) In Session Three, and maybe elsewhere, questions of legislation, such as marriage equality or bathroom use, might come up. Please research your congregation's and denomination's position on these and other related issues. Also research specific legislation for your community, city, or state.
- J) Each session is 60 to 90 minutes, but the first and the last will have modified time-frames (see the specific sessions, below).
- K) At the start of *Session One* (and for no more than 45 minutes):
1. Adhering to local custom, make sure that there are snacks and non-alcoholic drinks available for the participants. This should be repeated in each of the five* sessions.
 2. Start with words of welcome, thanking them also for participating in this program.
 3. If you choose to give formal feedback, have all the participants take the opening survey. This is critical for the evaluation of the program. Explain to them that because they are participating in the evaluation of this program, it is necessary that they take a brief (no more than 15 minutes each) survey at the start of *Session One* and at the conclusion of *Session Five*. At the start of *Session One* the participants must also fill-in and sign the "Informed Consent Form." Place the survey forms in a sealed envelope, and on the envelope, write the name of the congregation/community and a note identifying the contents as the first survey. Do the same with the "informed consent forms."

4. Explain the five-week* process and its requirements:
 - a. Its three-fold purpose as expressed on page 2 of this guide.
 - b. How each session is organized, and their 60 to 90-minute length.
 - c. Make sure they understand that the weekly assigned readings are very important and necessary.
5. Go over the *Participant's Workbook* with them, showing them all the contents included. Explain the purpose and use of the Vocabulary, of the Life Stories (DVD), and of the resource material you have gathered for them.
6. Establish with them mutual agreements, accepted by and acceptable to all. The agreements should make clear that...
 - a. whatever is said during each of the five the sessions will remain confidential and treated with respect;
 - b. they will always arrive on time, and stay the 60 to 90 minutes of each session.
 - c. that the language(s) to be used in the group discussions will be Spanish, and/or English, and/or "Spanglish."

(It is very useful, and we recommend, that the facilitator write the agreements on a sheet of the paper pad, and visibly tape it on a wall or a board, and have it always visibly displayed during each of the subsequent sessions.)

AGREEMENTS

Respect, Confidentiality, Everyone is invited to speak, Participate, Prepare, Listen and be open-minded, Use "I" statements and avoid generalizations, Honesty. Avoid use of cellphones.

GOALS

L) Each of the five* sessions has a goal. Each goal represents what we want the participants to “learn” after each session’s discussion and after reading the assigned material. The discussions and readings, therefore, have been designed to help the participants arrive at each of the goals. The goals for each of the sessions are:

Session One: To recognize that Latinx persons are family-centered, and that families are very important to us.

HOMEWORK: *Read Mom, Dad: I have something to tell you*

Session Two: To recognize that Latinx families and communities have LGBTQ+ members, and that it is okay to talk about it.

HOMEWORK: *Read Gender, Sexuality, and the Bible; For You Are Wondrously Made**

Session Three: To accept that it is morally okay for Latinx families and communities to accept and love their LGBTQ+ members; and that the LGBTQ+ members of the family and communities are also morally okay. To accept that it is morally okay for faith communities to accept, welcome, and include LGBTQ+ members.

[*Session Three* can be completed in 1 to 3 meetings. If not done in 1 meeting, it may be divided into 2 meetings by Sexuality and Gender; or, Sexuality: Old Testament, Sexuality: New Testament, and Gender for 3 meetings. If you choose to cover *Session Three* in multiple meetings, you may want to add a discussion at the beginning of the first meeting on the reading and interpretation of scripture for your own faith tradition and community, and historically for Latinx persons.]

HOMEWORK: *Read Love Doesn’t Make Victims; Welcoming Your Trans Family Member*

Meeting 1: Sexuality and the Bible: The Old Testament or Hebrew Scriptures

Reading and interpreting scripture in your faith tradition. Reading scripture through Latinx eyes. What does the Old Testament say about sexuality and the morality of lesbian, gay, and bisexual (LGB) persons? What does our faith tradition say...?

Meeting 2: Sexuality and the Bible: The New Testament

What does the New Testament say about sexuality and the morality of LGB persons? What does society say...? What do we say...?

Meeting 3: Gender and the Bible

What does the Bible say about gender and the morality of trans and gender non-conforming persons? What does our faith tradition say...? What does society say...? What do we say...?

OPTIONAL: Have persons read *For You Are Wondrously Made* for this third meeting.

After studying the Bible, the program moves to the themes of Inclusion (Session 4) and Solidarity (Session 5).

Session Four: To love and affirm ourselves and our families as Latinx families and communities who love and affirm our family and community members who are LGBTQ+. To recognize the biblical imperative of inclusion.

[Session Four can be completed in 1 or 2 meetings. If covered in 1 meeting and you have more than 8 participants, have half the group read *Love* and the rest read *Welcoming*. If covered in 2 meetings, the session may be divided by *Sexuality and Gender*. For the first meeting read *Love* and for the second meeting read *Welcoming*.]

HOMEWORK: read *Justice and Health*;
For You Are Wondrously Made

Meeting 1: Love and inclusion LGB Persons: Discussion of *Love*.

Meeting 2: Love and inclusion of transgender and gender non-conforming persons. Discussion of *Welcoming*.

Session Five: To seriously consider, and to begin to take steps to commit, to active participation in organizations and programs that support respect, love, affirmation, and equality of LGBTQ+ persons in our families, our congregations, and our communities. To recognize the biblical and baptismal imperative of solidarity and be moved to act accordingly.

[Session Five can offer an opportunity for additional research for participants. If you wish to go further than the information provided in *Justice and Health*, for this session you can ask participants to research various issues health and justice issues, such as: AIDS/HIV and the Latinx Community, specific issues for the Trans community, immigration and the Latinx LGBTQ+ community, or issues for Latinx LGBTQ+ persons specific to the local community.]

M) Here are a series of other questions that may come up during the study or, as a facilitator, you may want to delve in further.

What is the difference between gender identity and sexuality?

Why does LGBTQ+ inclusion and solidarity matter to Latinx families and faith communities?

What are the biblical imperatives for inclusion of the LGBTQ+ community?

What are the biblical imperatives for solidarity with the LGBTQ+ community?

What is Intersectionality? What similar or common social justice issues affect Latinx communities and LGBTQ+ persons? What does it mean for race or ethnicity, or sexuality or gender-expression to have compounding effects on oppression? For example, why are black trans women so vulnerable in our society?

How do so-called religious liberty legislation affect LGBTQ+ persons?

How do Latinx perspectives on marriage impact our understanding of marriage equality?

How do current efforts to legislate transgender people's bathroom usage undermine civil rights?

What are some easy ways to show solidarity – participate as a congregation/community in a Pride March, increase the use of inclusive (non-binary) language in worship and other materials, promote the #DivinelyQueer campaign, make sure that outreach programs in existence are aware of LGBTQ+ specific needs or issues, think about making some if not all bathrooms All Gender in your congregation/community's building(s).

N) If providing feedback, at the conclusion of Session Five*, and for about 15 minutes:

1. Have all of the participants take the ending survey. We are grateful for the feedback.
2. Thank everyone for participating in the five-week* process, and for their hard work.
3. Ask them (but beyond the 15 minutes) to seriously consider the questions: Now that we have completed this process, where do we want to go from this here? What do we do now?

O) If you choose to send feedback, it is preferable that the facilitator send us as soon as the last* session ends, via US mail or email (with scanned .pdfs), the entire set of evaluation surveys and consent forms-- both the one administered at the start of Session One and the one administered at the conclusion of the last meeting: Session Five*. Please make sure that your documents include the name of the congregation/group and the total number of participants. Your feedback helps in the revision of our materials in the future, as well as development of new materials.

THE ADDRESS TO USE FOR MAILING FEEDBACK IS:

Faith, Family, Equality: The Latinx Roundtable
CLGS at the Pacific School of Religion
1798 Scenic Avenue
Berkeley, CA 94709-1323

Or send scanned copies (.pdf) to CLGS@CLGS.ORG

P) We will certainly welcome and appreciate the facilitator's own comments to the process, to each of the sessions, to the reading materials, etc., as well as any and all suggestions that the actual process has unveiled. Any other observation the participants want to make are also gratefully welcome. In writing all comments, please, state the name of the congregation/group. Only the facilitator would need to indicate their name. Include comments by mail/email to the same address(es) as above.

We again thank you for your service as facilitator!

NOTES

This project is sponsored by Faith, Family, Equality: The Latinx Roundtable of the Center for LGBTQ+ and Gender Studies in Religion (CLGS), of the Pacific School of Religion (Berkeley, CA). This entire program, or any part thereof, may not be reproduced or distributed in any way without written permission of CLGS, which is the copyright owner. © Revised 2018 by the Latinx Roundtable.





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Faith, Family, Equality: The Latinx Roundtable produces materials that aim to increase the understanding, acceptance, and affirmation of LGBTQ+ Latinx persons by their families and faith communities. We believe that LGBTQ+ persons often look for affirmation from their families and faith communities, but do not always receive those affirmations. We also believe that with the right resources families and churches will become more inclusive of their LGBTQ+ members.