

**Faith | Family | Equality**

The Latinx Roundtable

**WELCOME,  
INCLUSION,  
SOLIDARITY**

**PARTICIPANT'S WORKBOOK**

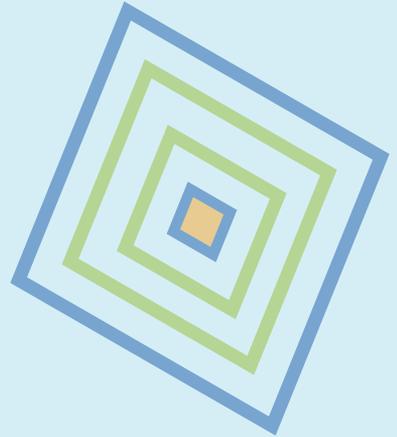
**An Adult-Education Program  
for Latinx Families and  
Faith Communities**



CENTER FOR  
LGBTQ and Gender  
Studies in Religion (CLGS)

Thank you for picking up this guide, it is an important step in learning 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

WELCOME!

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

This educational program is an opportunity for Latinx families, communities, and congregations 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.

Your group's facilitator will explain to you the various components of the program. We ask you to follow the guides for each of the sessions. Over the next few weeks you will discuss, you will read, and you will reflect. We hope that you will also want to act. Your honest participation is important.

But before you start the entire program you should know the following:

1. This entire program is composed of five\* 60 to 90-minute sessions. It is important that you arrive on time, stay for the entire meeting, and participate in all the sessions. Your facilitator may choose to extend any session over multiple meetings. **Session Three**, which deals with Sexuality, Gender, and the Bible may be covered in 1 to 3 meetings. Similarly, **Session Four** may be covered in 2 meetings, one on Sexuality, the other on Gender. Therefore, the program may last up to eight\* weeks.
2. Most of the time the meetings will be dedicated to conversations or discussions among the group's participants.
3. At the end of each of session you may be asked to read a brief

booklet. This is extremely important for the success of this adult-education program. You can do the readings at home.

4. Other reading materials are provided by the facilitator. These readings are for your information, continuing education, etc. Your facilitator will explain the purpose for each of them.
5. Among the materials, you have received or have access to, there is a *Vocabulary* resource. Use this glossary to find the meaning and correct use of unfamiliar terms in the discussion questions or in the reading materials. You can also use the *Vocabulary* to find the meaning and correct use of words you might have heard someone else use to refer to some persons or groups.
6. Before starting the program please watch individually or in a group the DVD *Mi Familia* or similar video provided by facilitator.
7. Each session follows the same order:
  - a. Words of welcome from the facilitator, and a brief prayer.
  - b. Reminder of the group's commitment to the process.
  - c. Brief period for personal updating—this is a time for "checking in" with one another, sharing how you felt and what you learned after the previous week's discussion and after reading the recommended material.
  - d. Discussion among participants, following the questions assigned to each session.
  - e. And then, at home, the recommended reading or research.
8. You are certainly free and encouraged to express your feelings, experiences, and honest opinions, and we know you will respect others for doing the same.

We again thank you for your courage and participation.

## **SESSION ONE: Latinx people and communities value family**

[Because this is the first time the group meets, and because you may choose to provide feedback for this adult-education program, this first session will start somewhat differently from all of the following sessions.]

A) For 45 minutes:

Welcome. Prayer.

The facilitator explains the purpose of the program and the five-week\* process, the contents of the Participant's Workbook, etc. Participants choose the language they want to use as a group during the program.

The participants decide on the "agreements" with each other (confidentiality, respect, etc.).

First "check-in": personal introductions, at least including first name or nickname, gender pronouns, why are you here and what you expect.

If providing feedback, take the initial survey.

A note about pronouns. As part of this study you will become aware of new uses of pronouns and gendered language. You may already avoid using "male" language as inclusive of women; now you will learn about using non-binary gender language and preferred pronouns. [She/her/hers, He/him/his, They/them/theirs]

Often using the plural helps avoid gendered references. What other ways can you think of?

B) For 45 minutes:

The group discusses the following questions:

1. When Latinx persons say "family," what do they mean? Who do they include in the "family"?
2. What makes us a "family"? What are the characteristics of a Latinx family?
3. How do we know who is a "good" family member?

BEFORE NEXT SESSION, PLEASE READ:  
*Mom, Dad: I Have Something to Tell You.*

## **SESSION TWO: Latinx families, faith communities, and LGBTQ+ members**

A) Briefly:

Welcome. Prayer.

“Check-in” among participants: how did you feel and what did you learn after last week’s discussion and after reading the recommended material?

Reminder of “agreements” among participants.

B) The group discusses the following questions:

1. When we talk about our families, who is missing, or not included, or dismissed, or not accepted, or not spoken of? Is everyone invited to family weddings, Nochebuena dinners, quinceañeras, baptisms, etc.?
2. Who is not invited? Who is missing from family celebrations or get-togethers? Is anyone missing *because* they are gay, lesbian, bisexual, transgender, or queer?
3. Why would LGBTQ+ family members not be invited, or not included in family get-togethers?

BEFORE NEXT SESSION, PLEASE READ  
*Gender, Sexuality, and the Bible;*  
*For You Are Wondrously Made\**

*Gender, Sexuality, and the Bible.* Depending on how many meetings it will take to cover Session Three, your facilitator will tell you how many sections of the booklet you need to read before the next session. If Sexuality and Gender are being dealt in different meetings, for the Gender meeting, in addition to reading the section on Gender and the Bible, also read *For You Are Wondrously Made.*

Intimate Questions: As it is not generally accepted to ask intimate questions of friends or other people, it is not appropriate to ask intimate questions of trans people.

## **SESSION THREE: Gender, Sexuality, and the Bible**

This session may be covered in 1 to 3 meetings.

A) Briefly:

Welcome. Prayer.

“Check-in” among participants: how did you feel and what did you learn after last week’s discussion and after reading the recommended material?

Reminder of “agreements” among participants.

B) The group discusses the following questions:

As an introduction to studying the bible passages on sexuality and gender, your facilitator may start with a discussion on the reading and interpretation of scripture, in your faith tradition and in Latinx communities.

1. What does the Bible say about the morality of LGBTQ+ persons?  
[If covered over multiple meetings: What does the Old Testament say about LGB persons (sexuality)? What does New Testament say about LGB persons (sexuality)? What does the Bible say about transgender persons (gender)?]
2. What does our denomination say about the morality of LGBTQ+ persons?  
[If covered over multiple meetings: What does our denomination/tradition say about LGB persons (sexuality/sexual orientation)? What does our denomination/tradition say about transgender persons (gender identity)?]
3. What does society say?  
[If covered over multiple meetings: What does society say about LGB persons (sexuality/sexual orientation)? What does society say about transgender persons (gender identity)?]
4. What do we say?  
[If covered over multiple meetings: What do we say about LGB persons (sexuality/sexual orientation)? What do we say about transgender persons (gender identity)?]

BEFORE NEXT SESSION, PLEASE READ  
*Love Doesn't Make Victims;  
Welcoming Your Trans Family Member*

## SESSION FOUR: We are called to love and include one another

This session may be covered in 1 or 2 meetings.

A) Briefly:

Welcome. Prayer.

“Check-in” among participants: how did you feel and what did you learn after last week’s discussion and after reading the recommended material?

Reminder of “agreements” among participants.

B) The group discusses the following questions:

[If this Session is covered over two meetings the first will focus on Sexuality and LGB persons, and the second on gender identity and transgender and gender non-conforming persons.]

1. What struck you from the assigned reading you did during the week?
2. Have you had a specific *positive* moment in *your* life in which an LGBTQ+ person contributed to your personal or family life? Have you had a specific *positive* moment in which an LGBTQ+ person has been a good moral example for you? Please share these examples, and how the LGBTQ+ person(s) contributed to your life.
3. Can we now affirm and empower the LGBTQ+ members of our families and of our congregation?
4. Why is this an important conversation for faith communities?

Family acceptance is the number one factor for LGBTQ+ persons, especially transgender persons, to thrive.

BEFORE NEXT SESSION, PLEASE READ  
*Justice and Health;*  
*For You Are Wondrously Made*

ADDITIONAL READING/RESEARCH:  
Your facilitator may divide the group and each sub-group may research a particular justice issue before the next session.

## SESSION FIVE: Solidarity is Sacred Action

Solidarity as Sacrament: Solidarity/Action is the outward and visible sign of the grace of Inclusion of All by God.

FOR 75 MINUTES:

A) Briefly:

Welcome. Prayer.

“Check-in” among participants: how did you feel and what did you learn after last week’s discussion and after reading the recommended material?

Reminder of “agreements” among participants.

B) The group discusses the following questions:

1. How can we create a safer, supportive, and more loving family for our LGBTQ+ loved ones?

2. Can we also create a safer, supportive, and more loving congregation for our LGBTQ+ members, and for the family members of LGBTQ+ persons?

3. How can we support our LGBTQ+ family members, and the LGBTQ+ members of our congregation or community and their families, in our denomination or context?

4. Why is this an important conversation for faith communities?

How do we now turn our support of our LGBTQ+ family and congregational members into wider action? What specifically will we do (and what will I do)?

What community outreach is your faith community involved in?

Could this ministry be improved by making sure that it considers the needs of LGBTQ+ persons?

It is important to understand, accept, and affirm the pronouns and names chosen by trans and gender non-binary persons. This is a way to respect the dignity of all persons.

If choosing to provide feedback:

FOR 15 MINUTES:

Complete the final survey. This is necessary for the evaluation of the program.

“Thank you” to all for participating in the five sessions and doing all the work. And for sharing with sincerity and honesty.

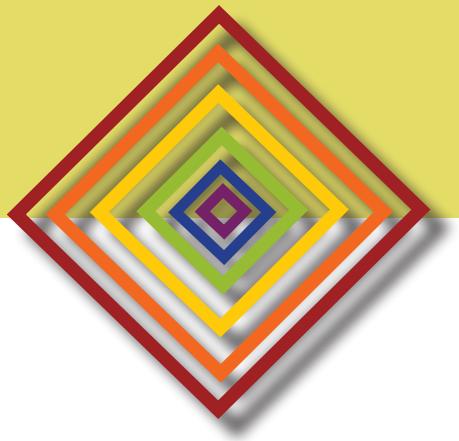
And now, what else do we do?



In our society and churches there are many ways gender assumptions affect various communities who suffer violence because of gender or gender expression. This is true for women. This is true for LGB persons who may be perceived as breaking gender norms. And also for transgender and gender non-conforming persons.

MISOGENY, HOMOPHOBIA and TRANSPHOBIA are all related, they all have do with maintaining the hierarchy of gender (patriarchy) and the fear of persons who may transgress society's gender norms. In what ways do you not fit into society's gender norms?

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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.