

Wednesday 4th October 2017

11:00 Context Analysis

(a) What has been the church's pastoral response to LGBTI sexualities? Share your experience

- Some Churches believe that Homosexuality can be cured (e.g. Nala's Church in Durban)
- Churches believe that God Created "Adam and Eve" of which we believe it is the narrow understanding of the stories of Creations
- Some Churches believe that if one is Homosexual, they are just demonic possessed
- Most Pastors see the LGBTIQA+ Community as the good image of what a sinner should look like
- Some Churches believe that Prayer can deliver one from Homosexuality
- Most churches discriminate the LGBTIQA+ Community, they even call them names (e.g. Inkonkoni)
- Use the Bible to support their discrimination to the LGBTIQA+ Community
- Some Churches even have their Constitution against the LGBTIQA+ Community
- Some Churches do support the LGBTIQA+ Community depending on their minister
- Some Churches preach Homophobia and in this way, they become unknowingly perpetrators of Violence against the LGBTIQA+ Community
- Some Churches make the LGBTIQA+ Community members feel less of who they are since they have power, and are respected within the community than the LGBTIQA+ Community
- Most Churches Pastoral Model is Heteronormative in Nature, in such a way that there are no necessary tools to assist the LGBTIQA+ Community
- In Some Churches Pastors are not the main problem but it's the Church Leadership Structures and Church members "Congregants" who influences the running of the Church.
- In some churches only, women can influence the Pastors on what should be happening within the Church
- Some church youth members are very discriminative and sometimes no one challenges them since one might find that there are very fewer members of the LGBTIQA+ within the church
- Some Churches such as the Seventh Adventist Church in Empangeni have identified gay members and have allowed them to sing together with females in their Church Choir
- Some pastors don't condone homophobia but cannot voice their concerns because their fear losing their Licences to Preach.
- Some Churches such as the Dutch Reformed Church have accepted the LGBTIQA+ Communities and has allowed them to participate within the Church but have later changed their decision.

- Some Churches such as an Anglican Church in Black Communities are very vocal and make the LGBTIQ+ Members feel very inferior.
- The concern was that most black Charismatic churches depend on the offering from the congregants and so if the pastor is pro- LGBTIQ+ the congregants will withhold finances
- Some churches are judgemental, exclusive and very abusive
- Sexual orientation is related to religion- (context is different- e.g. German accepts homosexuals with no question yet in Africa yet do not)
- Some church members gossip about any persons grouped or suspected to be LGBTIQ+
- The dominant view from the churches that are Anti-LGBTIQ+ is that it is a choice and its demonic leading to non-acceptance of LGBTIQ+
- Some churches continue to be silent and turn a blind eye on the matter, assuming that being neutral is important
- The observation is that Church as an institute adheres to the gender- designations/roles and expectations and those whose sex is opposite their gender identity, who embrace their masculinity or femininity are excluded.
- While in some churches homosexuality has been accepted, persons who identify in this orientation are not allowed to assume clerical roles and duties e.g. being a bishop, pastor or to serve
- Homosexuality is against the bible and is perceived as an abomination.
- Homosexuality as a disease that needs to be cured and most homosexuals feel humiliated and feel as though they are not treated as human beings
- Homosexuality as seen as being non-African.
- Homosexuals are identified as devil worshipers.
- There is no pastoral care in some churches and even in those that exist there are lacking.
- The people in church belong to patriarchal background thus their rejection of homosexuals.
- Some churches have spoken about homosexuals in the church and accepting them however the local structures is not prepared to implement what was resolved
- The continued reflection on how there is a tango around homosexuality as an orientation- there is a representation of those that have accepted it and those that continue to reject it.
- There has been marginalization of the LGBTIQ+ community within the church and an underlying fear to discuss the issues relating to LGBTIQ+ persons. Because of this the LGBTIQ+ community feel a need to hide as they feel excluded. In some cases, pastors have completely banned the LGBTIQ+ community from their churches.

(b) What ought to be the church's pastoral response to LGBTI sexualities? Share your ideas

- ❖ They ought to listen to the LGBTIQA+ members of the church
- ❖ Train church ministers and leadership about LGBTIQA+ communities
- ❖ Churches need to preach love as the fundamental message of the church and follow the model that one should love their neighbour as they love themselves
- ❖ Churches should not use the bible to segregate the church especially if these verses favour certain people
- ❖ To discern, study and listen attentively
- ❖ Inform the congregants about the presence of the LGBTIQA+ community within the church
- ❖ The church structures we have should teach more courses around the complexity of gender and sexual orientation
- ❖ The need to create a safe space and accepting the individual differences
- ❖ Affirm humanity of LGBTIQA+ people
- ❖ The church should be a form of a home and this is possible if everyone feels a sense of belonging and everyone thus should be treated with compassion, equally and justly. Everyone needs 'home'.
- ❖ Church pastors should equip themselves on the LGBTIQA+ issues
- ❖ Pastors need to be knowledgeable so that they themselves can teach on the subject.
- ❖ We ought to understand that LGBTIQA+ persons are made in the image of God and this a potential starting point of having inclusivity.
- ❖ We need to be inclusive in order to learn and gain knowledge.
- ❖ Recognition of the dignity of the 'othered' person
- ❖ We ought to apologize to the LGBTIQA+ community and seek to understand, thereby admitting and acknowledge that there we haven't built capacity in the way we engage LGBTIQA+ persons
- ❖ Initiate a support group for LGBTIQA+ within the church
- ❖ We ought to admit that we as the church are part of the problem e.g. how HIV started
- ❖ We ought to involve LGBTIQA+ persons as part of the process and they need to be vocal in terms of their needs
- ❖ Congregations have the responsibility to develop their pastors academically since they might lack knowledge
- ❖ Pastors need to acknowledge their homosexual children before accepting other and sensitize (e.g. Zionists) to be inclusive to all sexual orientations
- ❖ Parents ought to acknowledge and not be secretive about their children's orientation recognizing that homosexuality is not demonic and despite your orientation you are human.
- ❖ The church ought to provide pastoral care for everyone regardless of sexual orientation.
- ❖ We all ought to understand that God loves us all and so be non-judgemental.
- ❖ The churches ought to teach and be willing to learn from others
- ❖ The church uniform should be inclusive to all and sensitive.
- ❖ Churches ought to work with organizations that support LGBTIQA+ rights

(c) In your view is the ‘church’ part of the problem or the solution regarding Pastoral Care for LGBTIQ+ sexualities? Explain

- ❖ The Church is part of the problem because once the church opposes homosexuality the rest of the community will automatically be against it
- ❖ The institutional Churches are part of the problem since their ideas dominate that of the community
- ❖ Churches can be both problem and solution, since she can be a perpetrator of Homophobia in the case where by there is lack of knowledge and can be a perpetrator of love where there is knowledge.
- ❖ Churches can be problem since there are many cases where by churches preach hatred towards the LGBTIQ+ Community in the name of religion
- ❖ The church becomes a problem where there is selective use of the Bible as the key to discrimination against the LGBTIQ+ community.
- ❖ The Church can be a problem in the case where there is invisibility of queer identifying clergy, and where there is no transparency when it comes to one’s sexuality
- ❖ The church could be a problem in cases where there is lack of support to the visible queer clergy
- ❖ Uniforms can also be part of the problem since they can bring discrimination on gender and sexual identities
- ❖ The church is the problem due to the misinterpretation of the scriptures
- ❖ The Church is the solution since it can also be a source of knowledge in being inclusive and can create a space for people to be heard.
- ❖ Church can be a solution because it can be the only space where people could be one and share ideas
- ❖ Some churches are solutions in the sense that they have inclusive policies designed through synod meetings
- ❖ Some churches preach the gospel of love and acceptance and by so doing they are part of the solution.
- ❖ Some Churches are a solution in the sense that they discourage stigma and discrimination towards the LGBTIQ+ Community.
- ❖ Churches are a problem they do not allow issues to be discussed and that makes people fear to come as they are
- ❖ Churches do not preach the message of inclusivity but rather the message of discrimination.
- ❖ Churches also contribute to conflict in families where one member could be homosexual.
- ❖ Church can be a problem in the sense that it only limits the minister to what the Bible says and does not allow them to express their personal views
- ❖ Members who understand the LGBTIQ+ community can get a platform within churches to preach the message of inclusivity within the community and by this the church could be a solution
- ❖ The church could be a solution in providing training to all those who feel called to minister to the people of God.
- ❖ Some Churches are a solution because they invite LGBTIQ+ organisations to come and sensitize church members especially the parents of those who fall under the LGBTIQ+ community.

Wednesday 4th October 2017

16:00 CBS- Contextual Bible Study Genesis 18: 1-15

1. Read Genesis 18:1-15. Share with each other in your small group what you think this text is about. Each person should have the opportunity to share

- ❖ Everything in God is Possible if you believe in God and don't lose faith. While attempting to keep our faith what we don't understand we reject or fail to believe and see as not possible.
- ❖ Themes arising such as faith vs. fear and while this is happening to the participants/characters in the bible story, The Lord visits and confirms his word.
- ❖ The character Abraham shows hospitality to the visitors and humanity and a prophecy came with this hospitality action.
- ❖ God comes to you when it is unexpected- Timing (don't give up) and God has the best plan for us. This introduces issues around acceptability and a spirit of ubuntu
- ❖ This was a journey of enlightenment as they got a miracle from the Lord; Abraham beg for mercy not to pass and acknowledge that he is the chosen one. Some people lie to protect themselves
- ❖ There is an element of accommodating others and creating space while it is not convenient.
- ❖ There is an aspect of serving others and loving without 'knowing' who they are.

2. Re-read verse 1. In this verse the reader knows more than Abraham. The reader is told that God will appear to Abraham. The reader/listener thus knows more than the characters in the story. Why do you think the story is told in this way?

- ❖ Abraham without knowing who they are treats everybody who is visiting with love, respect and is welcoming
- ❖ Abraham didn't discriminate he just accepted them without knowing that they are Gods servants. This story is told in this way so that this story is not about how you treat God but how you treat other people
- ❖ God can visit us in a form of a normal human being
- ❖ It was a way of testing Abraham's faith
- ❖ Trying to see if Abraham would treat people the same he would have treated God, this surprise visit shows his true hospitality to any men
- ❖ For us the readers/listeners to relate better to the story
- ❖ To show that sometimes we could miss our blessings because of the way we react towards other people
- ❖ It is told in his way so that we can look closely to Abraham's reaction
- ❖ Abraham could see God in anyone
- ❖ Abraham knew that everyone is made in the image of God
- ❖ It could have been told in this way so that we can easily link the verses
- ❖ It could be told in this way so that easily relate to the story and be able to see the flow of the narrative for an example the Setting,
- ❖ It could be the introduction to the whole story or narrative
- ❖ It could be told in this way to give context
- ❖ Verse 1 could be connected to Chapter 12 "Proof of many sons and daughters"

- ❖ It could be a guideline to us so that we can understand the outcome or results of the story.
- ❖ It could be indicating to us that God comes in many “Skins” or God comes in many forms.

3 **Re-read verses 1-8. Where was Abraham when the three strangers arrived? What time of day was it? And how does he react once he notices the strangers?**

- ❖ Abraham was sitting in the entrance of the tent
- ❖ It was in the mid-day
- ❖ He runs to them and bowed low to the ground
- ❖ It was at the heat of the day
- ❖ Enthusiastic welcome/ Special treatment
- ❖ He welcomed them and showed acceptance
- ❖ He was very excited, cheerful, respectfully, accommodative and hospitable.
- ❖ Sitting in the entrance of his tent in the heat of the day but still he welcomes them with hospitality.
- ❖ The bodily movement that shows that the visitors were welcome was him bowing down: he also hurried to meet them and brought them water to wash their feet showing love and respect and when he had offered them a place to sit – he prepared food for them.
- ❖ Don't look down upon strangers because you don't know what they are bringing (in this case they become a blessing in disguise) so strangers are important.

4 **What does Abrahams reaction tell us about the position of a stranger in that context?**

- ❖ It informs us that hospitality is vital when visitors come
- ❖ It shows us that in Abrahams context the stranger is valued
- ❖ Shows the spirit of ubuntu (humanity) and this is shown through extreme generosity, respect, spirit of giving, trusting (*Isisu somhambi asingakanani singangenso yenyoni*).
- ❖ Abraham respected everyone and he knew the value of people that is why he welcomed the stranger and what we then learn is that stranger or not treat everyone equally.
- ❖ To do unto others as you would like them to do unto you, and the willingness to share whatever resources you have with the stranger.
- ❖ God comes in many skins and forms, thus in everyone you encounter instead of seeing potential danger think about the 'Imago Dei' in the other person.

5 **How is hospitality shown in this context? How are strangers treated in this context?**

- ❖ Abraham to show how welcome the strangers are and how hospitable he is; he offers them choice grade refreshments and offers them the pleasure of the washing of feet.
- ❖ The strangers were not discriminated against instead Abraham shared his resources with the others

- ❖ This question allows one to reflect on how one desires to be treated wherever you go- Abraham body language was open and welcoming – and in the process, he was giving of himself to a stranger. Known to us as the readers is that Abraham sacrificed his safety and he treated the stranger with utmost respect and hospitality.
- ❖ The strangers in the context of Abraham are treated well and are warmly received
- ❖ When strangers come there is God- hospitality doesn't depend on the relationship you have with the person and your love should not be limited because of not knowing the person. Receiving strangers is (equivalent) to receiving God and so strangers should always get the best.
- ❖ Overall one needs to be open when it comes to strangers because God could be who you are going to be hosting unbeknown.
- ❖ Strangers in Abrahams context are treated like royalty and they are a blessing and this shown by bowing and giving them the best of everything.

6 How is hospitality in your context? How are strangers treated in your context?

- ❖ In our community hospitality to strangers is discouraged as we are constantly warned about them so there is fear when it comes to strangers in our context. This is because some strangers that have been welcomed have turned to be criminals. Thus, there is exclusive hospitality as we give the best of everything depending on who they are and we have a leniency towards those we know and we use looks to judge and assess if these strangers deserve to be 'included', accepted and be treated with love and respect.
- ❖ In this era, we treat strangers as high risk and we treat them with suspicion and so we will give hospitality due to the relationship we have.
- ❖ Strangers are a danger and are treated with less trust and there is more sceptics than receptors of strangers.
- ❖ In our context appearance (presentation) of yourself when arriving as a stranger decides how you will be treated and received as a stranger. Also, were extreme hospitality is expressed; most expect a favour and hope to get something in return for the kindness they showed.
- ❖ Hospitality in our context is transactional and strangers are merely viewed as objects. Yet the ideal situation would be to do unto others as you would like them to do unto you! (Develop reciprocal love knowing at one point you will be a stranger to the other were you go).
- ❖ Hospitality is rare because of insecurities and many have their guard on – and the barricading is not only in person but also physical borders such as gates, stone walls have been built to ensure that unknown other/stranger is excluded.
- ❖ The strangers are ignored in my context and there is a demand to know who the stranger is before accepting them.

7 Re-read verses 6-15. Where was Sarah when the three strangers arrived? And how does she react to the news that there are strangers?

- ❖ Sarah was in the tent but suspicious of the strangers as seen by her eavesdropping.
- ❖ Sarah was in the tent but she listened to the conversation and laughed.
- ❖ Sarah was inside the tent and she cooperated with the instructions of her husband showing that she was welcoming to the strangers.
- ❖ Sarah was inside the tent and she is submissive and adheres to her role as a wife/woman
- ❖ Could Sarah's position as being inside of the tent be an example that she was hiding? We do acknowledge that she was part of the people preparing the food.
- ❖ Sarah was inside the tent and welcomed them as strangers but did not take them seriously this can be seen in her laughing.
- ❖ Sarah is caught up and closeted by the context of patriarchy and her reaction was disbelief.
- ❖ Sarah complying and preparing food, shows that she is adhering to being an object of patriarchy.

8 In what ways do the strangers make Sarah into a subject, drawing her from inside the tent to the area outside the tent where the men are gathered?

- ❖ They draw Sarah into the conversation by asking her a question and they promise her a child
- ❖ It doesn't seem like Sarah is a subject because she does not have agency (She is portrayed as a child bearer). We do acknowledge that she possibly is a subject in the sense that the story is about her.
- ❖ In all their conversations the character Sarah is not left out in their conversation forcing them to find ways of bringing her to be a part of the conversation so that they are talking with her not about her.
- ❖ The asking for Sarah specifically – forces her indirectly to be part of the man's conversation
- ❖ They talk about Sarah making a surprising promise and this adds worth to her existence.
- ❖ Sarah in our observation never moves away from being an object of oppression.
- ❖ The three men asked about Sarah and they talked about her difficulty to bear children.
- ❖ The verse that directly asks: Where is your wife? (Then a blessing and pregnancy is pronounced shows how -they need to have faith in both God and faith in others.

9 How does Sarah respond to being treated as a subject? What does this change in position mean for Sarah considering the society that she finds herself in?

- ❖ Sarah is a subject in that the story or becomes about her
- ❖ The theme that nothing about us without us (Fear of taking our positions)
- ❖ The treatment was foreign to Sarah and fear took over and this made it appear that her faith was not strong enough.

- ❖ The subject about her got her attention and this can be seen by her laughing. However, the subject about Sarah conceiving at her age, had Sarah not taking them seriously because she did not believe them
- ❖ We see Sarah in disbelief and convinced that it can't be her that they are referring to. This shows symptoms of low self-esteem in Sarah.
- ❖ Sarah responded by laughing showing that she was afraid -but the transition from laughing-lying and shows that she feels as the odd one out and doesn't fit. She shows how she is vulnerable and is in unfamiliar grounds

10 What resources can you take from this biblical text for your work in contexts of hospitality to strangers? Be specific about who the strangers are in our context

- ❖ Caring – Welcoming – Accepting and strangers could be female pastors, foreigners, or LGBTIQA+ persons
- ❖ We should treat them with compassion, respect and all the people who we regard as the other form what a stranger is e.g. LGBTIQA+, marginalized people, foreigners.
- ❖ Welcoming to strangers but we failing to listen to the strangers blessing to pay adequate attention to every event that occurs in our lives
- ❖ Strangers could be our Inner voice, people we don't know, our fear of the unknown and church members.
- ❖ We should be welcoming to people in a proper way. People in our workplace, communities etc including foreigners could form what we deem as strange. We need to treat people with respect, humility, strength as well as compassion.
- ❖ Stranger for this group is anyone that is unknown/ that we are uncomfortable with. Despite this we are called to be hospitable, trusting and open to the strangers.
- ❖ There is a need to take risks but also be cautious of the outsider. There should also be a form of unconditional acceptance. The stranger-church- resource- to learn to communicate with the church in a way they will understand.
- ❖ We open space to strangers and even strangers can contribute in bringing lives
- ❖ LGBTIQA+ are strangers
- ❖ The other- could be one that doesn't fit your expectation of sexuality, gender, culture, society and leading on to be overwhelmed and show that to the stranger making them to not feel accepted.
- ❖ The hospitality should be a personal responsibility, commitment to solidarity.

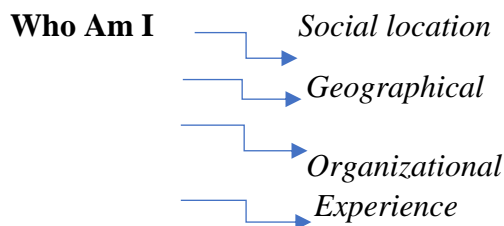
Resources from CBS by Prof. West

- Welcoming/ receiving /risk/ trust
- Nurture inner voice/ loudness of the dominant voices
- Fear of the unknown even in church
- What is our responsibility to the other- how do we handle 'strangers' (strategies and tactics acknowledging the dicey situation of ensuring to be welcoming but also the risk element that this comes with)
- Who is at the centre/ margins
- What are the economic realities of hospitality?
- Stranger- anyone whom we do not feel comfortable with

- LGBTIQA+ as a stranger
- Listening/ Respecting
- Generosity/ Humility/ Compassion and Caring
- Stranger = not safe with
- Space= Safe space/risky space/ dangerous space
- Translating language – learn each other’s language
- Language / symbol/ spaces
- Strangers can bring life → queer gift to church
- See → Judge → Act Process/Method
- Responsibility being to recognise the humanity(God) in others
- God comes in different forms
- Practice of faith
- Necessity of the risk of being known

Preparation for Gap Report back

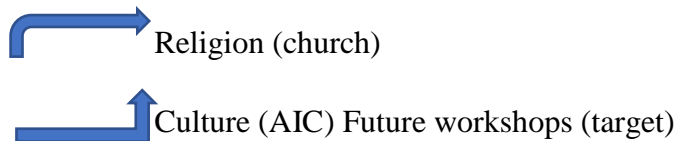
- ❖ Who am I? Honest reflection on what I am and bring



- ❖ Contestation (Bible vs. Pastors)
- ❖ Collaboration (Education)
- ❖ Language (Inclusive and Exclusive)



- ❖ Participation constituency



Thursday 5th October 2017

Thematic Group Work

1. LGBTIQA+ in Church

- How to create a safe space for everyone
- Review of the church constitution and policies
- Mobilizing to fight for inclusivity within our churches

- The need to sensitize clergy from churches and encourage working with NPO's to get resources
- Women and Queer Conference (uniting – Women youth and queer persons)
- Collaborating with activists to speak out against 'false healings'(reparative therapy)

Limitations

- Uniforms- need to be changed; it doesn't accommodate LGBTIQA+ persons and works against them
- Oppressive Constitution
- Failing to make the church accountable
- Lack of Support from our families and neighbours
- Divisions within Churches
- Politics of the stomach
- Risk of the clergy (their jobs)
- Clergy do not have license to unionize same-sex because of church policies limiting
- False healings of LGBTIQ (those, LGBTIQA+ persons who become heterosexual)

Presentation

- It is difficult to convert a person and their attitudes. The greatest challenge for pastors is lack of understanding what pastoral care is and the concept of ubuntu.
- Understanding that we are one body from one God and need to acknowledge and accept that
- We need strategies to implement this
- The starting point needs to be ubuntu/humanity and not asking if this a sin/ not sin.
- Stop judging
- How do the pastors preach the word of God without making the congregation feel that they are being judged?
- The need separate advising and judging when using the bible
- LGBTIQA+ persons need to be taught that not everything that the pastor teaches is directed at them personally
- Faith based and LGBTIQA+ organizations need to be funded to go into schools and educate children about these issues
- There is a need to educate children in orphanages
- Our curriculum within the schools need the educators to understand the importance of sexuality and knowledge needed in teaching this.
- Within the space of the church this topic needs to be discussed to help religious leaders to gain understanding of LGBTIQA+ issues. This will inherently help them in advising parents and seeking guidance for their children.

- There is a need to promote acceptance for LGBTIQ+ persons to feel welcomed and stay away from harmful practices such as the abuse of drugs and alcohol.
- LGBTIQ+ persons have caused the wrong impression of them and has caused a rift in their identity formulation.

2. Accompaniment

When defining accompaniment, it means: - (a) journeying with people
 (b) encouraging and supporting them
 (c) empathy
 (d) loving

How do we journey with LGBTIQ+ Persons?

- As a parent or someone in authority the first step is to love them because this is not a choice
- We need to make it clear that we all made in the image of God
- As parents we need to understand that there is no place to dispose of a human being
- There is nothing wrong with them and they take care of themselves and show respect; like everyone else they are God's gift and they need to be loved.
- We need to understand that there is no demon in them they are Gods creations
- Journeying with them does not end with a hug, but also with support in the daily running of their lives and their ability to access and function in churches, clinics, police stations and other facilities
- We need to understand that they are human beings like us.
- Why do we see a person's sex life as soon as we see homosexuals but we do not do this with heterosexuals? We are human being before being sexual beings.
- We need the government to enforce laws to protect LGBTIQ+ communities and protect them from abuse and vulgar languages.
- Discrimination occurs because you will find that some women become adults and have children and 'suddenly' become lesbian after this. We need to understand these things to support them.
- We need to understand that gender and sexuality are very fluid
- Abbreviation L- lesbian (woman attracted to another woman)

G- Gay man attracted to man)

B- Bisexual (attraction to both males and females)

T- Transsexual (gender identity does not correspond with)

I -Intersex (Born with both male and female features)

Q- Queer (Umbrella and doesn't conform)

A- Asexual (No sexual attraction at all)

Action

- We need to change perceptions and assumptions
- Faith based organizations need to educate all pastors and churches about preaching a message of inclusivity and not discrimination
- Scripture validates reality and it should be used positively and without judgement
- Genesis 19 – pastors tell us that it refers to homosexuality, but this is not true. We need to read the bible holistically and interpret it correctly
- We need to take pastors and members out of the church and away from their comfort zones and educate them
- Acceptance starts at home so we need to educate families and communities.
- We need to educate people on the correct language used to refer to the LGBTIQ+ persons
- Understanding the Imago Dei Concept
- Accompaniment does not only speak of supporting decisions you agree with, but things that you do not agree with also. It means being there along the way. This too is not always easy. (e.g. a pastor accompanying someone who wants to do an abortion).

3. Disruption

In defining disruption, we refer to: (a) challenging the norms

(b) creating controversy

(c) attention seeking for awareness

(d) risk taker

(e) breaking the silence (out of box)

(f) language constructs boundaries but also identities

(g) Embracing diversity

(h) various ways of interpreting God

(i) Disrupt other sectors via church and church via sector- (if the church can change other sectors can change)

(j) Disrupt for growth

4. **Networking**

- Academia – schools, professional, universities
- Research
- Government – Provincial
 - Local
 - National
- Church – Dialogs
- Traditional Leaders- dialogs and workshops
- LGBTIQ+ groups
- People- Trusting the process not the people
- Other civil society groups- workers unions, women’s group, intersectionality
- Parents and families- bringing them into a space of engagement
- Businesses – sport bar vs. high co-operate (e.g. LGBTIQ+ friendly)



5. **Facilitation**

- Facilitation begins at home and then to organizations, churches and communities for an example children and parents
- We need to approach chiefs, izinduna, councillors and mayors and approach other NPO leaders, SBU (strategic business unit) and CBU (cluster bond unit) and NGO’s.
- Key Words- knowledge- facilitate knowing others
- Openness to all people
- Offering Agape Love
- Eros (discussing topics around the erotic)

6. **Leadership**

- Prophetic
- Stereotyping
- Inclusive
- Power of community
- Non-judgemental
- Introspection
- Role of fear
- Politicizing
- Role influence of oppression
- Role of women
- Space- conversation
- Pastoral Guidelines
- Workable Strategies
- Role of government
- Traditional leader’s role
- Transform existing leadership
- Dialogue (Academic and Government)
- Relation: Money – Power
- Practical ground level leadership

- Role of NGO's
- Bridging gaps
- Fearless leadership
- Decisive Leadership

Action

- Leadership starts at home
- Role of parents is crucial
- Meeting the Other and personal encounter
- Use Bible study spaces to educate
- Mission statement encouraging inclusivity
- Commodification of skills of LGBTIQ+ persons
- Invisibility of LGBTIQ+/allies within the leadership of the church
- Leaders to create an environment where everyone feels free to be their true selves
- Encourage recognition of humanity in people in church/ community
- Education/ development of leaders/leadership (lay and clergy) and bring academic research to life
- Acknowledge limitations- Engage with various people LGBTIQ+
- Encourage spiritual and mental growth of the church, not just in numbers.
- Pastoral response by leadership (Make it intentionally inclusive)
- Value the lived experiences of LGBTIQ+ people
- Clergy schools- practical learning

7. Research

- Qualitative Research to provide (quality) materials for pastoral counselling
- Field Research in communities; linked with current academic research (culture/barriers/ language/ religions+ traditional practice)
- Find appropriate approaches for different churches and communities
- Combat mis-information and lack of information by providing quality material backed by above findings
- It is interdisciplinary inclusive multi-layered research (who should facilitate)
- Empower agency through interpretation of constitution
- Broad scale distribution of alternate narrative backed by biblical studies research (theology)

Research Group

- Pastoral Care Resources
- Limited financial resources to train pastors (pastoral care)
- Qualitative Research on barriers to collaboration between churches and LGBTIQ+
- Creation of new terms (vocabulary)
- Research into the realities of different sexualities (LGBTIQ+)
- To create safe spaces for LGBTIQ+ mapping opinions/realities


- Incorporating other possible role players e.g. medical science and/or other faiths
- Research on hate crimes against LGBTIQ+ persons
- What evidence can be presented on LGBTIQ+ sexualities since we don't have scientific evidence
- How is the church responding to corrective rape?
- Can the church be a solution/problem to Gender Based Violence (GBV)?
- How can culture and religion contribute towards GBV and LGBTIQ+?
- How can conservatism, closed communities or churches be addressed/engaged?
- Is homosexuality a disease (spiritually/physically)?
- Change through international influences (Acceptance, mindset changes, support through research)
- Inclusive Interdisciplinary research
- Conferences to tap into the needs of local communities especially the LGBTIQ+ to amend the constitution (interpretative power/engagement)
- Mapping different biblical voices combating the dominant narrative

Friday 6th October 2017

- ❖ Identifying steps to inclusivity would mean having visibility of queer clergy in the church to change (Inerela Model)
- ❖ Using resources such as Mam Phumzile Mabizela

Friday 6th October 2017

Expectations

- Expect clarity on the abomination verse/texts of terror  Bible is a site of struggle and contestation.
- Accommodating trans people in churches (uniforms/clothing/bathrooms)
- Existing pastoral care- How can this be adapted?
- What strategies exist/ have worked?
- How has Southern Africa's awareness improved?
- How can this be replicated/done in other parts/regions of Africa?
- Acknowledging the gap (and the need to bridge it is important)
- Grassroots engagement with churches (practical resources developed from the 'ground up').
- Need for on-going African engagement between different regions (Southern Africa/Eastern Africa/ Western Africa).

Drama Reflection

- See-Judge-Act
- One of the characters in the drama- remind her of where she comes from (as she was also chased away from church)
- Re-telling of histories
- If LGBTIQ+ persons become pastors, lecturers, politicians the landscape will change
- There is a lack of the love of Christ for others who are different
- The drama showed crime, judgement, demonization and hatred
- It shows ignorance of those who judge
- There is also no justice in society
- Crimes situated somewhere in community
- There is self-centredness, no help
- There is a need for self-reflection; let us look at ourselves.
- Some community members work with LGBTIQ+ but pastors turn the other side
- There is misinterpretation of scriptures
- Christians are not being Christ like
- There are also forced marriages
- There are clergy who are pro-LGBTIQ+ that are hurting
- There are no safe-spaces anymore
- I observed that in the drama being LGBTIQ+ is viewed as a sin and its contagious.
- There is a connection between Londeka presentation at the lecture and the drama showcased
- There is a need to reflect reality of life for most LGBTIQ+ persons
- There was a reading of the Genesis 19 text which is controversial
- There is a normalization of culture of violence against LGBTIQ+
- There are ordination candidates being thrown out of the seminaries.
- The observation that the bible is not against homosexuality but there is a dominant interpretation against homosexuals
- The purpose is to produce a resource book on terror texts of the bible against LGBTIQ+ crimes
- In the drama bad things happen but people turn a blind eye
- Homophobia is not only fear but hatred of LGBTIQ+ persons (Questions around language)
- Creation and dissemination of biblical resources that promote life
- Collaboration and sharing of knowledge
- Creating space to understand each other (which could be potential space for dialogue)
- Refuse to be chased from churches!

Closing Remarks

- Pastoral counselling for LGBTIQ+ rejected by families
- Education on same-sex sexualities in the church
- The implementation of church synod resolutions
- NGO's collaborate with LGBTIQ+ organizations
- Use existing legal framework to challenge to violence against LGBTIQ+ persons

- LGBTIQ+ to visit churches and engage with the ministers
- The media to be challenged on the way they portray LGBTIQ+ communities
- There needs to be more work to be done in understanding biblical texts used by homophobes
- Church is there to work towards perfections, but ministers judge they commit by so doing
- Use theatre as a form of disruption and communication LGBTIQ+ be open to engage
- Ujamaa to train LGBTIQ+ networks
- Minister/ pastors to learn more about LGBTIQ+
- Workshops within communities about LGBTIQ+
- Awareness about LGBTIQ+ must start in homes
- Right method of communication (theatre)
- Ujaama to invite charismatic and AICs to engage on LGBTIQ+ issues
- Resource material must be developed in collaboration with LGBTIQ+ networks
- LGBTIQ+ establish communicate with parents who we are
- Love enough to about sex and children in homes

Friday Early Morning Prayer

Eudy Simelane liturgy

Following the reading on Day 1, of Genesis 18 and noting its themes of hospitality and the gifts brought by strangers, participants were asked to list one or two gifts they bring to the struggle for recognition of LGBTIQ people in the churches. These gifts were written on small stickers and affixed to a wall.

As part of the liturgy participants were asked to read the various gifts and choose one which spoke to them. They were then invited to place the stickers in a basket as they gave thanks for the gift and the gifter.

Each participant was then asked to break bread from a loaf and offer a piece to a “stranger”- someone they do not know well.

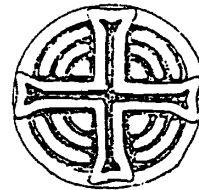
The liturgy closed with a prayer adapted from Philip Newell’s *An Earthful of Glory* (London: SPCK) 1996: 14

Guide us O God,
 on the unknown paths ahead,
 and awaken us to the ever-new thing
 that you are bringing forth
 in the world and in our lives.
 Bless us with understanding
 that we may judge,
 not merely by what our eyes see,

nor by what our ears hear,
but with the wisdom
that decides justly and generously for all.
Grant us the courage and truthfulness
and clarity of vision
to see your light shining
even in places of deep darkness.
And glimpsing something of the glory
that will in the end be fully known,
we shall proclaim with confidence, O God,
good news instead of fear,
gladness rather than sighing,
and comfort to those who mourn.

Closing Workshop Prayer -Friday

TAIZE PRAYER



“Strange(r) Solidarity”

This service is a combination of chant, liturgy and music. Meditative worship in the style of the Taizé Community in France, is quiet and reflective, deeply peaceful and joyful.

As you enter, you are encouraged to keep silence, to reflect and to prepare for worship. The service will proceed unannounced. You are invited to join in with the responses, chants, etc.

There are short silences after the chants, and readings. This time allows us to meditate on a word or phrase, and to allow time to be still and silent with whoever God is for us in this time.

CHANT 17: In the Lord I'll be forever thankful, in the Lord I will rejoice!

Look to God, do not be afraid;

Lift up your voices the Lord is near,
lift up your voices the Lord is near.

CHANT 10: Ubi caritas et amor

Ubi caritas Deus est

Where charity and love are, God is there.

READING: Genesis 18v1-18

One hot summer afternoon Abraham was sitting by the entrance to his tent near the sacred trees of Mamre, when the LORD appeared to him.

Abraham looked up and saw three men standing nearby. He quickly ran to meet them, bowed with his face to the ground, and said, "Please come to my home where I can serve you. I'll have some water brought, so you can wash your feet, then you can rest under the tree. Let me get you some food to give you strength before you leave. I would be honoured to serve you." "Thank you very much," they answered. "We accept your offer."

Abraham quickly went to his tent and said to Sarah, "Hurry! Get a large sack of flour and make some bread." After saying this, he rushed off to his herd of cattle and picked out one of the best calves, which his servant quickly prepared. He then served his guests some yogurt and milk together with the meat.

While they were eating, he stood near them under the trees, and they asked, "Where is your wife Sarah?" "She is right there in the tent," Abraham answered. One of the guests was the LORD, and he said, "I'll come back about this time next year, and when I do, Sarah will already have a son."

Sarah was behind Abraham, listening at the entrance to the tent. Abraham and Sarah were very old, and Sarah was well past the age for having children. So she laughed and said to herself, "Now that I am worn out and my husband is old, will I really know such happiness?" The LORD asked Abraham, "Why did Sarah laugh? Does she doubt that she can have a child in her old age? I am the LORD! There is nothing too difficult for me. I'll come back next year at the time I promised, and Sarah will already have a son." Sarah was so frightened that she lied and said, "I didn't laugh." "Yes, you did!" he answered.

When the three men got ready to leave, they looked down toward Sodom, and Abraham walked part of the way with them. The LORD said to himself, "I should tell Abraham what I am going

to do, since his family will become a great and powerful nation that will be a blessing to all other nations on earth...”

SILENCE

Examen / Review Prayer:

- *Is there something from this reading – or from the last 3 days – that is life-giving for you? Or encouraging? Or freeing? Something that you would like to “hide in your heart” and keep?*
- *Is there something from this reading – or from the last 3 days – that is disturbing or unsettling for you? Something that you need to consider further, and/or wrestle with?*

INTERCESSIONS

- We remember our exclusions, our disappointments, our fears of rejection... and, we remember where we have left others “on the outside” or failed to include the other without judgement...

Nkosi sihawukele x3 / Kristu sihawukele x3 / Nkosi sihawukele x3

- We remember the hospitalities we have received and given - the kindnesses shown by strangers, the caring expressed by loved ones, and the blessings of otherness transformed into togetherness...

-

Nkosi sihawukele x3 / Kristu sihawukele x3 / Nkosi sihawukele x3

- We give thanks for community made together – for our stories told and honoured, and for THE story which we embody... And we grieve the stories of Eudy and other unnamed folk who carry the brokenness of our world in their violated bodies...

Nkosi sihawukele x3 / Kristu sihawukele x3 / Nkosi sihawukele x3

READING: Galatians 3v28-29

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one (equal) in Christ Jesus... And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

SILENCE

CHANT 5: Bless the Lord my soul and bless God's holy name

Bless the lord my soul, who leads me into life

HONOURING GOD IN THE STRANGE(R)

Stranger Solidarity (verb)

Caring about the wellbeing of people you don't know based solely on the fact they are human just like you

AND

Recognising that God has already come near – in the many “skins” of this strange(r) community

We are willing to bless things..

And genuflect (bow) before a box...

BUT

Are unable to see God in the human
...The LGBTIAQ+ person (the other) alongside us
WHY?

AN ACTION: NAMASTE

The God in me sees the God in you!

A PRAYER TOGETHER FOR STRANGER SOLIDARITY

O God, you claim me as your strange partner
respecting me, trusting me, struggling with me.
Support me as I dare to be vulnerable with you.
encourage me, as I dare take risks
with you and with other strangers,
so that together we can transform our world. Amen

Solidarity forever, solidarity forever
Solidarity forever, for the movement makes us strong!

When the movements inspiration
Through the workers blood shall run
There can be no greater power
Anywhere beneath the sun
Yet what force on earth is weaker
Than the feeble strength of one
But the movement makes us strong
It was we who ploughed the fields

Built the cities where they trade
Dug the mines and built the workshops
Endless miles of railroad laid
Now we stand outcast and starving
Midst the wonders we have made
But the movement makes us strong

They have taken untold millions
That they never toiled to earn
But without our brain and muscle
Not a single wheel can turn
We can break their haughty power
Gain our freedom when we learn
That the movement makes us strong