

# An Affirming Ministry at St. Andrew's United Church: *What could that look like?*

*Presented by The Exploring Affirming Ministry Committee of St. Andrew's United Church*

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You are warmly invited  
to join with all the members and friends of St. Andrew's United Church  
in a special evening of facilitated congregational dialogue  
where we will be exploring together the possibility  
of our congregation becoming an official Affirming Ministry.

*The event is planned for  
September 24, 2017, 6:30-8:30 pm.*

**Purpose:** To create an opportunity for the St. Andrew's congregation to gather in a warm, welcoming setting to hear needs, concerns, and hopes regarding an *Affirming Ministry* identity. The event will be an opportunity to build a shared context of understanding, as part of an ongoing process of interaction and reflection.

**Process:** The evening's conversation will be facilitated by Sherry Ann Chapman, PhD, MMSt, PHEc ([www.peacingstories.com](http://www.peacingstories.com)) who will guide us through a care-full process designed to help us hear one another and be heard. The aim is to create a welcoming space and to proceed with the understanding that everyone is needed, and that anyone might contribute something that suddenly sparks a collective insight. Most of the evening's conversation will take place "café-style", where we will mingle and talk around tables (with refreshments!) in small groups. In the last part of the evening Sherry Ann will guide us in a "harvest" of the whole group's wisdom that has been generated in our shared conversations.

**Outcome:** A "harvest" of existing patterns of thinking and possible next steps for our congregation regarding the possibility of St. Andrew's United Church becoming an official Affirming Ministry. The harvest will be a resource for use by the Exploring Affirming Ministry Committee and the Board (e.g., in newsletters; small-group discussions; vision-statement development; participatory decision making).

**Preparation:** To help us enter into this evening of specially facilitated dialogue or conversation we invite you to take some time to read and reflect on the article below that outlines the basic meanings of *Affirming Ministry* that we will be exploring together.

*Please take a careful and prayerful look at this article  
and plan to come bringing your thoughts, questions, and wonderings  
to add to our conversation on September 24<sup>th</sup> at 6:30 pm.*

So we can plan for dessert, refreshments and room set up, please *RSVP* to the church office  
by Monday, Sept. 18. (780-962-0488)

Childcare *will* be available for the evening:  
please indicate the number and ages of your little ones when you *RSVP*!

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*This article contains excerpts from "Open Hearts: Resources for Affirming Ministries in The United Church of Canada."  
(Affirm United/ S'affirmer Ensemble, 2011) <http://ause.ca/wp-content/pdf/OpenHearts.pdf>  
The boxed quotes are from participants in the United Church's 2011 GLBTT National Consultations.*

Affirming Ministries are congregations, presbyteries, Conferences, educational institutions, and other ministries within the United Church that publically declare their commitment to inclusion and justice for people of all sexual orientations and gender identities. Although Affirming Ministries make an explicit statement about issues of sexuality and gender, their commitment to justice is far broader. They continually grow and change as they seek to live more fully into God's way of welcome, love, and justice for all creation.

Affirming Ministries work in many different ways toward the healing and wholeness of creation:

- challenging bias and discrimination based on appearance, culture, class, or age;
- working to end racism;
- promoting economic justice;
- increasing accessibility;
- caring for the planet.

Affirming Ministries seek to go beyond issues of gender diversity and sexual orientation to work for justice and inclusion for all people.

Affirming Ministries provide information, acceptance, support, and justice-making for lesbian, gay, bisexual, and transgender people and their friends and families. These ministries declare, in words and actions, that God loves and accepts people who are gay, lesbian, bisexual, or transgender. And they call upon the rest of the church and society to do the same.

Through a process of discernment and reflection, Affirming Ministries discover what it means for them to be inclusive and justice-seeking. They prepare a statement of faith and vision that sets out their ongoing commitment to work for justice on issues of gender diversity and sexual orientation within their congregation, the wider church, and their community, and to support and participate in the Affirming Ministry Program.

## **We're Already Welcoming, So Why Become Affirming?**

Some ministries already have many signs of inclusion. They may feel they include everyone and wonder why they would need to specifically mention sexual orientation or gender identity. When the question of

**"Welcoming is a hollow word, to many of us. We expect religion to reject us and so often, across denominations and churches, this is the case. It is hard for us to even fathom the possibility that we could actually be welcome."  
*Male to Female Transgender member***

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becoming an Affirming Ministry arises, people may feel that they are already welcoming so there is no reason to become Affirming.

### **Offering More Than Just a Welcome**

Being an Affirming Ministry is not merely about welcoming gay, lesbian, bisexual and transgender people. Words like *welcoming* or *inclusion* suggest those on the inside have the power to choose to accept those on the *outside*. This makes it sound like an act of charity to welcome those who are different or marginalized. However, it is not *our* place to welcome anyone because church is not a private club and we are not the gatekeepers. As soon as one new person comes through the doors, the community becomes a new community.

Jesus' parable of the great dinner (Matthew 22:1–14) reminds us that the true host of our faith community is the Risen Christ. In Jesus' parable, the guests who have been invited fail to show up, so the host goes to the streets and back alleys of town to fill the banquet hall. In the church, by God's grace, everyone is already included in the celebration. When we participate in Christ's church, we accept an invitation to which others, including LGBT folk, have *already been welcomed*. By showing up, we agree to sit at table together. By accepting the welcome offered to each one of us as individuals, we encounter God's inclusive love for humankind in all its wonderful diversity.

Affirming Ministries acknowledge that God's love is wider and more inclusive than they can imagine, let alone live out, and they commit themselves to sharing that news with others who may have heard a quite different message about what it means to be church. Because voices of condemnation, exclusion, and hatred are loud and persistent within the church and in society, Affirming Ministries make a public statement about who they are and what they believe. They understand that while it may be risky and challenging to "come out" as an Affirming Ministry, it is often far less dangerous than it is for LGBT people themselves. Affirming Ministries believe it is important to be a public witness and to be a role model for other ministries.

### **Declaring That All Sexual Orientations and Gender Identities Are a Gift from God**

Most lesbian, gay, bisexual, and transgender people spend their lives surrounded by messages of hatred, judgment, and negativity about themselves and their relationships. Some may have grown up with a terrifying and unnamable sense of otherness, punctuated now and again by words such as *queers* or *fags* or *deviants*. In schoolyards, children and youth frequently hear words like *gay* and *dyke* and *lesbian* used as putdowns and insults. Many LGBT people receive strong messages of condemnation from their loved ones, co-workers, friends, or faith communities when they come out about who they are.

Sadly, churches are often the loudest and most vitriolic in their messages of hatred and condemnation. At Pride events, protesters from the Christian right carry placards proclaiming, "You will rot in hell" or "God hates fags." Television evangelists and other organizations such as Focus on the Family continue to pump out a message of rejection, judgment, and hatred. And every so often,

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another preacher comes through town or appears on TV bringing a message, said to be direct from God, that homosexuality is evil in God's sight. Often, Leviticus is cited, "If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them" (20:13). AIDS, the 9/11 terrorism, or some other calamity is named as God's punishment on homosexuals and those who support them. Marriage laws that include same-sex couples or the election of a gay Anglican bishop get swift, angry responses from some Christians.

These words of hatred are spoken in the name of Christianity, and many LGBT hear only that side of the story. They think that *all* Christians think this way. They may believe that God really does reject them. Christians who value inclusion and justice for LGBT people need to speak up about love and

**"The minister at my church welcomed all to communion and he included 'regardless of sexual orientation'! This caused a real change in my feelings about church involvement. For the first time I dared to consider that this could be a spiritual home for me."**

*Gay staff member*

compassion. We cannot assume that newcomers or people in our communities will know what we believe unless we tell them, so we have to be explicit. Affirming Ministries commit themselves to proclaiming and following Jesus' way of love and compassion, not a way of judgment and condemnation. They make a statement of vision and hope part of their mission statement. Because those who reject LGBT people in God's name are very specific, Affirming Vision Statements are specific also, using phrases such as "of all sexual orientations and gender identities" or "lesbian, gay, bisexual, and trans." In their worship, programs, and community life, they name and honour the diversity of family configurations, relationships, and life experiences.

### **Making Safe Space**

Affirming Ministries acknowledge the hurt and pain that has been part of their church experience for many people because of their identity or sexuality. The bitterness of the debate within the church about same-sex rights left many people distrustful of church. Some individual congregations in the United Church have taken a position against gay, lesbian, bisexual, or trans people—declaring that they will never have a gay minister, that they condemn homosexual relationships, or that they will never celebrate same-sex marriages. Some LGBT people have been asked to resign as Sunday school teachers or youth leaders, or have been made unwelcome in their home congregations. Many times the hurts are very personal: A couple approaches their minister to ask her to marry them and discovers that their congregation will not permit same-sex marriages in the sanctuary; a young man finally gets up the courage to tell his Bible study group he is gay and is asked why homosexuals always have to flaunt their sexuality; or a woman with a gay son sits in silence as the congregation declares its opposition to gays in ministry.

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According to Statistics Canada, close to 600 youth between the ages of 10 and 24 die by suicide every year. Numerous studies suggest that among lesbian, gay, and bisexual youth, approximately 32 percent contemplate or attempt suicide (compared to 7 percent of all youth). Twelve percent of LGBT youth who are rejected by their families attempt suicide. But, according to the Centre for Addiction and Mental Health it's not their sexuality that leads these kids down a suicidal path—it's the stigma and discrimination they face in a heterosexual world. Stigma, discrimination, and rejection can be both soul-destroying and life-threatening. ("Better Dead than Queer: Youth Suicide and Discrimination in a Heterosexual World," *CrossCurrents* (Winter 2004/05))

Affirming Ministries seek to listen to the experiences of their members, including painful experiences. They strive to be a community of nurture and support for LGBT folk. And they make their stance public. This public statement is especially important. LGBT people who are longing for a spiritual home in which to celebrate life, love God, and serve others may have no way to know whether a particular ministry is one where they can be fully who they are or one where they will be shunned or rejected. Because of this, Affirming Ministries put up signs and symbols, they are listed on a national registry of Affirming Ministries, and they state their Affirming stance on their website and in their publications. Several Affirming Ministries have opening statements in their weekly bulletins or in their morning announcements that express:

*As an Affirming Ministry, we celebrate the diversity of God's creation. We celebrate the richness of our community when we have diversity in age, gender identity, racial/cultural backgrounds, sexual orientation, ability, and family configurations. We seek to create a safe space with an open invitation to bring every aspect of your whole self into your participation within this ministry.*

### **Celebrating God's Gift of Diversity**

Ministries that choose to become Affirming discover that embracing difference brings blessing and joy to their community. As they declare an explicit openness to *otherness*, they discover the grace of encountering the depth and breadth of human diversity.

A community that is able to celebrate its diversity is better equipped to solve problems in a collaborative way. It is more able to learn and benefit from the varied experiences and talents of its members. It manages conflict more creatively. It is less judgmental and thus able to embrace a wider perspective of ideas and perspectives. And it is enriched by a great variety of different knowledge, stories, and ways of seeing the world. Affirming Ministries discover that when they create space and openness for one facet of human diversity, they create openness for others. To use a physical analogy, building a wheelchair ramp for people

**"People have treated my children and spouse with love and care. It makes me feel extremely cared for, loved, and healed. The healing continues from the marginalizing I've encountered. I feel wonderful—able to fulfill my calling."  
*Lesbian clergy***

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who use wheelchairs also benefits parents pushing strollers, volunteers delivering boxes for the food bank, and people delivering supplies. Creating openness to difference has a similar ripple effect, helping many others to feel less judged and more included, such as people struggling with addiction, mental health, or disruptions in their family life. Affirmation is not just for those on the “outside”—it helps all members to bring their whole and authentic selves to the community.

### **Seeking Justice**

Most queer folk know at least one other person who has experienced violence because they were (or someone thought they were) gay, lesbian, bisexual, or transgender. Youth get targeted in the schoolyard. Teens are kicked out of home or rejected by friends and families when they come out. A disproportionate number of gay and transgender youth attempt or die by suicide. Gay, lesbian, transgender, and bisexual adults face discrimination and harassment in work, housing, community life, by healthcare workers, and in the church. Many people still live in closets of shame or fear.

Affirming Ministries make an ongoing commitment to work for justice, to promote reconciliation and healing, and to create equity for people of all sexual orientations and gender identities within the church and in wider society. They support and participate in events with the LGBT community, they proudly display their congregation's Affirming Ministry banner, they encourage other ministries to become Affirming, and they support the work of Affirm United.

Affirming Ministries are not *gay churches* or *single-issue communities*. They work on a variety of justice issues. They know that the work of healing and justice-making, of being the church, is an ongoing part of who they are, whether they strive to combat racism or work to make their buildings wheelchair-accessible, as they attend anti-poverty marches or seek to live out the United Church's apology on residential schools; when they honour children and provide space for addiction support groups.

Work for justice on sexuality or gender issues often supports or integrates with other work for justice—anti-racism, economic justice, or environmental justice.... To be Affirming is to be on a journey for greater justice and compassion for all the earth.

