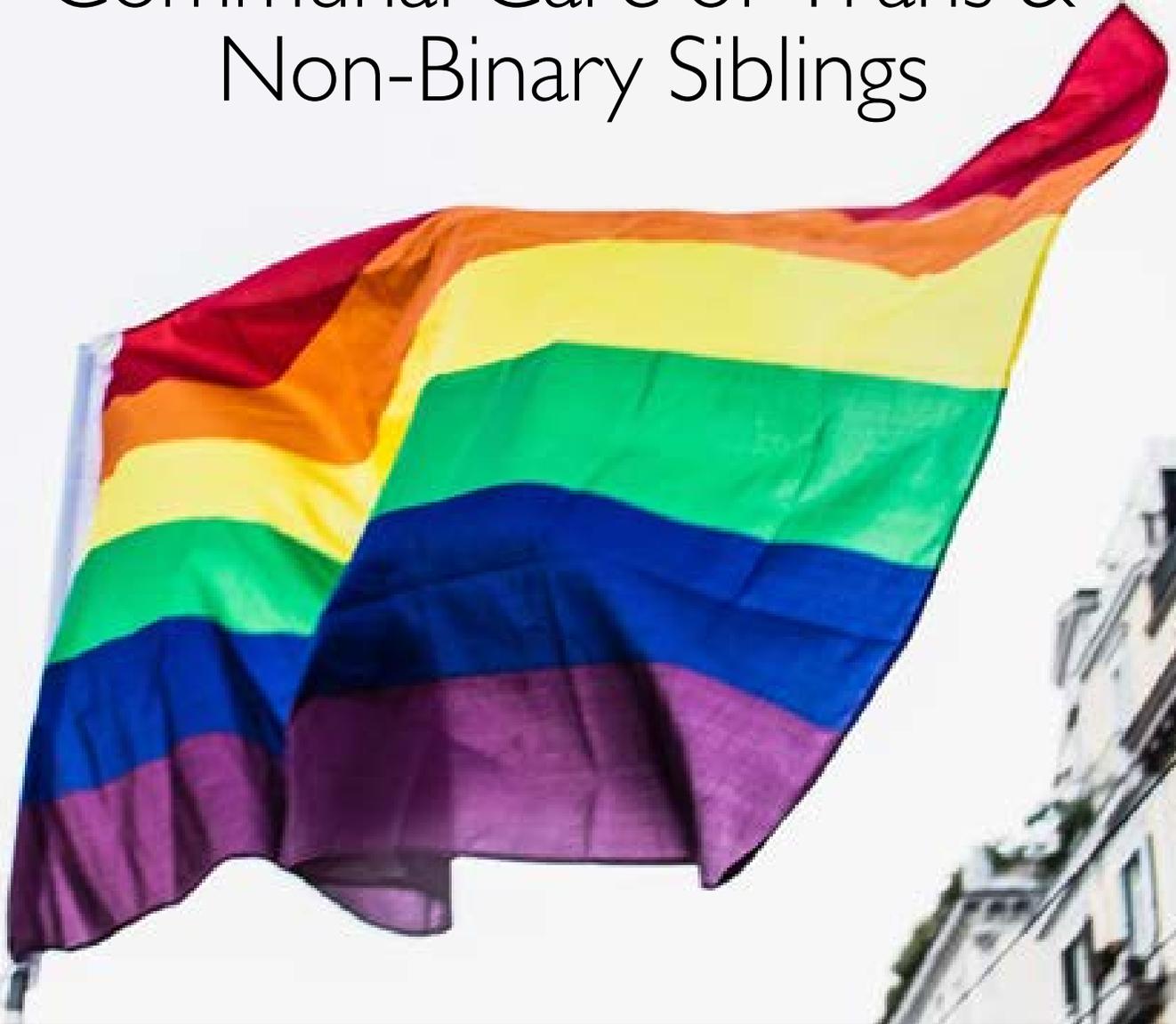




**LOVE IS
LOUDER**
Love Your Neighbor **OUT LOUD**

Communal Care of Trans & Non-Binary Siblings



LOVE IS LOUDER: LOVE YOUR NEIGHBOR OUT LOUD | TOOLKIT 01
GENDER & SEXUALITY JUSTICE MINISTRIES



UNITED CHURCH
OF CHRIST

02

GENDER & SEXUALITY JUSTICE MINISTRIES (GSJM)



Love is Louder: Communal Care for Transgender & Non-Binary Siblings is a collective offering from Gender & Sexuality Justice Ministries (GSJM) of the National Setting of the United Church of Christ.

GSJM provides care, education, advocacy, and partnerships for transformative justice. Transformative Justice celebrates all bodies through the ongoing process of subverting personal, collective, and systemic oppression.

We are a team of activists, teachers, organizers, pastors, authors, and abolitionists deeply rooted in our faith and various communities across the globe. Together, we intentionally grow a Just World For All.

Love is Louder: Love Your Neighbor OUT LOUD is an initiative of GSJM seeking to faithfully support the spiritual, physical, and mental well-being of LGBTQIA+ siblings while equipping congregations and faith-based communities with resources and tools for faithful action and care.

Learn more about Gender & Sexuality Justice Ministries:

ucc.org/gender-sexuality-justice-ministries

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03

TABLE OF CONTENTS

Introduction:

- What you'll learn
- Why communal care matters
- What is Transformative Justice?

Background:

- What is at stake for Transgender & Non-Binary siblings?
- Gender, sexuality, and the power of language
- Why we should care for Transgender siblings: Biblical Grounding

Using this Tool Kit:

- Step 1: How do we care for Transgender siblings?
- Step 2: Are we demonstrating grace in action?
- Step 3: Is our care relational and in solidarity with Transgender siblings?
- Step 4: How do we expand our commitment to Transgender siblings through the pulpit, public square, and our church?
- Step 5: How can our church building become a community hub for harm-reductive care?

Resources

Glossary of Terms

Bibliography

Appendix

04

INTRODUCTION

“

This tool kit is for the flourishing of transgender and non-binary siblings who face persecution of their wonderfully-made being.

”

Suggestion: Read Psalm 139 before beginning this introduction.

Psalm 139 reverberates a wisdom of remembrance for all bodies. A reminder and mirror that God formed our most inward parts. That the Creator knitted us together in the womb and knows us intimately—knows the person we were uniquely woven to become. That each of us is fearfully and wonderfully made in the Image of God.

Psalm 139’s mention of the being created from the depths of the Earth transports us to another reminder: our sibling Adam, who was created from the soil, the nutrients of God’s love and joy of our becoming.

Psalm 139 continues to be a text of support and care for our LGBTQIA+ community. Our journey toward communal care begins here with the reminder that each of us harbors the Imago Dei within. It is together that we tend to each other and mirror love **OUT LOUD**: Love for whom God calls us to be and continues to form.

May we remember that we are children of God. God makes no mistakes in our formation and in giving our unique gifts for this world and each other.

05

WHAT YOU'LL LEARN

Because God calls us into community, this work and reading is communal. If you are accessing this resource alone, consider inviting other community members to journey with you.

To begin our journey toward communal care, we will create a foundation of awareness around the issues LGBTQIA+ siblings are facing. We will receive an introduction to Gender & Sexuality and Queer Theology that roots us in our collective “why” for this shared work of communal care.

From this foundational grounding, we'll journey together through five steps that your church, organization, or community can take in order to communally care for transgender and non-binary siblings.



WHY COMMUNAL CARE?

Read Luke 10:29-37

Communal care relieves our bodies of martyrdom. Communal care returns us to the Jericho road of the Good Samaritan, asking us collectively to remember tending to one another. It is a communal ask from God. When we walk the road of Jericho alone, we face the potential for fragmentation, loss of momentum, and erosion of our hope and faith.

A Biblical foundation for communal care is found in the parable of the Good Samaritan. Consider closing your eyes: what do you remember from this passage in Luke 10? Do you envision the injured and the Good Samaritan? Are there more than two people caring for the injured person in this passage?

There is a verse in Luke 10 that uplifts the need for communal care. Verse 35 tells us that the Good Samaritan takes the injured person to an inn. The next day, the Good Samaritan pays for the injured person's continued care before continuing on his journey. This part of the parable is often overlooked in its re-telling, but it is so critical to our shared ministries and offerings.

Communal care is a commitment to being aware of the need, intentionally attending to the need, and seeking the support of our shared communities so that all may thrive. In this offering from Jesus, we are reminded that help comes from many places, and to sustain care, we do the work of tending.

06

WHAT IS TRANSFORMATIVE JUSTICE?

Transformative Justice is a communal care model that goes to the margin, seeking new ways of being. Instead of continuing to respond to crises, Transformative Justice pulls out the roots of harm and plants something new. Transformative Justice celebrates all bodies through the ongoing process of subverting personal, collective, and systemic oppression.

We, as siblings in Christ, can be the innkeepers who harbor our Queer neighbors in need and showcase that love is indeed louder. Loving our neighbors OUT LOUD transforms lives through the love of God and care for each other.

“

Everyone deserves care that honors the dignity and sovereignty of our bodies and our kin. ”

- Susan Raffo, *Liberated to the Bone*



07

WHAT IS AT STAKE?

Bodily autonomy is at stake for our trans and non-binary siblings and so is the disembodiment of their physical, mental, and emotional well-being.

2023 was the worst year on record for legislation attempting to remove healthcare and bodily autonomy from trans and non-binary siblings. Throughout the legislative session, 583 laws were introduced. There are currently 374 laws active in the United States.

These laws range from bans on gender-affirming healthcare, bans on pronouns and name changes in schools, bans on books, criminalization of parents who support their trans child, forced de-transitioning from hormone therapy, and many more.

These laws seek to decenter, erase, and reject trans and non-binary siblings' presence. The rhetoric of these debates attempts to shrink God's expansiveness in our relationships with each other.

Even if your area's laws were defeated in 2023, it does not mean the damage of these messages was erased from your communities. What trans and non-binary youth and adults are subjected to is traumatizing and death-dealing.

To quantify this moment's impact, here are statistics from The Trevor Project:

Trans siblings experience high rates of discrimination in healthcare:

- 28% report facing harassment in medical settings.
- 19% report being refused medical care due to their identity.
- 50% report postponing preventive care, which encompasses reproductive health care.

Because of these discriminations, transgender individuals have alarming suicide rates.

When it comes to validation, observe the critical difference we can make in our communities when we show up for our trans and non-binary siblings.



41% of LGBTQIA+ young people seriously considered attempting suicide in the past year—and young people who are transgender, non-binary, and/or people of color reported higher rates than their peers.

Transgender and non-binary young people who reported that all of the people they live with respect their pronouns reported lower rates of attempting suicide.

-The Trevor Project

08

BIBLICAL GROUNDING

Read Genesis 1:27, NRSV.

“God created humankind in God’s image.”

Rabbi Margaret Wenig shares that this text mirrors that of Genesis 1:1-5, where God created day and night. When God created day and night, there was also evening, dawn, and dusk in between day and night. God created expansiveness, including fluidly between and within gender identities. Wenig uplifts that “God”—when translated from biblical Hebrew in our Genesis 1:27 text—is actually in the plural form “Gods.” This again shows the expansiveness of God within human creation.

Read 1 Corinthians 12:24-26, NRSV.

“If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.”

Paul’s letter to the Corinthians is a critical affirming text of bodily autonomy. The people of God are tasked to care for all members of the Body of Christ, honoring and giving privilege to the most inferior of the body. And it is clear, “If one part of the body suffers, all suffer together with it.” Disembodying trans and non-binary people from their personhood directly goes against our Genesis call to tend to each other. Paul’s letter is our reminder as siblings in Christ to not leave members of the body without care or community within God’s kin-dom.

Read Luke 24:50-53, NRSV.

The Ascension of Jesus

Lastly, Christ’s ascension lays before us the coming out story of God’s love for all. And it equally reveals that we, too, are invited to come out and live our faith OUT LOUD—with infinite possibilities and the Spirit’s guidance. Ascending into transformative justice with Christ is possible when we actively choose to keep alive God’s embodiment in Jesus:

- When we share the stories of resilience
- When we rally for the vote
- When we open our churches to trans youth needing space for community offerings
- When we empower trans youth to be leaders and when we release our power to deeply understand their needs.

09

GENDER & SEXUALITY

Language constantly changes. As we continue to discover new things about the universe and ourselves, new words are created. As we learn more about these discoveries, definitions shift in order to be more expansive and make sense of the discoveries in different contexts.

With queer language, always prioritize the definition given by the person in front of you. That person understands their identity better than anyone else, and it is a gift to learn from them.

Embrace fluidity over distinct “one size fits all.” As we learned with scripture, God’s creation is expansive, and all members of the body matter uniquely to God.

Austen Hartke—author of Transforming: The Bible & the Lives of Transgender Christians—offers a helpful reminder that sexuality and gender are two separate things. Sexuality refers to who we are attracted to, and gender refers to a personal sense of how we understand who we are.

Gender is all around us, and many facets of gender overlap with our various identities.

- Gender identity is how a person makes sense of their own gender.
- Gender roles are societal expectations for behavior based on gender.
- Gender expression is a mode of demonstrating gender to the world.
- Gender binary is the paradigm of understanding sex and gender as two options (male or female).

The gender binary holds the power to maintain the societal roles expected of us, depending on our cultural setting. Gender fluidity threatens power dynamics, and history shows that these disruptions result in violence.

However, we know that trans and non-binary people have existed throughout history. For example, in indigenous communities, Two-Spirited people vary in fluidity and are held in high esteem within their communities.

Hartke gives a helpful image of how to think about trans and non-binary siblings in terms of body, mind, and spirit:

- Biological: How gender is experienced in the body (internally and externally)
- Psychological: How gender is perceived in the mind
- Sociological: How gender shows up in our lives (Gender expression in both communal and individual forms).

The experiences of trans and non-binary siblings are vast and vary for each person. Trans and non-binary people are the experts in their lives.

Hold these experiences deeply. And lean into the mystery of creation. There is so much we do not know, but so much we can witness, within God’s vast creation.

10

HOW TO USE THIS TOOL KIT

The church can be a care place and a voice of love in a sea of hatred. Congregations can re-posture themselves away from the complicity of harm, and they can practice harm-reduction policies and strategies for the betterment of their transgender members and the community.

Each step of this toolkit is a question to pose within your church, organization, or community group to engage in intentional care for transgender siblings. Each step includes an offering of ways to approach the work and stay grounded.

STEP ONE

STEP 1: How do we care for Transgender siblings in the face of violent policy, cultural stigmas, and lack of access to care?

“If you have come here to help me, you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together.”

- Lilla Watson Murri, *artist & activist*

Communal care begins with true solidarity. If your congregation, organization, or community group is seeking to care for transgender siblings, first ask yourself, “Is this care for the sake of liberation for all?”

Don’t panic over this question. Breathe and know the uncomfortable tension you may feel is a good sign. Embrace this energy and use it to your advantage.

If your congregation wants to reduce harm to trans people and care for them, you must commit to being in solidarity with the LGBTQIA+ community.

“Meet people where they are” is a foundational principle of transformative justice. It is also scripturally foundational in our faith.



11

STEP ONE (CONTINUED)

Here is a place to begin (sourced from the Native Youth Sexual Health Network):

Cultural Safety:

Be aware that you are a part of the legacy of trauma and violence that well-meaning service caregivers have inflicted on transgender siblings. This means you must develop trust and genuine relationships, showing you are making an effort to be different from that legacy in your solidarity with transgender siblings.

Reclamation:

Be comfortable with the uncomfortable. Educate yourself, become a resource on how to discuss anti-trans policies, and how to respect and love transgender siblings with your communication and presence. In solidarity with trans siblings, be willing to dream of other activities within your church, organization, or group that benefit and care for trans siblings.

Self-Determination:

Do not assume that all transgender siblings' experiences are the same. The experiences of trans siblings are expansive, so take care to not make determinations about the entire community, one person, or policy/activities that will cover "care for all." Stay in conversation with trans siblings, and continue to stay up to date on educational resources and issues at hand.

Sovereignty:

Respect the sovereignty of trans siblings' bodies, minds, and spirits. When you support trans siblings in your community, it creates a place for trans siblings to share their gifts. We have so much wisdom and gifts from our Creator to offer. Make space for them in your community.

Here are grounding questions to consider:

- What are their needs?
- What are their stories?
- Can they share their gifts without exploitation?
- Can they have space within your physical building to be nourished?
- Can you commit to internal interrogation of what you know (and don't know) and seek to learn more?

If Jesus is our mirroring model, we know they learned, they sat, they slept, they cried, they ate, and then they acted. We can model the same in our efforts to become aware of the needs of our trans, non-binary, and gender-non-conforming siblings.

12

STEP TWO

STEP 2: Are we demonstrating grace in action?

“O mortal, what is good, and what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God?”

- Micah 6:8, NRSV

Humility is required of us when we navigate a new thing—a new way of being in relationship with each other. For some of us, navigating and building awareness of trans folks’ experiences is new. And let’s stress “awareness,” because one can never fully know unless they are of that experience. We can always commit to awareness.

After you seek to learn more and have determined what the needs are in your context, the next practice is to consistently ask how you can ensure that grace and intention are centered in the work ahead.

This won’t be perfect, and you shouldn’t expect it to be. We’re human, and humans make mistakes. This invitation to constantly interrogate will keep you tethered to the truth and purpose of your offerings.

How can you ensure grace and intention are centered in your work?

Here is an idea to get you started:

- Create a guiding set of morals and ethics to abide by in your work toward transgender communal care. Let’s call this a “covenant of care.”
- Revisit the covenant of care at the top of every meeting, and re-commit to it in every action.
- Share this covenant transparently so the community knows your commitments and can hold you accountable with grace and intention.



13

STEP THREE

STEP 3: Is our care relational and in solidarity with Transgender siblings?

“It is a part of our task as revolutionary people, people who want deep-rooted, radical change, to be as whole as it is possible for us to be. This can only be done if we face the reality of what oppression really means in our lives...”

- Aurora Levins Morales, *Medicine Stories*

It is critical for you to stay informed, identify oppression around you, learn the realities of the policies stealing trans joy, and educate your team about the ongoing threats to trans siblings.

For example, did you know that over 155 anti-trans bills were filed in the United States in 2022? Most of these laws target trans youth and their access to healthcare, safe schools, and gender-affirming surgery (which is vital medical care for all transgender siblings).

If your congregation, organization, or community group desires to care for transgender siblings, you need to be aware of the issues and oppression they are facing daily. Visit the resource section of this tool kit for further reading on trans experiences.

SUGGESTION:

Create a task force that monitors new policies or reports of violence in your area against trans siblings. This task force can report to your care team. You can actively care for trans siblings in your community by proactively responding to developing issues. This solidarity is essential to harboring spaces of care and spaces that advocate for change by utilizing your resources, privilege, and love centered in justice.

Ultimately, you're more aware of the experiences of trans siblings when you stay informed with intention.

14

STEP FOUR

STEP 4: How do we expand our commitment to Transgender siblings through the pulpit, public square, and our church?

“What we practice on the small scale sets the pattern for the whole system.”

- adrienne maree brown

Our relationships have the power to change social dynamics and injustices. Every conversation has the power to change lives. When we renew our lens of communal care toward one that focuses on the present moment before us, we reframe the question from “What can be done?” to “What can I do?” The task of caring can feel less overwhelming and become intimate and sustainable.

Committing to supporting transgender siblings through the pulpit, public square, and church will model new possibilities of being with each other and transform those around us.

These commitments do not have to be large. They are small and interpersonal, and they should feel intimate to your community. The commitments should convey, “I’ve learned... I’ve done my homework... I know it matters to show up here...” and they should provoke others to show up with you.

Our shared, lived experiences play a critical role in the ways we change injustice and care for those facing oppression.

Ask “What can I/we do?”

Commit in an authentic and interpersonal way.

Collaborate as the beloved community.

Interrogate the intent behind your offerings to ensure they are for the sake of communal care.

15

STEP FIVE

STEP 5: How can our church building become a hub for Transgender care?

Your physical church space can be a balm for trans and non-binary siblings. Did your local high school close its Gay Straight Alliance? Invite the local GSA to hold their meetings within your space.

Other Ideas:

- Monthly clothing swaps
- Free meals
- Programming for trans and non-binary siblings
- Resource fair for trans and non-binary siblings
- “Soft Spaces” during the legislative session for parents and their kids to join during or after committee hearings, voting sessions, or elections

Partnering:

Partnerships are great ways to engage the community outside of your church and build bridges of sincere solidarity. Host an informative session on transgender healthcare providers in your area. Host a holiday gathering for trans youth. The possibilities for care are endless!

Additional Considerations:

- Do an audit of your staff and ministry team. Is it equitable? Do you have LGBTQIA+ members in leadership? Do you uplift folks who identify as Black, Indigenous, or People of Color (BIPOC)?
- Would you have the physical space and community connections to host trans or non-binary youth experiencing homelessness?

Remember, we do this work in community so that we can all get free.

- Dream big
- Organize
- Educate
- Care
- Be uncomfortable
- Create change
- Be bold
- And, learn from and center trans and non-binary voices and experiences.

16

QUESTIONS TO CONSIDER FOR ONGOING DISCUSSION:

- How can we boldly love those who need us most?
- How can we go to the margin and stay?
- How can we form practices of freedom that center the experiences of trans siblings?
- How can we commit to learning and interrogating our own biases for communal care now and into the future?
- How do we extend the conversations of this group (and the work of the solidarity task force) to the whole church?

17

RESOURCES

Trans Ministry Collective:

an online community dedicated to the spiritual care, faith formation, and leadership potential of transgender and gender-expansive Christians. **TransMissionMinistry.org**

Trans Lifeline:

Trans Lifeline is a grassroots hotline and micro-grants 501(c)(3) non-profit organization offering direct emotional and financial support to trans people in crisis – for the trans community, by the trans community. **TransLifeline.org**

Trans Youth Equality:

Youth resources - i.e. coming out; navigating trans becoming.

TransYouthEquality.org

Planned Parenthood: Trans & Non-Binary Healthcare:

Terms, issues faced, coming out support, healthcare. **PlannedParenthood.org**

Laws & Legislation on LGBTQIA+:

Human Rights Campaign offering on laws & legislation. **HRC.org/resources/laws-legislation**

Human Rights Campaign: Religion & Faith: **HRC.org/resources/religion-faith**

Trevor Project: **TheTrevorProject.org/TrevorSpace**

Q Christian Fellowship Clergy Relational Guide: **QChristian.org**

Transgender / Non-Binary-Centered Worship Resources: **ucc.org**

Open & Affirming Coalition of the United Church of Christ:

OpenAndAffirming.org

18

GLOSSARY

Androgyny or Androgynous – A term often used to reference a person’s outward gender expression, although it is occasionally used to describe someone whose gender identity falls outside of the gender binary. When applied to gender expression, androgyny may involve appearances that combine conventionally masculine and feminine traits, or gender presentations that fall outside of the binary.

Binding – The process of flattening or reshaping one’s chest with constricting material to create a more traditionally masculine or androgynous appearance (PFLAG, 2019). Some methods of binding (such as the use of duct tape or Ace bandages) may pose long-term health risks, including muscle tears, lung damage, and/or rib bruising. Medical-grade binders are made with stretchier, more breathable material, offering some transgender people a lower-risk way to bind. Some transgender people have created community organizations designed to send other trans people safe, medical-grade binders for free, preventing some of the health problems associated with binding.

Bodily Autonomy – An ideology that supports a person’s fundamental right to self-governance over their body without external influence or coercion. The concept of bodily autonomy (or bodily integrity) is applicable to a wide range of scenarios, including the freedom to choose one’s own family planning options, consensual sexual partners (regardless of gender), and medical treatment. The phrase “my body, my choice” is a feminist slogan that reflects one of the fundamental principles of bodily autonomy.

Cisgender Privilege – A set of legal standards, social norms, institutions, and other contributing factors granting cisgender people superior civil protections, rights, status, and freedoms compared to their transgender counterparts. Cisgender privilege results from the belief that cisgender people are superior to transgender individuals and resultantly some transgender individuals consider cisgender privilege a form of transphobia. *During the first few months of her transition, Tiana found herself feeling jealous of her cisgender co-workers who were able to use the women’s restroom without fear of being attacked—they acted as if they weren’t even aware of their cisgender privilege.*

19

GLOSSARY

Cishet – A slang term used mostly within the transgender community to describe cisgender, heterosexual individuals. *Maya was irritated when she noticed the cishet neighbors handing out invitations to their unborn child’s gender-reveal party.*

Cisnormativity – Adherence to the conventions of the gender binary, which may include conforming to traditional gender roles, gender presentations, and expectations based on one’s birth assignment. Cisnormativity originates from the presumption that cisgender identities, gender expressions, and lived experiences are more natural, valid, and normal than those of transgender individuals.

Cissexism – The idea that cisgender people are more natural, valid, and “normal” than their transgender counterparts, resulting in social norms, laws, and individual behaviors that reinforce the gender binary and consequently marginalize, oppress, and/or erase the existence of transgender people (see: cisnormativity). Cissexism is based on the presumption that one’s assigned sex and gender are inherently aligned with their gender identity.

DFAB – Designated Female at Birth (also known as AFAB, or Assigned Female at Birth). Refers to people assigned female based on external primary sex characteristics.

DMAB – Designated Male at Birth (also known as AMAB, or Assigned Male at Birth). Refers to people assigned male based on external primary sex characteristics.

FTM – Abbreviation standing for “Female to Male” describing an individual assigned female at birth whose gender identity is male or transmasculine. The term is sometimes used to describe binary transgender men.

Gender-Affirming Surgery – Any one of a number of surgical procedures intended to alleviate the dissonance between a person’s body and their gender identity. Colloquially, gender-affirming surgery may be referred to as “bottom” or “top” surgery, with bottom surgery pertaining to removal and/or reconstruction of a person’s primary sex characteristics and/or external genitalia, and “top surgery” consisting of removal, reconstruction, or augmentation of the breast tissue. Not all transgender people elect to have surgery as part of their medical transition, and some transgender people choose not to medically transition at all.

20

GLOSSARY

Gender Binary – The classification of gender into two distinct, opposite categories of male and female based on a person’s physical anatomy. In colonized western societies, gender is seen as naturally and inherently aligned with primary sex characteristics—i.e. biologically determined and immutable. Those who subscribe to the notion of binary genders tend to view gender as rigid and uncompromising, with little tolerance for variations that fall in between or outside of the male-female dichotomy. Many people do not realize that the gender binary does not exist in a number of present-day societies.

Gender Congruence – The state of feeling aligned and/or comfortable with the relationship between one’s gender identity and their body, gender expression, and/or gender role. *Christian felt a greater sense of gender congruence when binding and wearing loose-fitting clothing, as doing so allowed their gender expression to align more closely with their transmasculine identity.*

Gender Dissonance – The emotional distress associated with the cognitive dissonance between an individual’s assigned sex, body, and/or social experiences, and their internal, personal experience of gender. May be used as a less clinical and/or pathologizing term for “gender dysphoria” (see: gender dysphoria, DSM-5).

Gender Dysphoria – A clinical term used to describe the psychological distress resulting from the dissonance between a transgender person’s assigned sex, body, and/or social experiences and their internal experience of gender. The phrase may refer to DSM-5 criteria for medical diagnosis (see: DSM-5, gatekeeping). It is important to note that not all transgender people suffer from gender dysphoria and that experiencing gender dysphoria is not a prerequisite for being transgender. Furthermore, gender dysphoria is not merely disliking one’s body. Rather, gender dysphoria is the psychological distress that their bodies experience due to their bodies not aligning with their gender (Kennedy, 2015, p. 201).

Gender-Expansive – A gender identity, presentation and/or expression that transcends commonly held notions of gender within a given society (see: gender binary).

21

GLOSSARY

Gender Expression – The external manifestation of a person’s gender identity, which may or may not conform to gender stereotypes and may be expressed through clothing, appearance, behavior, and/or prosthetics. *Jaime’s gender expression was traditionally feminine; they liked to wear dresses, high heels, and make-up.*

Genderfluid – A state of fluctuating, or shifting, between various genders, depending on a person’s internal state. Genderfluid individuals may or may not change their gender expression, pronouns, and/or name due to shifts in their gender identity. Genderfluid individuals’ expression of their identities may be context-sensitive and/or based on preferences/feelings.

Gender Identity – An individual’s innate, internal conception of being male, female, both, neither, or any combination thereof, which may or may not correspond to the person’s external anatomy or assigned sex at birth (LGBT Health Education Center, 2019). Transgender people have a gender identity that is different than the one assigned to them at birth.

Harm Reduction – A range of public health policies that emphasize education and prevention rather than pathologizing, criminalizing, and/or punishing potentially unsafe activities, both legal and illicit. The harm reduction model allows an individual to determine whether they want to stop or change a behavior, and may be applied to a variety of scenarios including (but not limited to) recreational drug use, self-injury, and sexual activity. In the latter example, a harm reduction approach may consist of sex education (as opposed to abstinence-only education), pre- and post-HIV exposure prophylaxis, and/or condom distribution to at-risk populations.

Heteronormativity – Sometimes used as slang within the LGBTQIA+ community to refer to people who view humanity/society as all heterosexual/cisgender; the perspective that only being heterosexual/cisgender is “normal” disregards the experiences of people who do not identify as heterosexual/cisgender.

Heterosexism – Deliberate and/or unconscious acts of prejudice or discrimination against those who are not heterosexual, including gender-based, blanket assumptions and/or generalizations regarding a person’s sexual orientation. Presuming that all men experience sexual attraction to women, for instance, is an example of heterosexism.

22

GLOSSARY

Microaggression – A brief, subtle statement, action, or behavior that reflects and reinforces prejudicial, insulting, and dehumanizing ideas regarding marginalized groups of people. The question “*Have you lost weight?*” may be considered a microaggression, as it implies that the speaker believes the person they’re addressing was formerly overweight.

Non-Binary – An umbrella term used to describe someone whose gender identity falls outside of the traditional western binary; a gender identity that cannot be classified as exclusively male or female. *Payton is non-binary—their gender identity fluctuates between male and female, and sometimes they feel they don’t have a gender identity at all.*

Pronouns – Grammatical terms used to reference a person in place of a proper noun, often connected to gender (Wilson, 2014). “He,” “she,” “they,” “ze,” etc. are all examples of pronouns. *Sidney’s pronouns are she/her, but she occasionally goes by they/them pronouns, as well.*

Queer – A gender identity or sexual orientation that deviates from cisgender, heterosexual identities, norms, or practices (Wilson, 2014). In some contexts, “queer” may be used as a pejorative term; on the other hand, some LGBTQIA+ people have reclaimed the title as an empowering description of their gender identity and/or sexual orientation.

Transgender – An umbrella term describing individuals whose gender identity differs from the one assigned to them at birth. The transgender population is comprised of diverse people and is found in numerous nations throughout the world. Since gender identity and sexual orientation are separate concepts, transgender people can be heterosexual, gay, lesbian, bisexual, pansexual, asexual, sexually fluid, or various other orientations.

23

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24

APPENDIX

Books:

- Queer Conception: The Complete Fertility Guide for Queer and Trans Parents-To-Be
- Saving Our Own Lives
- Liberated to the Bone
- White Evangelical Racism: The Politics of Morality in America
- Trans Bodies, Trans Selves
- The Transgender Issue: Trans Justice Is Justice for All
- Transforming: The Bible & Lives of Transgender People
- I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation
- The Queer and Transgender Resilience Workbook: Skills for Navigating Sexual Orientation and Gender Expression
- Transgender History: The Roots of Today's Revolution
- Gender Queer: A Memoir
- Beyond Worship: Meditations on Queer Worship, Liturgy, & Theology
- Radical Love: Introduction to Queer Theology
- Embodied Activism: Engaging the body to cultivate liberation, justice, and authentic connection

Videos:

- What Happens If You're Transgender In The Church | State Of Grace | Refinery29
- A letter to transgender Christians

Courses:

- Transfigured: An Online Course in Transgender Theology

Podcasts:

- Queerology
- Queer Theology
- How to be Human